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NEW TESTAMENT ABSTRACTS

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LIST OF JOURNALS

In addition to the journals on this list, whose titles are abbreviated in the headings to abstracts, the editors regularly survey many other periodicals in religion and the humanities generally for articles of interest to New Testament scholars. Abstracts of these articles also appear in *NTA,* but the titles of the journals in which the articles occur are spelled out in the headings.

Aegyptus (Milan)
African Ecclesiastical Review (Eldoret, Kenya)
Africa Theological Journal (Arusha, Tanzania)
American Benedictine Review (Atchison, KS)
American Journal of Archaeology (Boston)
Analecta Cracoviensia (Cracow)
Andrews University Seminary Studies (Berrien Springs, MI)
Angelicum (Rome)
Anglican Theological Review (Evanston, IL)
Annual of the Japanese Biblical Institute (Tokyo)
Annual of the Swedish Theological Institute (Leiden)
Antonianum (Rome)
Anvil (Nottingham, UK)
Archiv für Liturgiewissenschaft (Regensburg)
Ashland Theological Bulletin (Ashland, OH)
Asia Journal of Theology (Singapore)
Augustinianum (Rome)
Aula Orientalis (Barcelona)
Australasian Catholic Record (Manly, NSW)
Australian Biblical Review (Melbourne)
Bangalore Theological Forum (Bangalore)
Benedictina (Rome)
Berliner Theologische Zeitschrift (Berlin)
Bibbia e Oriente (Bornato)
Bibel und Kirche (Stuttgart)
Bibel und Liturgie (Klosterneuburg)
Biblebhashyam (Kottayam, Kerala, India)
Bible Review (Washington, DC)
Bible Today (Collegeville, MN)
Bible Translator (London)
Biblica (Rome)
Biblical Archaeologist (Durham, NC)
Biblical Archaeology Review (Washington, DC)
Biblical Research (Chicago)
Biblical Theology Bulletin (Jamaica, NY)
Bibliotheca Orientalis (Leiden)
Bibliotheca Sacra (Dallas, TX)
Biblische Notizen (Munich)
Biblische Zeitschrift (Paderborn)
Bijdragen (Amsterdam/Heverlee)
Bulletin de Littérature Ecclésiastique (Toulouse)
Bulletin du Centre Protestant d'Etudes (Geneva)
Bulletin of the American Schools of Oriental Research (Philadelphia)
Bulletin of the International Organization for Septuagint and Cognate Studies (Notre Dame, IN)
Bulletin of the John Rylands University Library of Manchester (Manchester, UK)
Burgense (Burgos)
Cahiers de Joséphologie (Montreal)
Cahiers du Cercle Ernest-Renan (Paris)
Calvin Theological Journal (Grand Rapids, MI)
Catholica (Münster)
Catholic Biblical Quarterly (Washington, DC)
Catholic Theological Society of America Proceedings (New York)
Center for Hermeneutical Studies Protocol Series (Berkeley, CA)
Chicago Studies (Mundelein, IL)
Christianity Today (Carol Stream, IL)
Church (New York)
Churchman (London)
Ciudad de Dios (Madrid)
Civiltà Cattolica (Rome)
Classical Philology (Chicago)
Classical Quarterly (Oxford, UK)
Classical World (Pittsburgh, PA)
Collationes (Brugge/Gent)
Collectanea Theologica (Warsaw)
Colloquium (Auckland/Sydney)
Communio (Seville)
Communio/International Catholic Review (Notre Dame, IN)
Communio Viatorum (Prague)
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Concordia Journal (St. Louis, MO)
Concordia Theological Quarterly (Fort Wayne, IN)
Conservative Judaism (New York)
Cristianesimo nella Storia (Bologna)
Crux (Vancouver, BC)
Currents in Theology and Mission (Chicago)
Dansk Teologisk Tidsskrift (Copenhagen)
Deltion Biblikon Meleton (Athens)
Diakonia (Vienna)
Dialog (St. Paul, MN)
Didaskalia (Lisbon)
Direction (Fresno, CA)
Divinitas (Vatican City)
Divus Thomas (Piacenza)
Doctor Communis (Vatican City)
Doctrine and Life (Dublin)

Downside Review (Bath, UK)
East Africa Journal of Evangelical Theology (Machakos, Kenya)
Ecumenical Review (Geneva)
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Efemerides Mexicana (Mexico City)
Église et Théologie (Ottawa)
Emmanuel (New York)
Encounter (Indianapolis, IN)
Ephemerides Liturgicae (Rome)
Ephemerides Mariologicae (Madrid)
Ephemerides Theologicae Lovanienses (Louvain-Leuven)
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Erbe und Auftrag (Beuron)
Escritos del Vedat (Torrente)
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Études (Paris)
Études Théologiques et Religieuses (Montpellier)
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Evangelical Journal (Myerstown, PA)
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Expository Times (Banstead, Surrey, UK)
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Forum (Sonoma, CA)
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Freiburger Zeitschrift für Philosophie und Theologie (Fribourg)
Furrow (Maynooth)
Geist und Leben (Munich)
Gereformeerd Theologisch Tijdschrift (Amsterdam)
Grace Theological Journal (Winona Lake, IN)
Greek Orthodox Theological Review (Brookline, MA)
Greek, Roman and Byzantine Studies (Durham, NC)
Gregorianum (Rome)
Harvard Theological Review (Cambridge, MA)
Hebrew Union College Annual (Cincinnati, OH)
Henoch (Turin)
Heythrop Journal (London)
History of Religions (Chicago)
Hokhma (La Sarraz, Switzerland)
Horizons (Villanova, PA)
Horizons in Biblical Theology (Pittsburgh, PA)
Indian Journal of Theology (Calcutta)
Indian Theological Studies (Bangalore)
Instituto Superior de Estudios Eclesiásticos Libro Anual (Mexico City)
Internationale Katholische Zeitschrift/ Communio (Cologne)
Internationale Kirchliche Zeitschrift (Bern)
Interpretation (Richmond, VA)
Irénikon (Chevetogne)
Irish Biblical Studies (Belfast)
Irish Theological Quarterly (Maynooth)
Israel Exploration Journal (Jerusalem)
Israel Numismatic Journal (Jerusalem)
Istina (Paris)
Jahrbuch für Antike und Christentum (Münster)
Jeevadhara (Kottayam, Kerala, India)
Jewish Quarterly Review (Merion, PA)
Journal for the Study of Judaism (Leiden)
Journal for the Study of the New Testament (Sheffield, UK)
Journal for the Study of the Old Testament (Sheffield, UK)
Journal for the Study of the Pseudepigrapha (Sheffield, UK)
Journal of Biblical Literature (Atlanta, GA)
Journal of Ecclesiastical History (London)
Journal of Ecumenical Studies (Philadelphia)
Journal of Feminist Studies in Religion (Atlanta, GA)
Journal of Hellenic Studies (London)
Journal of Jewish Studies (Oxford)
Journal of Near Eastern Studies (Chicago)
Journal of Northwest Semitic Languages (Stellenbosch, S. Africa)
Journal of Religion (Chicago)
Journal of Religious Studies (Cleveland, OH)
Journal of Religious Thought (Washington, DC)
Journal of Roman Studies (London)
Journal of Semitic Studies (Manchester, UK)
Journal of the American Academy of Religion (Atlanta, GA)
Journal of the American Oriental Society (New Haven, CT)
Journal of the Evangelical Theological Society (Jackson, MS)
Journal of the Interdenominational Theological Center (Atlanta, GA)
Journal of Theological Studies (Oxford)
Journal of Theology for Southern Africa (Rondebosch, S. Africa)
Judaism (New York)
Kairos (Salzburg)
Kerygma und Dogma (Göttingen)
King's Theological Review (London)
Landas (Manila)
Laurentianum (Rome)
Laval Théologique et Philosophique (Quebec)
Levant (London)
Lexington Theological Quarterly (Lexington, KY)

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Louvain Studies (Louvain)
Lumen Vitae (Brussels)
Lumière et Vie (Lyon)
Lutheran Theological Journal (North Adelaide, S. Australia)
Maarav (Santa Monica, CA)
Maison-Dieu (Paris)
Manresa (Madrid)
Marian Studies (Dayton, OH)
Marianum (Rome)
Mayéutica (Marcilla, Spain)
Mélanges de Science Religieuse (Lille)
Melita Theologica (Rabat, Malta)
Milltown Studies (Dublin)
Miscelánea Comillas (Madrid)
Modern Churchman (Leominster, UK)
Month (London)
Münchener Theologische Zeitschrift (Munich)
Muséon (Louvain)
Near East School of Theology Theological Review (Beirut)
Nederlands Theologisch Tijdschrift (The Hague)
Nederuits Gereformeerde Teologiese Tydskrif (Stellenbosch, S. Africa)
Neotestamentica (Pretoria, S. Africa)
New Blackfriars (Oxford)
New Testament Studies (Cambridge, UK)
New Theology Review (Wilmington, DE)
Norsk Teologisk Tidsskrift (Oslo)
Nouvelle Revue Théologique (Tournai)
Nova et Vetera (Geneva)
Novum Testamentum (Leiden)
Numen (Leiden)
One in Christ (Turvey, UK)
Orientalia (Rome)
Orientalia Christiana Periodica (Rome)
Orientalistische Literaturzeitung (Berlin)
Ostkirchliche Studien (Würzburg)
Pacifica (Brunswick East, Victoria, Australia)
Palestine Exploration Quarterly (London)
Perkins Journal (Dallas, TX)
Perspectiva Teológica (Belo Horizonte, Brazil)
Perspectives in Religious Studies (Macon, GA)
Presbyterion (St. Louis, MO)
Priests & People (London)
Princeton Seminary Bulletin (Princeton, NJ)
Prism (St. Paul, MN)
Proceedings of the Irish Biblical Association (Dublin)
Prooftexts (Baltimore, MD)
Qadmoniot (Jerusalem)
Rassegna di Teologia (Naples)
Razón y Fe (Madrid)
Recherches de Science Religieuse (Paris)
Recherches de Théologie Ancienne et Médiévale (Louvain)
Reformed Review (Holland, MI)
Reformed Theological Review (Melbourne)
Reformiertes Forum (Zurich/Basel)
Religion (Lancaster, UK)
Religious Studies (London)
Religious Studies and Theology (Edmonton, Alberta)
Religious Studies Review (Macon, GA)
Renovatio (Bonn)
Restoration Quarterly (Abilene, TX)
Review and Expositor (Louisville, KY)
Review for Religious (St. Louis, MO)
Revista Bíblica (Buenos Aires)
Revista Catalana de Teología (Barcelona)
Revista de Cultura Bíblica (São Paulo)
Revista de Espiritualidad (Madrid)
Revista Eclesiástica Brasileira (Petrópolis)
Revista Latinoamericana de Teologia (San Salvador)
Revue Africaine de Théologie (Kinshasa-Limete, Zaire)
Revue Bénédictine (Denée, Belgium)
Revue Biblique (Jerusalem)
Revue de l'Histoire des Religions (Paris)
Revue de Qumran (Paris)
Revue de Théologie et de Philosophie (Lausanne)
Revue des Études Augustiniennes (Paris)
Revue des Études Juives (Paris)
Revue des Sciences Philosophiques et Théologiques (Paris)
Revue des Sciences Religieuses (Strasbourg)
Revue d'Histoire Ecclésiastique (Louvain)
Revue d'Histoire et de Philosophie Religieuses (Strasbourg)
Revue Réformée (Saint-Germain-en-Laye)
Revue Théologique de Louvain (Louvain)
Revue Thomiste (Toulouse)
Rivista Biblica (Bologna)
Rivista di Archeologia Cristiana (Rome)
Rivista di Storia e Letteratura Religiosa (Turin)
Roczniki Teologiczno-Kanoniczne (Lublin)
Römische Quartalschrift (Vatican City)
Sacra Doctrina (Bologna)
Saint Luke's Journal of Theology (Sewanee, TN)
St. Vladimir's Theological Quarterly (Crestwood, NY)
Salesianum (Rome)
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Scandinavian Journal of the Old Testament (Århus, Denmark)
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Skrif en Kerk (Pretoria, S. Africa)
Soundings (Nashville, TN)
Southwestern Journal of Theology (Fort Worth, TX)
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Studia Liturgica (Rotterdam)
Studia Missionalia (Rome)
Studia Patavina (Padua)
Studia Theologica (Oslo)
Studia Theologica Varsaviensia (Warsaw)
Studien zum Neuen Testament und seiner Umwelt (Linz)
Studies in Religion/Sciences Religieuses (Waterloo, Ont.)
Studii Biblici Franciscani Liber Annuus (Jerusalem)
Studium (Madrid)
Studium Ovetense (Oviedo)
Svensk Exegetisk Årsbok (Uppsala)
Svensk Teologisk Kvartalskrift (Lund)
Tantur Yearbook (Tantur/Jerusalem)
Tel Aviv (Tel Aviv)
Telema (Kinshasa-Gombe, Zaire)
Teologia (Milan)
Teología y Vida (Santiago)
Teresianum (Rome)
Themelios (Leicester, UK)
Theologia Evangelica (Pretoria, S. Africa)
Theological Educator (New Orleans)
Theological Studies (Washington, DC)
Theologie und Glaube (Paderborn)
Theologie und Philosophie (Frankfurt)
Theologisch-Praktische Quartalschrift (Linz)
Theologische Beiträge (Wuppertal)
Theologische Literaturzeitung (Leipzig)
Theologische Quartalschrift (Tübingen)
Theologische Revue (Münster)
Theologische Rundschau (Tübingen)
Theologische Zeitschrift (Basel)
Theology (London)
Theology Today (Princeton, NJ)
Thomist (Washington, DC)
Thought (Bronx, NY)
Tidsskrift for Teologi og Kirke (Oslo)
Tijdschrift voor Theologie (Nijmegen)
Toronto Journal of Theology (Toronto)
Traditio (New York)
Tradition (New York)
Trierer Theologische Zeitschrift (Trier)
Trinity Journal (Deerfield, IL)
Tyndale Bulletin (Cambridge, UK)
Una Sancta (Freising)
Union Seminary Quarterly Review (New York)
Verkündigung und Forschung (Munich)
Vetera Christianorum (Bari)
Vetus Testamentum (Leiden)
Vidyajyoti (Delhi)
Vigiliae Christianae (Leiden)
Vox Evangelica (London)
Vox Reformata (Geelong, Victoria)
Way (London)
Westminster Theological Journal (Philadelphia)
Wissenschaft und Weisheit (Mönchengladbach)
Word and World (St. Paul, MN)
Worship (Collegeville, MN)
Wort und Dienst (Bethel)
Zeitschrift der Deutschen Morgenländischen Gesellschaft (Wiesbaden)
Zeitschrift des Deutschen Palästina-Vereins (Wiesbaden)
Zeitschrift für die Alttestamentliche Wissenschaft (Berlin)
Zeitschrift für die Neutestamentliche Wissenschaft (Berlin)
Zeitschrift für Katholische Theologie (Innsbruck)
Zeitschrift für Kirchengeschichte (Stuttgart)
Zeitschrift für Religions- und Geistesgeschichte (Erlangen)
Zeitschrift für Theologie und Kirche (Tübingen)
Zygon (Winter Park, FL)

PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

1. S. O. Abogunrin, "Biblical Research in Africa: The Task Ahead," *African Journal of Biblical Studies* [Ibadan, Nigeria] 1 (1, '86) 7-24.

The task of today's biblical scholars in Africa lies not only in laying the foundations for the future of Christianity but also in making the Bible available in every language, thus bringing the Bible nearer to the people. Christianity cannot afford to remain the religion of the elites in Africa; that was part of what destroyed it in Africa in the beginning.—D.J.H.

2. J. Barr, "George Bradford Caird 1917-1984," *Proceedings of the British Academy* [London] 71 ('85) 493-521, plate 33.

The article describes the life (1917-84) of the late Professor Caird, his scholarly achievements, the chief themes of his writings, and his contributions to church life. Typical of Caird were the acceptance of the critical approach but the tempering of it with moderation, the importance of synthesis yet without uniformity, the acceptance of Paul as a true and valid interpreter of the mind of Christ, and respect for the continuing uniqueness of the Bible and its status as word of God. [Available separately from the British Academy for £1.50, ISBN: 0-85672-551-X.]—D.J.H.

3. K. Cragg and O. Chadwick, "Stephen Charles Neill 1900-1984," *Proceedings of the British Academy* [London] 71 ('85) 603-614, plate 40.

The article describes the life (1900-1984) of the late Bishop Neill. Neill was a practitioner of faith with a world-wide parish both in academies and churches, colleges and councils. He wrote extensively in the fields of biblical scholarship, ecumenical history, pastoral psychology, and general theology, and all with a formidable confidence. [Available separately from the British Academy for £1.50, ISBN: 0-85672-558-7.]—C.R.M.

4. N. A. Dahl, "Sigmund Mowinckel—Historian of Religion and Theologian," *Scand JournOT* 2 ('88) 8-22.

Mowinckel (1884-1965) was historian of religion and theologian in one person, without feeling this as a combination of two different roles. Most characteristic of Mowinckel was his sense for living, genuine religion and its setting in real life. Three aspects were especially important to him: the life of worship, the personal knowledge of God and his will, and the conviction that God acts in history and that history has a meaning because God has a meaning with history. [The same issue contains seven other articles about Mowinckel's life and work, as well as a bibliography of his publications.]—D.J.H.

5. J. A. H. Dempster, "'Incomparable Encyclopaedist.' The life and work of Dr James Hastings," *ExpTimes* 100 (1, '88) 4-8.

From the time of the publication of the *Dictionary of the Bible* (1898-1904), there was to be no escape for J. Hastings (1852-1922), founder of the *Expository Times*, from the treadmill of dictionary making. He was a highly gifted editor and a man of polymathic inquisitiveness who considered the whole field of human knowledge and experience to be the proper and legitimate preserve of the theologian.—C.R.M.

6. B. R. Doyle, "Biblical Studies in Australia—A Catholic Contribution," *Compass Theology Review* [Canterbury, Victoria, Australia] 22 ('88) 39-46.

This survey of the Catholic contribution to biblical studies in Australia covers the beginnings up to 1900, the dark era from 1900-1942, the renaissance of 1943-1965, and 1966-1988 as a time of new growth and new directions.—C.R.M.

7. E. Käsemann, "What I Have Unlearned in 50 Years as a German Theologian," *CurrTheolMiss* 15 (4, '88) 325-335.

The article charts Käsemann's career in theology according to the following outline: my theological journey, the crisis of the Nazi period, the break with Bultmann, Bultmann and history, the biblical basis for multiplicity, the purpose of doctrine, political theology, and unlearning (to spiritualize) the Sermon on the Mount. Gospel freedom is the one thing that gives meaning to all learning and unlearning.—D.J.H.

8. I. H. Marshall, "They Set Us in New Paths. I. The New Testament: Paths without Destinations," *ExpTimes* 100 (1, '88) 9-13.

The article discusses seven books published in English since 1882 that set NT scholarship in new paths: B. F. Westcott and F. J. A. Hort, *The New Testament in the Original Greek* (1882); J. Denney, *Jesus and the Gospel* (1908); T. W. Manson, *The Teaching of Jesus* (1931); M. Black, *An Aramaic Approach to the Gospels and Acts* (1946); G. Vermes, *Jesus the Jew* (1973); W. D. Davies, *Paul and Rabbinic Judaism* (1948); and C. H. Dodd, *The Interpretation of the Fourth Gospel* (1953) and *Historical Tradition in the Fourth Gospel* (1963).—C.R.M.

9. E. Trocmé, "In Memoriam Henri Clavier (1892-1987)," *RevHistPhilRel* 68 (2, '88) 153-154.

A biographical sketch of the late Professor Clavier with particular attention to his activity as professor of NT at Montpellier and Strasbourg.—D.J.H.

10. G. Wartenberg, "Zur Erforschung des Neuen Testaments an der Leipziger theologischen Fakultät im 19. Jahrhundert," *Abhandlungen der sächsischen Akademie der Wissenschaften zu Leipzig. Philologisch-historische Klasse* [Berlin] 71 (3, '87) 227-235.

The concerns and achievements of NT research at the Leipzig theological faculty during the 19th century are discussed with reference to several scholars: J. G. B. Winer, K. G. W. Theile, R. Anger, G. A. Fricke, W. G. Schmidt, C. H. Weisse, and L. F. C. von Tischendorf.—D.J.H.

11. T. Yates, "Stephen Neill: some aspects of a Theological Legacy," *Anvil* 5 (2, '88) 151-161.

Bishop Neill's intellectual life involved him in immense erudition in various fields as well as great turmoil. The article reviews some of the theological and missiological inheritance left by Neill under the following rubrics: conversion, Christ and the approach to other faiths, and Christ and history.—C.R.M.

12. P.-G. Müller, "Wie sich der Kanon des Neuen Testaments herausbildete," *BibKirch* 42 (4, '87) 152-157.

This brief survey of how the NT canon came about covers the history of the concept, the unfolding of the canon of OT Scriptures, the development of the NT canon, and church and canon.—C.R.M.

13. W. Schenk, "Code-Wandel und christliche Identität. Der Kanon des 'Neuen Testaments' als semiotisches Problem," *LingBib* 61 ('88) 87-114.

The article demonstrates the changing of codes in the development of the NT canon as an example of the changing of signs. The various coding processes (encoding, decoding, recoding, transcoding) are examined with reference to five stages in the canon's history: Paul's letters, the Gospels and Acts, Marcion, the canon of the bishops, and Luther.—D.J.H.

14. F. Stuhlhofer, "Der Ertrag von Bibelstellenregistern für die Kanonsgeschichte," *ZeitAltWiss* 100 (2, '88) 244-261.

Examination of the use of the OT in Christian writings of the first three centuries A.D. yields the following conclusions: (1) Half of the quotations come from three OT books: Psalms, Isaiah, and a third one that varies according to the corpus. (2) The books considered as Holy Scripture can be divided into three classes: frequently used, sometimes used, never used. (3) From the beginning the OT had less significance than the NT. (4) The intensity of usage of individual books shows regional and temporal peculiarities. (5) From the beginning the church oriented itself according to the Jewish canon.—D.J.H.

15. M. Wolter, "Die anonymen Schriften des Neuen Testaments. Annäherungsversuch an ein literarisches Phänomen," *ZeitNTWiss* 79 (1-2, '88) 1-16.

This study contrasts the situation of the pseudonymous writings of the NT with that of the anonymous NT writings and asks whether a historical and theological explanation for this anonymity can be found. While the pseudonymous writings appeal to apostolic authority and seek to preserve continuity with the apostolic tradition, a survey of the anonymous writings (Jn, 1 John, Hebrews, Mk, Mt, Lk-Acts) establishes their characteristic reliance on Jesus Christ as the sole authority and norm for the tradition and their concern with the legitimation of a Christian identity as such. Within the literary-historical context of the NT the phenomenon of anonymity precedes pseudonymity and signals the programmatic renunciation of a proclamation based on human authority.—C.R.M.

Interpretation

16r. R. Alter and F. Kermode (eds.), *The Literary Guide to the Bible* [*NTA* 32, p. 90; § 32-1001r].

D. Jasper, *Religion & Literature* [Notre Dame, IN] 20 (2, '88) 75-80.—Certain essays in this volume are outstandingly brilliant, some sturdily competent, and others poor. But the overall impression is of a terrible blandness, mainly due to its avoidance of theological implications. The "good book" is in danger of becoming the "nice book." Whatever influence the Bible has on the writers, it inspires neither awe nor anxiety but a tone of knowingness. —D.J.H.

17. C.-B. Amphoux, "Le style oral dans le Nouveau Testament," *ÉtudThéolRel* 63 (3, '88) 379-384.

The "oral style" in the NT as identified by M. Jousse refers to material organized for memorization. The principles underlying the oral style are rhythmic units, linking procedures, and traditional formulas. Jousse's insights deserve more attention in biblical studies.—D.J.H.

18r. M. Balmary, *Le sacrifice interdit. Freud et la Bible* (Paris: Grasset et Fasquelle, 1986).

D. Stein, "Une lecture psychanalytique de la Bible. *Le Sacrifice interdit* de Marie Balmary," *RevSciPhilThéol* 72 (1, '88) 95-108.—Balmary provides a psychoanalytic study of major biblical texts in their Hebrew and Greek versions as well as a first-person reading of them by a psychoanalyst after the manner of J. Lacan. At the heart of her book is the exploration of the analogies that the author discovers between her own experience of the subconscious and the recognition in the biblical texts of a subconscious word that seems to her to be of the same order.—D.J.H.

19. D. Bergant, "Fundamentalists and the Bible," *NewTheolRev* 1 (2, '88) 36-50.

Taking 2 Tim 3:16 as a starting point, the article shows how fundamentalism's views of inspiration, biblical truth, and the authority of the Scriptures are similar to yet different from contemporary critical perspectives on these matters. Fundamentalist interpretation of the Bible constitutes a disturbing intradenominational as well as ecumenical problem.—D.J.H.

20. C. Caragounis, "Divine Revelation," *Evangelical Review of Theology* [Exeter, UK] 12 (3, '88) 226-239.

This study first examines the biblical evidence for natural or general revelation and its limitations (Acts 14:15-17; 17:22-31; Rom 1:18-23; 1 Cor 1:21) and concludes that it is not an adequate self-disclosure of God. Then it considers (1) whether God has given special revelation to all—texts using such expressions as "all men" and "whole world," (2) whether the NT recognizes special revelation on a universal scale (Rom 2:12-16), and (3) whether universal revelation is free from inconsistency.—C.R.M.

21. M. Coleridge, "The Necessary Angel: Imagination and the Bible," *Pacifica* 1 (2, '88) 171-188.

Both the production and the reading of the biblical texts are feats of imagination; in both cases the primary task is to discover in the present moment, with its seeming hopelessness, a new vision of possibility and so to nourish hope. An exegesis that fails to reckon with the epistemological primacy of imagination and remains unconscious or fearful of imagination's precise workings will be not only dangerously rationalistic but also monumentally dull. A failure to actualize Scripture in the life of the church is a failure primarily of imagination.—D.J.H.

22r. E. Drewermann, *Tiefenpsychologie und Exegese* [*NTA* 30, pp. 342-343; § 32-499r].

H.-M. Barth, "Gottes Wort ist dreifaltig. Ein Beitrag zur Auseinandersetzung mit der 'archetypischen Hermeneutik' Eugen Drewermanns," *TheolLitZeit* 113 (4, '88) 241-254.—Drewermann is one of the most important and militant proponents of introducing psychology into exegesis. After explaining Drewermann's objections to historical-critical exegesis ("concerning the religious error of the historical-critical method"), the article sketches his own hermeneutical starting-point ("we are the primary hearers"), calls attention to problems associated with it (a "hermeneutical gap?"), and stresses the importance of trinitarian thinking in his undertaking ("exegesis as integration").—D.J.H.

23. R. K. FENN, "Sociology and Social History: A Preface to a Sociology of the New Testament," *JournStudPseud* 1 ('87) 95-114.

The article first points to obvious ways in which symbols and texts are ambiguously related to social life. Then it reflects on questions of method in the investigation of the social environment of the NT, the need for social history or sociology to concern itself with popular religion and magical thinking, and the false choice between explanation and understanding (or sociology and social history). The discussion is carried on with reference to J. E. Stambaugh and D. L. Balch, *The New Testament in Its Social Environment* (1986). It is unfortunate that these social historians make so little use of the familiar concept of charisma; it would help to explain why entire social systems, Israel included, were faced with the threat of extinction.—C.R.M.

24. P. J. GIFFORD, "The Certainty of Change: questioning Brown's answer to Dummett's problem," *NewBlackfr* 69 (818, '88) 330-339.

R. E. Brown's approach to the relation between traditional Catholicism and what biblical scholars are saying is based on at least some assumptions that are no longer very compelling. Biblical critics no longer naturally think in terms of a normative past, authoritative texts, and development—not at least in the uncomplicated way that Christians used to.—D.J.H.

25. G. HARRIS, "The Bible and Church Renewal," *LexTheolQuart* 23 (3, '88) 57-62.

The relation between Scripture and church renewal is highlighted by looking at the hermeneutics of the biblical community and the early Disciples of Christ.—D.J.H.

26. C. F. H. HENRY, "Narrative Theology: An Evangelical Appraisal," *TrinJourn* 8 (1, '87) 3-19.

While narrative hermeneutics views the Bible as an inspired book, it does not in its popular forms consider divine inspiration the ground of its authority or as constituting Scripture a wholly reliable source of doctrine. The narrative approach seems not fully befitting the historic Christian faith. [The same issue (pp. 21-24) contains a response by H. Frei.] —C.R.M.

27. J. H. HUNTER, "Deconstruction and biblical texts: Introduction and critique," *Neotestamentica* 21 (2, '87) 125-140.

The article first discusses the post-structuralist position, deconstruction, and deconstruction as a literary critical practice. Then it presents a critique of deconstruction followed by the identification of positive aspects. The contribution of deconstruction lies in the fact that it urges the rethinking of the roots of interpretation and takes interpretation back past its roots to its object: writing.—C.R.M.

28. E. A. Johnson, "Feminist Hermeneutics," *ChicStud* 27 (2, '88) 123-135.

After looking at the historical background of feminist hermeneutics, the article considers various models currently in use (rejectionist, loyalist, revisionist, sublimationist, liberationist) and examines the presuppositions and strategies of the liberationist approach as it unlocks ancient texts and releases their power to criticize sexism and to further the growth of women as fully-valued human persons.—D.J.H.

29. H. W. Johnson, "The 'Analogy of Faith' and Exegetical Methodology: A Preliminary Discussion on Relationships," *JournEvangTheolSoc* 31 (1, '88) 69-80.

In evangelical hermeneutics today there is a continuing struggle to define the relation between the "analogy of faith" (the body of affirmations considered to be clearly taught in Scripture) and exegetical methodology. The analogy of faith should be used as one element in exegesis rather than a tool to dictate, replace, or follow exegesis.—C.R.M.

30. K. S. Kantzer, "Why I Still Believe the Bible is True," *ChristToday* 32 (14, '88) 22-25.

Belief in an infallible Bible is essential to a consistent Christology. Jesus believed that the Bible was true and the very word of God. The main reason for accepting the infallible authority of Scripture is because we seek to be obedient to Jesus Christ, the Lord of the church. —D.J.H.

31. O. B. Knoch, "Die Katholiken und die Bibel. Ein Gang durch die Geschichte," *TheolPraktQuart* 136 (3, '88) 239-251.

This historical survey of the stance of the Catholic church on the translation and diffusion of the Bible considers the biblical writings in the early period, the translation of the Bible into other languages and into the Germanic languages, the biblical piety and preaching of the laity, the Luther Bible, the dissemination and use of the Bible after the Reformation, between resistance and promotion, turning to the word of God and the non-Catholic churches, and open questions—prospects.—C.R.M.

32. P. Kossen, "Interpreting and Applying Scripture," *VoxRef* 50 ('88) 3-38.

Through the use of the principles of reculturalization the full meaning of the Scriptures can be reproduced into the distinctive cultural forms of contemporary cultures, without destroying the authority of God's word. This approach does full justice to the truth that in Scripture God speaks.—D.J.H.

33. M. LaFargue, "Are Texts Determinate? Derrida, Barth, and the Role of the Biblical Scholar," *HarvTheolRev* 81 (3, '88) 341-357.

K. Barth focused attention on the substantive content of Paul's letter to the Romans and on the claim that this content is something of value that ought to challenge us. But the thesis (often drawn from J. Derrida's work) that texts have no definite substantive content, that they can mean a number of things, destroys the very possibility of making sense of Barth's extreme respect for the otherness of the text. This article defends a version of textual determinacy, not by denying Derrida's basic premises but by showing that these premises have no necessary connection with the thesis of textual determinacy. It argues that these premises can be very useful instead as aids in defining in what the determinate meaning of texts consists and therefore as practical tools for interpretive research.—D.J.H.

34. G. LINDBECK, "Scripture, Consensus, and Community," *This World* [Rockford, IL] 23 ('88) 5-24.

Classical hermeneutics, prevalent from the early days of the church well into the 17th century, was besieged and immobilized primarily by the rationalist and empiricist literalism of modernity just prior to the introduction of historical criticism in the 18th century. For the past two hundred years it has been misunderstood rather than rejected. Nonetheless, its readings, though different from, are not necessarily opposed to those of modern scholarship. The reappropriation of classical hermeneutics in our postmodern era is possible. It is desirable in any case because classic patterns of interpretation accord the Bible a consensus- and community-forming potential that is much needed today.—D.J.H.

35. I. H. MARSHALL, "An evangelical approach to 'Theological Criticism,'" *Themelios* 13 (3, '88) 79-85.

Sachkritik (or "content criticism," "theological criticism," etc.) is the method by which critics observe or search for places where there are doctrinal contradictions in Scripture and then decide which passage they are to follow in preference to the other. After clarifying this definition, the article considers the significance of *Sachkritik* for the evangelical understanding of Scripture, two obvious weaknesses of the method (inconsistency, subjectivity), and the problems of development in Scripture, diversity, and unacceptable teaching. The evangelical doctrine of Scripture sets firm limits to the practice of *Sachkritik* by showing that it is possible to distinguish between its presuppositions and methods.—C.R.M.

36. F. R. MCCURLEY, "American Myths and the Bible," *WordWorld* 8 (3, '88) 226-233.

The use of the Bible among Americans, or better, the frequent allusion to some favorite passages and concepts in the Bible, has led to a variety of horrors and to a certain bankruptcy in our ability to think holistically. The stories of God as Creator, which provide a certain picture of life as one in which all people are intended by God to have living space, food community, and articulate means of communicating with one another, would serve America better than the myths of the chosen people and of the free individualist.—C.R.M.

37. D. L. MEALAND, "Computers in New Testament Research: An Interim Report," *Journ StudNT* 33 ('88) 97-115.

This report lists a range of projects already completed or currently in progress utilizing computers under the following headings: texts and editions, collation of texts, manuscript collation and related research, concordances, lexicography, affinities and echoes, stylometry, and other features.—C.R.M.

38. D. L. MUELLER, "The Whale and the Elephant: Barth and Bultmann in Dialogue," *PerspRelStud* 15 (3, '88) 197-214.

The issues raised in this imaginary debate between K. Barth and R. Bultmann include the nature and function of theological language and the issue of the objectification of meaning, the significance of the historical figure of Jesus and the events of his life, the understanding of Jesus' divinity and humanity, and how "God acts." [The same fascicle (pp. 215-217) contains a response by E. Barnes on these issues.]—D.J.H.

39. J. C. O'NEILL, "A Sketch Map of the New Testament," *ExpTimes* 99 (7, '88) 199-205.

Everyone reads the NT according to an internal sketch map of sorts, which embodies value judgments as well as judgments of fact. The article sets out a sketch map of the NT that shows two sorts of churches (Paul and his Christian opponents), two different Christologies (resurrection and ascension), and two sorts of Christians (church-type and sect-type).—C.R.M.

40. R. R. OSMER, "The Study of Scripture in the Congregation. Old Problems and New Programs," *Interpretation* 42 (3, '88) 254-267.

The article examines four programs of Bible study: Kerygma, Bethel, ABIL (Adult Biblical Interdependent Learning), and the Genesis to Revelation series of the United Methodist Church. It evaluates them according to two criteria: (1) the program's ability to draw on contemporary biblical scholarship in ways that combine intellectual integrity with clarity of presentation required by a nonspecialist audience, and (2) the program's response to the general failures of the teaching office of the church.—D.J.H.

41. M. O'SULLIVAN, "The Feminist Hermeneutics of Elisabeth Schüssler Fiorenza," *MilltownStud* 21 ('88) 40-61.

Schüssler Fiorenza's reconstruction of the Jesus movement and of the early Christian missionary movement is an exciting example of how making women the subject of history can disclose, in texts that may seem barren, sources of new life for women's struggle today. After examining Schüssler Fiorenza's notions of Scripture and revelation, the article discusses her treatment of the Jesus movement, the early Christian missionary movement, the baptismal confession in Gal 3:28, and the portrayal of women in Mk and Jn.—D.J.H.

42. H. OTT, "Die hermeneutische Problematik und das Entmythologisierungsprogramm," *TheolZeit* 44 (3, '88) 222-238.

The debate about demythologization began in the 1940's and lasted into the 1960's. Bultmann understood his program of demythologization as involving translation so that the genuine scandal of the cross might shine forth in the present and not be obscured by mythological elements. The article reflects on the abiding theological challenge of Bultmann's program with special attention to the hermeneutics of dialogue and to discussion about the sociology of knowledge in general and the fusion of horizons in particular.—D.J.H.

43. D. PATTE, "Speech Act Theory and Biblical Exegesis," *Semeia* 41 ('88) 85-102.

This exploration of the interface of speech-act theory and biblical exegesis addresses the following questions: In which ways does the conceptual framework of speech-act theory challenge the hermeneutical paradigm of other types of exegesis? How is the phenomenon of religion perceived from the perspective of speech-act theory? How is religious discourse to be perceived from the perspective of speech-act theory? What neglected dimensions of the meaning of religious texts could speech-act exegesis help us elucidate? The article concludes with suggestions for developing a speech-act exegesis.—D.J.H.

44. C. PERROT, "Les pratiques de l'histoire critique dans l'exégèse du Nouveau Testament," *Revue de l'Institut Catholique de Paris* [Paris] 24 ('87) 25-48.

After reflecting on problems encountered in historical research on the NT, the article discusses seven advances in NT exegesis related to history: the necessary linguistic, social, and other mediations of history; the knowledge of the historical settings; historical-critical exegesis and history; the criteria of historicity; sociology in exegesis; synchrony and diachrony; and exegesis and philosophy.—D.J.H.

45. K. Romaniuk, "Post-Vatican Biblical Criticism and the Living Tradition and the Magisterium of the Church," *CollTheol* 57 (special issue, '87) 5-15.

From the perspective of biblical criticism during the past two decades the article reflects on three possible deficiencies in Catholic bibical study since Vatican II: neglect of the constitution *Dei verbum,* partial or selective acceptance of it, and lack of attention to the church's living tradition and magisterium. The biblical fruits of Vatican II are perceptible in the daily life of the Catholic church; what remains is to continue the work with even greater fidelity.—D.J.H.

46. W. S. Sailer, "Francis Bacon Among the Theologians: Aspects of Dispensational Hermeneutics," *EvangJourn* 6 (2, '88) 71-82.

Dispensationalists often bring to Scripture modern presuppositions that significantly affect their interpretations of important biblical passages and concepts. They frequently do not follow their avowed principle of literal interpretation, are predisposed to understand the language of Scripture after the fashion of the legal profession, and are influenced by the common-sense realism of the 17th-century philosopher Francis Bacon.—D.J.H.

47. P. Scheffer, "Marcel Jousse (1886-1961) ou le service de la parole, humaine et divine," *ÉtudThéolRel* 63 (3, '88) 367-378.

According to Jousse the two sources of every structured oral composition are bilateralism and formulism. Three convictions were at the root of his approach to Jesus and the Gospels: (1) Jesus was the "son" of the targums. (2) Exegetical research lacks polyglot formulaic concordances. (3) The transmission of words and deeds from Jesus to the Gospels in their written form was both faithful and inventive.—D.J.H.

48. H. N. Schneidau, "'Let the Reader Understand,'" *Semeia* 39 ('87) 135-145.

W. H. Kelber's major contribution to NT studies so far has been to highlight the problems involved in the shift of Christianity from a proclamation by itinerant preachers to a faith kept by communities and texts. The article reflects on contemporary discussion among literary critics and its relation to biblical scholarship.—C.R.M.

49. U. Schnelle, "Sachgemässe Schriftauslegung," *NovTest* 30 (2, '88) 115-131.

The historical-critical method leads to an appropriate understanding of the NT when it conceives the witness of the NT as the revelation of God's word in the word of human beings, takes account of both historical and theological matters, and respects the special character of the NT. Understood in this way, the historical-critical method remains the basic approach to Scripture for theology and church.—D.J.H.

50. L. Schottroff, "How my Mind has changed, oder: Neutestamentliche Wissenschaft im Dienste von Befreiung," *EvangTheol* 48 (3, '88) 247-261.

This proposal for doing NT scholarship in the service of liberation takes as its organizing categories some concepts that have fundamental significance in the context of liberation theology: contextuality and analysis, the praxis of faith and base-orientation, and hope and partiality.—D.J.H.

51. G. T. **Sheppard**, "'Blessed Are Those Who Take Refuge in Him': Biblical Criticism and Deconstruction," *Religion & Intellectual Life* [New Rochelle, NY] 5 (2, '88) 57-66.

From the perspective of deconstruction there is no objective literary structure that can settle interpretation. After examining the implications of deconstruction for biblical studies in general, the article proposes pragmatic, constructive implications for our present interpretation of Scripture with reference to Ps 2:11.—D.J.H.

52. D. **Strahm**, "'Um unseres Heiles willen.' Zur Funktion der Bibel im Befreiungsprozess von Frauen," *Orientierung* [Zurich] 52 (17, '88) 178-181.

With particular attention to the contributions of E. Schüssler Fiorenza, the article examines the Bible's role in women's liberation according to the following headings: the model of a critical-feminist liberation hermeneutics, the Bible as the "root model" of Christian faith, "woman church" as the hermeneutical center, and key elements of a feminist biblical interpretation.—D.J.H.

53. C. **Theobald**, "Les 'changements de paradigmes' dans l'histoire de l'exégèse et le statut de la vérité en théologie," *Revue de l'Institut Catholique de Paris* [Paris] 24 ('87) 79-111.

This investigation of the applicability of T. S. Kuhn's notion of paradigm shifts to the history of biblical exegesis first considers the late-19th-century struggle between Catholic theology and the "exegetical enlightenment." Then it explores whether these exegetical combats can be understood in terms of a scientific revolution. Finally it discusses the phenomenon of a "second enlightenment" in biblical research and examines the limits of Kuhn's theoretical model.—D.J.H.

54. W. S. **Vorster**, "Oor die Nuwe Testament, vertelkunde en prediking (On the New Testament, narratology and preaching)," *Hervormde Teologiese Studies* [Pretoria] 44 (1, '88) 164-177.

This reflection on the NT and narratology first considers various aspects relating to the interpretation of NT narrative material. Then it deals with problems involved in the preaching of narrative material.—D.J.H.

55. P. D. **Young**, "Elisabeth Schüssler Fiorenza's Feminist Hermeneutic," *Grail* [Waterloo, Ont.] 4 (2, '88) 27-35.

According to Schüssler Fiorenza, a biblical text is accepted as revealed and therefore normatively Christian if it serves the cause of women's liberation from oppression. But what grounds can one have to argue against those who would want to see the oppression of women as inherent to Christianity? And why bother with the Bible at all?—D.J.H.

Textual Criticism

56. P.-M. **Bogaert**, "La Bible latine des origines au moyen âge. Aperçu historique, état des questions," *RevThéolLouv* 19 (2, '88) 137-159.

This first installment of a historical survey and account of scholarship on the Latin Bible from its origins up to the Middle Ages treats the Greek Bible translated into Latin (origins, unity and diversity, witnesses for the Old Latin, importance of the Old Latin) and the biblical translations of Jerome.—C.R.M.

57. Y. K. Kim, "Palaeographical Dating of P^{46} to the Later First Century," *Biblica* 69 (2, '88) 248-257.

Palaeographic comparison of P^{46} with other ancient documents strongly suggests that it was written in the late 1st century A.D., before the reign of Domitian.—D.J.H.

58. J. H. Petzer, "Die betroubaarheid van die Nuwe Testament vanuit 'n tekskritiese oogpunt (The Reliability of the New Testament from a Text-Critical Point of View)," *Hervormde Teologiese Studies* [Pretoria] 44 (1, '88) 98-138.

The reliability of the Greek text of the NT for exegesis and translation is discussed from a historical perspective according to the following outline: *textus receptus* (15th to 17th centuries), *textus criticus* (18th to mid-20th centuries), and *textus eclecticus* (the 20th century). Attention is given to the Textus Receptus, the Westcott-Hort text, Nestle-Aland 26th ed., etc. The conclusion draws consequences from the historical survey for the general use of the Greek NT.—D.J.H.

59. F. Rohrhirsch, "Das Qumranfragment 7Q5," *NovTest* 30 (2, '88) 97-99.

The identification of 7Q5 and Mk 6:52-53 proposed by J. O'Callaghan and affirmed by C. P. Thiede has not been falsified by K. Aland's application of computer-technology to the problem.—D.J.H.

60. V. Spottorno, "Edición de un fragmento neotestamentario," *Sefarad* 46 (1-2, '86) 433-439.

This edition of 3 Jn 12-15 and Jude 3-5 according to MS 0251 (Aland number; 556, van Haelst number) contains a material description, transcriptions of the Greek texts, textual observations, a critical assessment, and a photograph.—D.J.H.

Textual Criticism, §§ 33-117, 125, 173, 177, 179.

Biblical Philology

61. J. Barr, "'Abbā isn't 'Daddy,'" *JournTheolStud* 39 (1, '88) 28-47.

The idea popularized by J. Jeremias that the expression *'abbā'* when used in addressing God had a very familiar and intimate tone is challenged by an examination of the philological technicalities of the word and an alternative account of its nuance. (1) In Jesus' time *'abbā'* belonged to a familiar or colloquial register of language, but it was not a childish expression comparable with "Daddy"; it was more a solemn, responsible, adult address to a father. (2) While it is possible that all cases in which Jesus addresses God as "father" derive from an original *'abbā'*, it is impossible to prove that this is so since alternative hypotheses fit the evidence equally well. (3) The use of *'abbā'* could in principle be within either Hebrew or Aramaic speech. (4) Although the use of *'abbā'* in address to God may have been first originated by Jesus, it remains difficult to prove how constant and pervasive this element was in his expression of himself; and it is therefore difficult to prove that it is a quite central keystone in our total understanding of him.—C.R.M.

62. J. Barr, "'Abba, Father' and the Familiarity of Jesus' Speech," *Theology* 91 (741, '88) 173-179.

A less technical version of an article published in *Journal of Theological Studies* [§ 33-61].—C.R.M.

63. D. A. Black, "New Testament Semitisms," *BibTrans* 39 (2, '88) 215-223.

After commenting on the origins of NT Semitisms, the article draws attention to some of the more frequent Semitisms that are found in the NT and that are likely to cause difficulty to the Bible translator: order of words, casus pendens, missing conjunctions, coordination of clauses, etc.—C.R.M.

64. J. E. Botha, "The meanings of *pisteúō* in the greek New Testament: A semantic-lexicographical study," *Neotestamentica* 21 (2, '87) 225-240.

The verb πιστεύω is used as an example to illustrate common lexicographical and semantic problems in modern NT scholarship. The article first demonstrates that literature dealing specifically with πιστεύω adheres to no definite linguistic or semantic theory, which leads to unacceptable results. Next it discusses problem areas in some of the standard dictionaries and suggests how such works may be used responsibly. Finally it shows how to determine the lexical meanings of πιστεύω in the NT.—C.R.M.

65. E. Krentz, "The Perfect WORD: Software for Bible Study and Research," *Curr TheolMiss* 15 (5, '88) 444-445.

The electronic concordance of the Bible called *The Perfect WORD* is a powerful and flexible program for Macintosh users. It enables one to answer more complicated questions more easily and quickly than with a conventional printed concordance.—D.J.H.

66. J. Thorley, "Subjunctive Aktionsart in New Testament Greek: A Reassessment," *NovTest* 30 (3, '88) 193-211.

The tense of the subjunctive in NT Greek is determined by the nature of the event described (*Aktionsart*). Verbs whose meaning has a significant propensity toward either linear or punctiliar actions are used predominantly in one form (present or aorist). Verbs with no such propensity occur about five times as frequently in the aorist as in the present. Four categories of syntactical usage can be identified: pure *Aktionsart,* mainly with ἵνα; usages with ἄν and its compounds, where a temporal distinction is apparent; prohibitions, where the linear *Aktionsart* is expressed by μή with a present imperative, but the punctiliar by μή with an aorist subjunctive; and other idiomatic or "fixed" usages. Present subjunctives, even from lexically present verbs, are very rare in narrative passages. NT writers differ in the way that they employ subjunctive *Aktionsart,* with Matthew having the lowest percentage of present subjunctives and Paul the most prolific and adept use of subjunctive *Aktionsart.*—D.J.H.

Biblical Translation

67. M. Dumais, "Langage sexiste et traductions de la Bible," *ÉglThéol* 19 (2, '88) 241-253.

After explaining the problem posed by non-inclusive (i.e. male oriented) translations of the Bible, the article offers suggestions about using inclusive language in rendering Hebrew and

Greek terms that refer to human beings and God. Translating Scripture today must be guided by two basic principles: the normative character of Scripture, and fidelity to the truth of Scripture.—D.J.H.

68. G. A. Mikre-Sellassie, "Problems in translating pronouns from English versions," *BibTrans* 39 (2, '88) 230-237.

The article discusses the problems faced by translators using English as a source language in identifying the gender and number of "you" and the gender of "they." It recommends consulting the KJV to determine the number of second person pronouns and carefully examining the context of the document to identify gender.—C.R.M.

69. H. Minkoff, "Problems of Translations—Concern for the Text Versus Concern for the Reader," *BibRev* 4 (4, '88) 34-40.

If we conclude that meaning lies in the text, we will want a text-oriented or overt translation. If meaning inheres in audience reaction to the text, we may prefer a reader-oriented or covert translation. Christian Bible translations often highlight the universal truth, while Jewish translations require readers to accept the text on its own terms.—D.J.H.

70. E. A. Nida, "Intelligibility and Acceptability in Bible Translating," *BibTrans* 39 (3, '88) 301-308.

It is a mistake to assume that understanding a text means comprehending merely the logical structure and the purely designative or defining meanings of the lexical and grammatical structures. Means must be found to provide what some have called the tone, spirit, and genius of the source text. A sociosemiotic approach to language has the distinct advantage of forcing a translator to go beyond the forms of language to explore the numerous functions that a set of signs may have.—C.R.M.

71. R. L. Omanson, "Can You Get There from Here? Problems in Bible Translation," *Christian Century* [Chicago] 105 (20, '88) 605-607.

All translators of the Bible must confront textual, lexical, and grammatical problems in the original text. They must also deal with difficulties arising from the receptor language, e.g. obligatory categories, kinship terms, and pronoun gender. Translation and interpretation are interrelated tasks.—D.J.H.

72. M. Saebø, "The Norwegian Bible Translation of 1978/85—What Have We Learned?" *BibTrans* 39 (3, '88) 308-316.

This discussion of the new Norwegian Bible translation of 1978/85 considers the history of Norwegian Bible translation, the initial proposal for a new translation in 1939, the basic principles for the work, organizational procedures, and characteristics and problems of the new translation. Bible translation is a very complicated and arduous task that always has to be corrected, renewed, and redone—and it will never be finished.—C.R.M.

Bulletins

73. E. Best, "Recent Continental New Testament Literature," *ExpTimes* 99 (10, '88) 296-300.

This bulletin [see § 32-61] discusses eight books: D.-A. Koch, *Die Schrift als Zeuge des*

Evangeliums (1986); U. Schnelle, *Antidoketische Christologie im Johannesevangelium* (1987); R. Pesch, *Die Apostelgeschichte* (1986); G. Lüdemann, *Das frühe Christentum nach den Traditionen der Apostelgeschichte* (1987); F. Lang, *Die Briefe an die Korinther* (1986); M. Carrez, *La deuxième épître de saint Paul aux Corinthiens* (1987); M. Rissi, *Die Theologie des Hebräerbriefs* (1987); and S. Schulz, *Neutestamentliche Ethik* (1987).—D.J.H.

74. D. SENIOR, "The New Testament in Review," *BibToday* 26 (4, '88) 249-255.

Descriptions and evaluations of twenty-nine recently published books, all in English, on various aspects of NT study.—D.J.H.

75. D. SENIOR, "The New Testament in Review," *BibToday* 26 (5, '88) 311-317.

Descriptions and evaluations of twenty-six recently published books, all in English, on various aspects of NT study.—D.J.H.

76. H. WANSBROUGH, "New Testament Chronicle," *Priests & People* 2 (7, '88) 293-297.

This bulletin [see § 32-65] discusses two introductory books, seven books on the Gospels, one on Acts, three on Paul, three on biblical theology, and five booklets on various topics.—D.J.H.

GOSPELS–ACTS

Gospels (General)

77. R. G. BRATCHER, "Unusual Sinners," *BibTrans* 39 (3, '88) 335-337.

The use of "sinners" in certain Gospel passages means something less, or more, than what we ordinarily mean by it. Thus in the formulation "Jesus associates with tax collectors and sinners" (see Mk 2:15-17) it connotes people who disregard Jewish traditions/laws; in "even sinners do the same" (see Lk 6:32-34) it means "people who do not care about God"; and in "the Son of Man is being handed over into the hands of sinners" (see Mk 14:41), where "sinners" refers to the Romans, something like "pagan/godless Gentiles/foreigners" is best. —C.R.M.

78. A. DEL AGUA PÉREZ, "Aproximación al relato de los evangelios desde el midrás/derás," *EstBíb* 45 (3-4, '87) 257-284.

The Gospels emerged in the intellectual environment of the historical-narrative thinking of the OT tradition and its derashic method of expressing the theological meaning of history. The Gospels are best understood as narrative theology or Christian haggadah inasmuch as they connect the expression of faith with the account of Jesus' life and relate its significance by means of derashic recourse to the OT.—D.J.H.

79. C. HALLET, "Estructuras de lo imaginario y textos evangélicos," *TeolVid* 29 (2-3, '88) 213-217.

Taking as its starting point G. Durand's *Les structures anthropologiques de l'imaginaire* (1984), the article shows how the beginnings of various Gospels illustrate the distinct "regimens" or figurative structures of the imaginary: the diurnal (Jn 1:1-18), the nocturnal-mystical (Lk 1–2), and the synthetic-dramatic (Mt 1–2).—D.J.H.

80. M. D. Hooker, "Traditions About the Temple in the Sayings of Jesus," *BullJohnRyl UnivLibMan* 70 (1, '88) 7-19.

This investigation of traditions about the Temple in the sayings of Jesus focuses on Mk 11 and parallels. All the Evangelists (1) seem to interpret the incident in the Temple as a sign of its coming destruction and (2) link that destruction with the death of Jesus. The second of these two themes looks very much like the theologizing of the church. But what of the first? Jesus may, after all, have intended to cleanse the Temple rather than destroy it. One must ask whether there is anything in the story of the incident in the Temple itself that makes it a prophecy of destruction or whether it is the Evangelists' arrangement of the material that makes it that.—C.R.M.

81. W. H. Kelber, "Narrative as Interpretation and Interpretation of Narrative: Hermeneutical Reflections on the Gospels," *Semeia* 39 ('87) 107-133.

This essay investigates the hermeneutical status of Mark's narrative composition in the context of early Christian traditions, reflects on the hermeneutical presuppositions of literary criticism with reference to Gospel narrativity, and seeks to draw connections between the 1st-century Gospel narrator and the 20th-century interpreters of Gospel narratives. What distinguishes the canonical Gospels from what preceded them is not primarily a matter of literature versus history, but rather one of interpretation turning canonical.—C.R.M.

82. M. K. Morse, "A Theology of Light from the Words of Jesus," *Kardia* [Portland, OR] 2 ('86) 43-55.

After discussing light in Jewish thought, the article examines Jesus' use of light imagery in the parable of the lamp (Mt 5:14-16; Lk 8:16; 11:33), the saying about the eye as the lamp of the body (Mt 6:22-23; Lk 11:34-36), and the exhortation to open boldness (Mt 10:26-27; Lk 12:2-9). Then it considers the light-sayings of Jesus in the Fourth Gospel (see Jn 3:19-21; 8:12; 9:5; 11:9-10; 12:35-36; 12:46). John stressed Jesus' place as the light of the world, whereas Matthew and Luke emphasized Jesus' recognition of the believer's role as light to the world.—D.J.H.

83. F. Reckinger, "Beglaubigt durch Wunder und Zeichen (vgl. Apg. 2,22). Ist die traditionelle Fundamentaltheologie 'ins Mark getroffen'?" *ForKathTheol* 4 (2, '88) 111-125.

Taking as its starting point Acts 2:22 ("Jesus . . . attested to you by God with mighty works and wonders and signs"), the article first surveys how miracles and their significance are treated in theological literature today. Then it discusses the historicity of the NT miracles. Finally it deals with three objections against the usual fundamental-theological approach to miracles: the difference between biblical and modern concepts of miracle, the idea of miracles as the confirmation of Jesus by God, and the relation between miracles and the freedom of the act of faith.—D.J.H.

84. H. J. Richards, "The Miraculous," *SIDIC* [Rome] 21 (2, '88) 9-13.

The idea of a "fixed nature" occasionally violated by God was never part of biblical thought. Jesus' teaching had much to do with miracles. Wary as he was of the danger that they would be misinterpreted, Jesus was not slow to offer his own interpretation. The actual historical reality behind the miracle stories is now lost to us.—D.J.H.

85. R. AGUIRRE, "El Dios de Jesús y la realidad social de su pueblo," *Estudios Trinitarios* [Salamanca] 21 (3, '87) 307-344.

This examination of the relation between Jesus' experience of God and his social situation discusses social (geographical-ecological, ethnic, political, economic, cultural-religious) factors that influenced the Jesus-movement, characterizes the Jesus-movement as millenarian from a sociological perspective, considers the God of Jesus and the social reality of Jesus' time (especially with reference to the kingdom of God), and offers suggestions about participating in the experience of the God of Jesus today.—D.J.H.

86. J. E. BARRETT, "Can Scholars Take the Virgin Birth Seriously?" *BibRev* 4 (5, '88) 10-15, 29.

Mt 1:18 and Lk 1:31, 34-35 state that Jesus was conceived by the Holy Spirit, without the aid of a human father. But Matthew based his report on the Hebrew Bible (Isa 7:14), and what Luke's source was is not clear. With his warning against "myths and endless genealogies" (1 Tim 1:4) Paul seems to have rejected the virgin birth. Moreover, when Jesus was called "Son of God" by his earliest followers (all of whom were Jews), the reference was to his obedience, not to his origin. Perhaps the NT virginal conception accounts are poetic symbols rather than biology reports.—D.J.H.

87. B. D. CHILTON, "Jesus and the Repentance of E. P. Sanders," *TynBull* 39 ('88) 1-18.

The thesis of E. P. Sanders that Jesus did not preach repentance discounts too much material that refers to repentance explicitly and clashes too much with material that implies the necessity of repentance to be convincing. Although his challenge of the consensus based upon the contribution of J. Jeremias is successful, Sanders has not yet developed a viable alternative to it. It was Jesus' habit of teaching an idiosyncratic understanding of purity and sacrifice that finally brought him into a mortal conflict.—C.R.M.

88. C. E. B. CRANFIELD, "Some Reflections on the Subject of the Virgin Birth," *ScotJourn Theol* 41 (2, '88) 177-189.

It is extremely difficult, on the assumption that the virgin birth of Jesus is not historical, to explain at all convincingly how the early church came during the 1st century A.D. to affirm it, in spite of the fact that there was no expectation that the Messiah would be virgin-born, in spite of the certainty that such an affirmation would be met by incredulity and ridicule among Jews, in spite of the church's own interest in maintaining the Davidic descent of Jesus, and in spite of the obvious danger that among Gentiles the doctrine would be misunderstood along the lines of pagan mythology. The arguments for accepting the historicity of the virgin birth are weighty.—D.J.H.

89. E. L. EHRLICH, "Jesus in der Sicht des Judentums," *BibKirch* 43 (2, '88) 38-40.

The article surveys approaches to Jesus taken by 19th- and 20th-century Jewish scholars, e.g. A. Geiger, C. G. Montefiore, J. Klausner, H.-J. Schoeps, P. Winter, and D. Flusser.—D.J.H.

90. N. Guillemette, "Jesus, Politics, and Violence," *Landas* 1 (2, '87) 183-205.

Contrary to the position of the revolutionists, Jesus did not advocate or use violence [see § 32-556]. The hypothesis that Jesus practiced non-resistance and was apolitical rests on a much too slender scriptural basis. Its exegesis of the Sermon on the Mount does not give sufficient weight to matters of style and literary genre. Jesus is best described as a "peaceful revolutionary." His teaching and activity as a promoter of peace did not prevent him from adopting a critical stance on socio-political issues.—D.J.H.

91. J. Kallikuzhuppil, "The Attitude of Jesus towards Suffering," *Jeevadhara* 18 (104, '88) 112-120.

This reflection on the attitude of Jesus toward suffering considers questions such as these: Did Jesus really experience pain and suffering? Had he any sympathy for the sufferings of fellow human beings? Did he take steps to alleviate them? etc.—C.R.M.

92. D. Ker, "Jesus and Mission to the Gentiles," *IrBibStud* 10 (2, '88) 89-101.

The article considers how much Paul knew about Jesus, whether Jesus intended to found a church, and the place of the Gentiles in Jesus' preaching of the kingdom and his eschatological expectations.—C.R.M.

93. W. G. Kümmel, "Jesusforschung seit 1981. I. Forschungsgeschichte, Methodenfragen," *TheolRund* 53 (3, '88) 229-249.

This installment on research about Jesus since 1981 [see § 27-883] comments on books and articles dealing with the history of scholarship and methodological questions. It includes discussion of the work of G. Eichholz, D. L. Pals, K.-J. Kuschel, D. A. Hagner, M. Baumotte, W. M. Thompson, W. S. Kissinger, J. Painter, R. H. Stein, R. Riesner, M. Stubhann, H.-F. Weiss, and J. D. Crossan.—C.R.M.

94. H. R. Niebuhr, "The Social Gospel and the Mind of Jesus," *Journal of Religious Ethics* [Decatur, GA] 16 (1, '88) 115-127.

The mind of Jesus according to the social gospel is the mind of a humanistic or perfectionistic, pacifistic, and progressive moralist. The mind of Jesus that is not in the social gospel is the mind of a God-centered, apocalyptic strategist. The interpreters of the apocalyptic element in the gospel have left the picture of the liberal Jesus in a hopeless state of disrepair. Nevertheless, the acceptance of the cosmic God and the eschatological Jesus does not reduce us to individualism in Christian ethics and to a passive attitude in the social strife. [The paper, which was first presented orally in 1933, has been edited for publication by D. Yeager, who has also provided a six-page introduction to it (pp. 109-114).]—D.J.H.

Jesus, §§ 33-61–62, 248.

Passion and Death

95. W. Vogler, "Jesu Tod—Gottes Tat? Bemerkungen zur frühchristlichen Interpretation des Todes Jesu," *TheolLitZeit* 113 (7, '88) 481-492.

Early Christianity supplemented the OT understanding of God christologically (the God of Israel is the Father of Jesus) and soteriologically (God has brought about salvation for Jews and non-Jews through the handing over of Jesus to death). Jesus' death on the cross was both the action of humankind in revolt against God and a sin-effacing event willed and initiated by God.—D.J.H.

The Resurrection

96. J. E. Alsup, "Resurrection and Historicity," *Austin Seminary Bulletin* [Austin, TX] 103 (8, '88) 5-18.

In the hope of making a start toward talking constructively about the historical character of Jesus' resurrection from the dead, the article traces the history of skepticism regarding this matter, proposes a form-critical starting point for re-evaluation, reflects on the starting point in debate, and makes proposals for future dialogue.—D.J.H.

97. J. D. Crossan, "Living Earth and Living Christ. Thoughts on Carol P. Christ's 'Finitude, Death, and Reverence for Life,'" *Semeia* 40 ('87) 109-124.

The article is a response to the paper of C. P. Christ in the same volume (pp. 93-108). It tests some texts concerning the resurrection to see if a literal reading is the only one possible. The first theologies that faced Paul's paradox of the earthly Jesus in unearthly mode slowly solved it by changing it first to unearthly Jesus in unearthly mode along a gnostic trajectory and then to earthly Jesus in earthly mode along a Catholic trajectory.—C.R.M.

98. G. J. Hughes, "Dead Theories, Live Metaphors and the Resurrection," *HeythJourn* 29 (3, '88) 313-328.

There is no need for the kind of philosophical embarrassment that is largely responsible for shaping the accounts of the resurrection of Jesus and human immortality given by theologians such as W. Marxsen and G. W. H. Lampe. The article sets out the ways in which the philosophical framework has changed in the last twenty years and spells out the implications of these changes for the theology of the resurrection and life after death.—C.R.M.

99. I. H. Jones, "The Resurrection—a Review Article," *EpworthRev* 15 (3, '88) 82-89.

Giving particular attention to P. Carnley's *The Structure of Resurrection Belief* (1987), the article discusses major exegetical and theological issues related to Jesus' resurrection in light of recent books and articles on the topic. According to Carnley, the Easter experience and faith consist in apprehending the present spirit of the religious fellowship and interpreting it by reference to the same person that is remembered in the historical life and death of Jesus of Nazareth.—D.J.H.

100. J. Roberts, "Galilean Resurrection," *EpworthRev* 15 (3, '88) 44-46.

The expression "Galilean resurrection" would mean that Jesus, who had recently been put to death, continued to work in his disciples as Herod Antipas thought John the Baptist to have been doing in his (see Mk 6:14-16; Mt 14:1-2). Was Mark's "Galilean resurrection" distinct from an "empty tomb resurrection"?—D.J.H.

101. J. J. Smith, "The Resurrection and the Empty Tomb," *Landas* 1 (2, '87) 143-164.

The oldest tradition concerning the resurrection (1 Cor 15:3b-5) does not mention the empty tomb of Jesus. The arguments for and against the historicity of the discovery of the empty tomb (see Mk 16:1-8) are inconclusive. Nevertheless, when the mystery of the resurrection is placed in the context of the total mystery of Christ, theology has reason to affirm that Jesus' tomb was actually empty.—D.J.H.

Synoptics

102. S. Cunningham, "The Synoptic Problem: A Summary of the Leading Theories," *African Journal of Biblical Studies* [Ibadan, Nigeria] 1 (1, '86) 48-58.

The article explains the strengths and weaknesses of two solutions to the Synoptic problem: the Two-Document hypothesis (Markan priority, Q) and the Griesbach hypothesis. Though it is difficult to construct a more convincing theory than the Two-Document hypothesis, the evidence favoring the Griesbach hypothesis must be taken seriously.—D.J.H.

103r. E. C. dos Santos and R. L. Lindsey, *A Comparative Greek Concordance of the Synoptic Gospels,* vol. 1 [*NTA* 31, p. 229].

F. Neirynck, "A Concordance of the Synoptic Parallels," *EphTheolLov* 63 (4, '87) 375-383.—Even though the limitation to the text and order of the Huck-Lietzmann synopsis will create problems for users of Nestle-Aland^{26} and the Aland synopsis, the work deserves our attention because of its careful presentation of the Synoptic parallels. Nevertheless, the presentation of the word occurrences in one list in the order of the synopsis is not a workable solution. A more readable and neutral arrangement would be to retain the classic concordance and add, after each citation, the references to the Synoptic parallels, the word as it appears there in identical (=) or different form, and/or its Synoptic synonym in parenthesis. —C.R.M.

104. F. G. Downing, "Quite Like Q. A Genre for 'Q': The 'Lives' of Cynic Philosophers," *Biblica* 69 (2, '88) 196-225.

Q would have seemed to its early readers or hearers to have been modelled on the Cynic philosophical "life" both in its (minimal) internal organization and in its individual forms of sayings, apothegms, and chreiai, but even more in terms of the greater part (if not the whole) of its subject matter. If Q came out looking like a Cynic philosophical "life," it is very likely that it was deliberately modelled on that genre.—D.J.H.

105. B. Gerhardsson, "The Narrative Meshalim in the Synoptic Gospels. A Comparison with the Narrative Meshalim in the Old Testament," *NTStud* 34 (3, '88) 339-363.

Five OT texts qualify as narrative *měšālîm:* Judg 9:7-15; 2 Sam 12:1-4; 2 Kgs 14:9; Isa 5:1-6; and Ezek 17:3-10. The article compares these OT texts with the fifty-five narrative *měšālîm* in the Synoptic Gospels on the following matters: form and characteristics; function, independence, and importance; narrative integrity; intelligibility; pedagogical place; and subject field.—D.J.H.

106. R. Hill, "Synoptic 'Basileia' and Pauline 'Mysterion,'" *EstBíb* 45 (3-4, '87) 309-324.

The term βασιλεία in the Synoptic Gospels refers to the eschatological presence of divine activity in Jesus' ministry, whereas μυστήριον in Pauline literature refers to God's plan that reaches fulfillment in the paschal mystery and has cosmic repercussions. Only Mk 4:11 ("the mystery of the kingdom of God") places these two concepts in the same sentence.—D.J.H.

107. S. McKnight, "Literary Criticism of the Synoptic Gospels," *TrinJourn* 8 (1, '87) 57-68.

The article introduces literary criticism by defining, explaining, and evaluating its usefulness for understanding the meaning of the Synoptic Gospels. It concludes that literary criticism has its place for Synoptic exegesis but only as a facet of the tradition-critical process, namely, the concern with the composition of the entire work.—C.R.M.

108. R. J. Miller, "The Rejection of the Prophets in Q," *JournBibLit* 107 (2, '88) 225-240.

The hypothesis that many of the Jesus sayings in Q are pronouncements of the Q prophets presented as oracles of the risen Jesus is tested by examining two sayings that speak of the persecution of the prophets: Lk 11:47-51 par. and 13:34-35 par. The study concludes that 13:34-35 makes sense only as a saying of the risen Jesus spoken by the Q prophets. Similarly 11:47-51 lacks intelligibility except as a saying of the risen Jesus. These results strengthen the case that the hypothesis that Q is composed of sayings of the risen Jesus is not only helpful but true.—C.R.M.

109. M. C. Parsons, "'Allegorizing Allegory': Narrative Analysis and Parable Interpretation," *PerspRelStud* 15 (2, '88) 147-164.

Allegory has experienced something of a resurgence in parable interpretation under the guise of narrative criticism. Although the allegorizing of parables by literary critics is not inappropriate, it simply has not probed far enough either behind the text in historical investigations or in front of the text in terms of taking seriously the real readers of the parables. Only by taking seriously the hermeneutical interaction of author, text, and reader can we insure that the parables are read and heard with their full force both as allegory and as metaphor.—D.J.H.

110. L. E. Siverns, "A Definition of Parable," *NESTTheolRev* 9 (1, '88) 60-75.

A parable is a self-authenticating metaphoric story marked by brevity and focus, functioning in such a way that judgment is precipitated and reduction to the rational is resisted. Various explicit and implicit dimensions of this definition are considered.—C.R.M.

Synoptics, § 33-500.

Matthew

111. F. W. Burnett, "Characterization in Matthew: Reader Construction of the Disciple Peter," *McKendree Pastoral Review* [Lebanon, IL] 4 (1, '87) 13-43.

Although Peter functions in Mt primarily as a type representing the disciples, the reader still is encouraged to construct a sense of individuality for Peter. The reader is given two names for Peter, more knowledge about him than is necessary for the plot, and indications of his emotions and opinions. The denial-recognition scene (Mt 26:69-75), together with the other textual indicators, encourages the reader to take an interest in the "personality" of Peter.—D.J.H.

112. J. D. Kingsbury, "Reflections on 'the Reader' of Matthew's Gospel," *NTStud* 34 (3, '88) 442-460.

In the narrative-critical model of readership the primary reader of Mt is neither the contemporary of the historical Jesus (as in the historical-biographical approach), nor the intended reader of the late 1st-century A.D. (as in the redaction-critical approach), nor the interested reader of the 20th century, but rather the implied or ideal reader in whom the intention of the text achieves its realization. In Mt the implied reader is a disciple of Jesus whose peculiar place in time is beyond the resurrection but short of the parousia. The implied reader is told by the implied author the past story of Jesus of Nazareth, fully understands it, and responds to it appropriately.—D.J.H.

113. F. Martin, "Parole, écriture, accomplissement dans l'évangile de Matthieu," *Sémiot Bib* 50 ('88) 27-51.

This initial installment in an investigation of the fulfillment of the Scriptures through Jesus in Mt first sets out the principles of the study. Then it presents a semiotic reading of Mt 1: the structure of the Gospel of infancy, in the beginning—the book, the birth of Jesus Christ (1:18-25), the fulfillment of the oracle of Isaiah, and the formula of fulfillment.—C.R.M.

114. R. L. Mowery, "God, Lord and Father: The Theology of the Gospel of Matthew," *BibRes* 33 ('88) 24-36.

(1) Matthew used θεός and κύριος rather than πατήρ to refer to God in five types of material: OT quotations and allusions, references to the God who speaks through the OT, words of Jesus addressed to the devil or Jewish religious leaders, the words of other speakers, and narrative material. (2) The term πατήρ occurs only in words of Jesus addressed to God, his disciples, or audiences composed of his disciples and the crowds. (3) The three terms for God are distributed unevenly throughout the Gospel. (4) Matthew used κύριος as the biblical appellation, θεός as the widely used appellation, and πατήρ as the special appellation. —D.J.H.

115. F. Neirynck, "ΑΠΟ ΤΟΤΕ ΗΡΞΑΤΟ and the Structure of Matthew," *EphTheolLov* 64 (1, '88) 21-59.

More than in Mk, Matthew's phrase ἀπὸ τότε (ἤρξατο) in 4:17; 16:21; and 26:16 emphasizes a new phase in the Gospel story. But the phrase should not be taken in isolation from its preceding context, nor should the formulas in 4:17 and 16:21 be treated as equals. The division of the Gospel into two main parts (4:17–16:20; 16:21–28:20), each with its superscription and climax at the end, needs emendation.—D.J.H.

Mt 1–2, § 33-478.

116. [Mt 1:1-17] R. P. Nettelhorst, "The Genealogy of Jesus," *JournEvangTheolSoc* 31 (2, '88) 169-172.

The differences between the genealogies of Jesus found in Mt 1:1-17 and Lk 3:23-38 may be readily explained on the assumption that Lk traces the lineage back through Joseph's father while Mt traces it through Joseph's maternal grandfather.—C.R.M.

117. [Mt 5:22] W. Wolbert, "'Wer seinem Bruder ohne Grund zürnt.' Zu einer Lesart der 1. Antithese," *TheolGlaub* 78 (2, '88) 160-170.

Behind the variant reading of Mt 5:22 "everyone who is angry with his brother without cause (εἰκῇ)" is the starting point for a normative-ethical consideration about justified and false anger. The article first discusses Aristotelian and Stoic approaches to the nature of anger. Then it reflects on the ethical evaluation of anger in antiquity and today.—D.J.H.

118. J. Łach, "Die Pflicht zur Versöhnung und Liebe (Mt 5, 43-48)," *CollTheol* 57 (special issue, '87) 57-69.

Literary analysis of Mt 5:48 and its context shows that this saying is an integral part of the sixth antithesis (Mt 5:43-48). It proposes as a model the perfection of the Father that has been incarnated in Jesus Christ.—D.J.H.

119. [Mt 6:11] D. Aleixandre, "En torno a la cuarta petición del padrenuestro," *EstBíb* 45 (3-4, '87) 325-336.

The fourth petition in the Lord's Prayer (Mt 6:11; see Lk 11:3) can be paraphrased as follows: "Make us share our bread today and every day, just as we hope to share in the eschatological banquet."—D.J.H.

120. [Mt 10] L. Doohan, "Mission and Ministry," *BibToday* 26 (4, '88) 243-247.

The Matthean missionary discourse can be divided into two parts: the missionary call and the work itself (10:1-23), and the minister who goes in Christ's name (10:24-42). Matthew was primarily interested in the universal church's missionary mandate, not in a single historical occurrence (cf. Mk 6:30-44; Lk 9:10-17).—D.J.H.

121. J. G. Cook, "The Sparrow's Fall in Mt 10:29b," *ZeitNTWiss* 79 (1-2, '88) 138-144.

In the phrase οὐ . . . ἄνευ τοῦ πατρὸς ὑμῶν in Mt 10:29, ἄνευ used with a noun object has three relevant lexical possibilities: without your Father's (1) presence, (2) consent, or (3) will or help. The larger context of the Gospel indicates that the third sense is most likely, if the martyrs of 10:28-31 die the same way Jesus did, namely, according to God's plan (16:21; 20:18; 26:39).—C.R.M.

122. J. G. du Plessis, "Pragmatic meaning in Matthew 13:1-23," *Neotestamentica* 21 (1, '87) 33-56.

This study analyzes Mt 13:1-23 with the help of G. N. Leech's principles of pragmatics and W. Schmid's scheme of narrative roles. The intended effect or pragmatic force of the conversation with the disciples initiated by the telling of the parable of the sower is the strengthening of the interpersonal relationship between Jesus and his disciples. The stress is on Jesus as the dominant partner in this relationship. The disciples (and the readers) are urged to adhere in a dependent attitude to Jesus. In this way they will become part of the future success of the kingdom. The remarks about the purpose of parables are a foil used by Jesus to illuminate the relationship between himself and his disciples.—C.R.M.

Mt 13:3-9, § 33-151.

123. J. MARCUS, "The Gates of Hades and the Keys of the Kingdom (Matt 16:18-19)," *CathBibQuart* 50 (3, '88) 443-455.

The meaning for Matthew of "binding and loosing" in Mt 16:19b is illuminated by close attention to its context, particularly the contrast between the gates of Hades described in 16:18 and the gates of the kingdom of heaven implied in 16:19a. The two sets of gates are meant to be antitypes and both open to let something out. While the gates of Hades release demonic powers, the gates of heaven open to permit the extension of God's dominion from the heavenly sphere to the earthly one. The binding and loosing, which takes place first in heaven and then on earth, is the promulgation of authoritative halakah. Thus in Mt 16:18-19, as in Judaism, the triumph of God involves the revelation of the law, but this law has now been christologically redefined by the apocalyptic event of Jesus' death and resurrection. —C.R.M.

124. D. C. DULING, "Binding and Loosing: Matthew 16:19; Matthew 18:18; John 20:23," *Forum* 3 (4, '87) 3-31.

This investigation of the binding and loosing saying found in Mt 16:19; 18:18; and Jn 20:23 suggests six possible interpretations (e.g. authority in magic transferred to an individual or a group). According to source, language, and Jewish environment criteria, it is possible that Jesus spoke such a saying. There are varying conclusions possible on modification, tendencies in the tradition, and plausible *Traditionsgeschichte* criteria. The hermeneutical potential criterion makes it unlikely as a Jesus saying. The criteria of dissimilarity, coherence, early church environment, and multiple forms point to the high probability that this is not a Jesus saying.—C.R.M.

Mt 18:18, § 33-124.

125. J. O'CALLAGHAN, "Examen crítico de Mt 19,24," *Biblica* 69 (3, '88) 401-405.

The article examines the textual evidence in ancient manuscripts and modern editions for four textual problems in Mt 19:24; Mk 10:25; and Lk 18:25.—D.J.H.

126. [Mt 20:1-16] J. D. RODRÍGUEZ, "The Parable of the Affirmative Action Employer," *CurrTheolMiss* 15 (5, '88) 418-424.

The best contemporary title for Mt 20:1-16 is the parable of the affirmative action employer. The story describes an employer whose criteria went beyond merit to focus on need.—D.J.H.

127. [Mt 26–27] D. SENIOR, "Matthew's Special Material in the Passion Story: Implications for the Evangelist's Redactional Technique and Theological Perspective," *EphTheolLov* 63 (4, '87) 272-294.

A review of recent discussion regarding the special material in the Matthean passion narrative (especially Mt 27:51b-53; 27:24-25; 27:3-10) prompts the following conclusions: (1) Matthean composition of the special passages remains the most likely solution to the question of sources. (2) The special material illustrates Matthew's literary and dramatic skill. (3) Precisely because it is the composition of the Evangelist, Matthew's special material offers us special insight into his theological perspective.—D.J.H.

128. C. C. Black, "The Quest of Mark the Redactor: Why has it been Pursued, and what has it Taught Us?" *JournStudNT* 33 ('88) 19-39.

This essay offers a profile of the redaction-critical method, places it in the context of 20th-century theology and scholarship, and identifies its contributions and liabilities in the study of Mk. The way forward in Markan research lies in the exploration and interrelation of the historical, social, theological, and literary contexts to which *Redaktionsgeschichte* has directed us, and in the clarification and refinement of the critical disciplines germane to those interpretative contexts.—C.R.M.

129. T. E. Boomershine, "Peter's Denial as Polemic or Confession: The Implications of Media Criticism for Biblical Hermeneutics," *Semeia* 39 ('87) 47-68.

To the degree that our goal is to understand the meaning of biblical texts in their original historical context, we need to study and experience the texts in their original medium, namely, as sounds recited and heard at least in private but preferably in public readings. If Mark's material is experienced as an oral reading, W. H. Kelber's thesis that Mark was carrying out a polemic against Peter and the disciples as representatives of the oral gospel is rendered improbable. The article raises further questions about Kelber's reconstruction of the relation between the oral and written gospel and discusses the implications of contemporary media research for historical criticism. [The same issue (pp. 97-105) contains a response by Kelber.]—C.R.M.

130. R. P. Carlson, "The Main Street in Mark," *CurrTheolMiss* 15 (4, '88) 356-363.

In Mk Jesus' passion is the major theme or "main street" into which the other major themes (Son of God and Son of Man, discipleship, kingdom and king, conflict with Jewish authorities, resurrection) flow.—D.J.H.

131. S. Castro, "El sorprendente Jesús de Marcos (Lectura del evangelio desde el segundo nivel)," *RevistEspir* 47 (186, '88) 9-48.

Mark presented Jesus first as miracle-worker, prophet, and Jewish Messiah, and then emphasized the necessity of the cross for understanding Jesus. The article provides a reading of Mk with particular attention to the pivotal role of Mk 8:22-26 in the development of the story of Jesus from Galilee to Jerusalem.—D.J.H.

132. B. R. Crockett, "The Function of Mathetological Prayer in Mark," *IrBibStud* 10 (3, '88) 123-139.

This study investigates the interplay between Mark's views on prayer and discipleship. The narrative of Mk highlights two basic themes: Jesus as the paradigm for the praying disciple and the disciples' utter failure to follow his example.—C.R.M.

133. L. Doohan, "Mark's Portrait of Jesus," *MilltownStud* 21 ('88) 62-86.

Mark's originality in portraying Jesus lay in his creative synthesis of aspects of faith already existing in the early church. The article examines Mark's synthesis by successively considering the human Jesus, the ministering Jesus, the teaching Jesus, the suffering Jesus, and Jesus the Son of God.—D.J.H.

134. P. R. Hinlicky, "Conformity to Christ in the Gospel of Mark," *CurrTheolMiss* 15 (4, '88) 364-368.

Discipleship in Mk means conforming one's life to Christ. Faith is a way of life in which pure grace marks the Christian's existence in its entirety. This theme is developed with reference to Jesus' relationships to John the Baptist, Satan, the disciples, and God according to Mk.—D.J.H.

135r. W. H. Kelber, *The Oral and the Written Gospel* [*NTA* 27, p. 332]

T. J. Farrell, "Kelber's Breakthrough," *Semeia* 39 ('87) 27-45.—The first part of this review essay explains in some detail the key concepts readers need to understand in order to grasp fully the import of Kelber's landmark study. The second part presents a summary of and commentary on each chapter of the book. The third part reflects on the implications of the study for our understanding of Christianity.—C.R.M.

136. F. Neirynck, "Words Characteristic of Mark: A New List," *EphTheolLov* 63 (4, '87) 367-374.

The article discusses M. Friedrich's list of words characteristic of Mk assembled on the basis of Matthew's and/or Luke's avoidance of the Markan word.—C.R.M.

137. W. J. Ong, "Text as Interpretation: Mark and After," *Semeia* 39 ('87) 7-26.

This paper is concerned with the interpretative interaction of text and oral expression, and particularly the effect of text as interpreting oral discourse antecedent to it. The discussion considers W. H. Kelber's *The Oral and the Written Gospel* (1983), which explains Mk as a textual interpretation of an essentially oral kerygma, and B. Stock's analysis of text and oral utterance in medieval culture in *The Implications of Literacy* (1983).—C.R.M.

138. N. Onwu, "'Don't Mention It': Jesus' Instruction to Healed Persons," *African Journal of Biblical Studies* [Ibadan, Nigeria] 1 (1, '86) 35-47.

Jesus' insistence on silence among healed persons (see Mk 1:40-45; 5:35-43; 7:31-37; 8:22-26) was not a Markan editorial device or the result of Jesus' fear of political revolution. Rather it reflected Jesus' unwillingness to accept ostentatious acclaim devoid of understanding, personal decision, and commitment.—D.J.H.

139. P. S. Pudussery, "Discipleship and Suffering in the Gospel of Mark," *Jeevadhara* 18 (104, '88) 121-139.

This study of discipleship and suffering in Mk first considers persecution as a continual threat to the Markan community, the persecution motif in Mk, and Mark's special emphasis on the mystery of suffering. Then it examines the suffering Messiah as the pattern for disciples (Mk 8:31), Jesus' teaching on suffering discipleship (8:31–10:45), and Jesus' prophecy of the destiny of the disciples in the eschatological discourse (13).—C.R.M.

140. T. Söding, "Die Nachfolgeforderung Jesu im Markusevangelium," *TrierTheolZeit* 94 (4, '85) 292-310.

The article first establishes Jesus' understanding of discipleship in light of pre-Markan traditions and then outlines Mark's new interpretation of Jesus' call to discipleship. Mark's perspective on following Jesus was shaped by Jesus' death and resurrection. Following Jesus after Easter means participating in the activity and suffering of the Son of God. Yet in this post-Easter perspective Mark held firm to the decisive elements in Jesus' own call to discipleship: the connection between Jesus' authority and his person, the anchoring of the call of discipleship in the proclamation of the kingdom, the orientation of discipleship to preaching the good news, and the theocentrism involved in following Jesus. Mark's understanding was an authentic interpretation of Jesus' summons in light of the resurrection.—D.J.H.

141. W. Stenger, "Die Grundlegung des Evangeliums von Jesus Christus. Zur kompositionellen Struktur des Markusevangeliums," *LingBib* 61 ('88) 7-56.

The fifty-six pericopes in Mk appear in five major blocks: prologue (1:2-13), Galilee and Capernaum (1:14–3:6), from the Sea of Gennesaret to Jericho (3:7–10:52), the Jerusalem Temple (11:1–13:37), and the passion narrative (14:1–16:8). Working backward from the final block to the first and to the superscription (1:1), the article shows that each block is structured according to the "sandwich technique," i.e. in the middle of each block a central section is surrounded concentrically by several other sections linked with each other on several levels as semantic contexts of the central section. —D.J.H.

142. I. J. Trotter, "Preaching 'On the Way': Homilies Based on New Interpretations of the Gospel of Mark," *Quarterly Review* [Nashville, TN] 8 (2, '88) 90-108.

The article illustrates how the exegetical methods of redaction criticism, literary criticism, and sociological criticism can help homilists in preaching on Mk 7:1-23; 7:31-37; 8:27-38; 9:30-37; and 9:38-50.—D.J.H.

143. E. van Eck, "Galilea en Jerusalem as narratologiese ruimtes in die Markusevangelie: 'n Kontinuering van die Lohmeyer-Lightfoot-Marxsen ketting (Galilee and Jerusalem as narratological toponyms in the Gospel of Mark: A Continuation of the Lohmeyer-Lightfoot-Marxsen Chain)," *Hervormde Teologiese Studies* [Pretoria] 44 (1, '88) 139-163.

A narratological examination of Mk confirms that the place-names Galilee and Jerusalem are important conveyors of the narrator's ideological perspective. It also reveals further links in and corrections to the approach to these toponyms in Mk that was pioneered by E. Lohmeyer, R. H. Lightfoot, and W. Marxsen.—D.J.H.

144. W. S. Vorster, "Characterization of Peter in the Gospel of Mark," *Neotestamentica* 21 (1, '87) 57-76.

After preliminary remarks on theoretical aspects of narratives, persons, roles, and characters, the article explores the possibility of studying the shaping and function of Peter as a character in Mark's story of Jesus. The semantic function of the characterization of Peter should be seen in terms of the theme of following. The reader is invited to identify with the fallible follower Peter, whose story is left open-ended (see Mk 16:7). How much of what is told about Peter is historical and how much goes back to the creative mind of Mark remains an enigma.—C.R.M.

145. J. Winkler, "Jesus and Francis as Gospel Makers: An Experience in Kenosis," *RevRel* 47 (4, '88) 481-494.

This reflection on Jesus and Francis of Assisi as "gospel makers" takes Mk as its starting point. Although one would expect a powerful and glorious Messiah, Mark presented Jesus as weak and lowly, one who embraced an emptying out (κένωσις) of his divinity.—C.R.M.

146. J. ZMIJEWSKI, "Die Sohn-Gottes-Prädikation im Markusevangelium. Zur Frage einer eigenständigen markinischen Titelchristologie," *StudNTUmwelt* 12 ('87) 5-34.

Over against the notion of Mark as a conservative transmitter of tradition with no independent Christology (R. Pesch), analysis of the Markan understanding and redactional use of the Son of God predicates reveals the creative hand of the author. Mk 3:11; 14:61; and 15:39 involve Markan redactional constructions. Mark twice substituted υἱός for other terms in the pre-Markan tradition (παῖς in 1:11; ὁ ἅγιος τοῦ θεοῦ in 5:7). The acclamation "Son of God" in 1:11; 9:7; 15:39 controls the structure of the entire composition. In this title Mark unites various christological themes current in the community. The novelty and independence of Mark's Son of God Christology lies in the dialectical combination of aspects of humility and exaltation characteristic of Mark's Christology in general.—J.H.E.

Mk, § 33-100.

147. D. E. GARLAND, "'I Am the Lord Your Healer': Mark 1:21-2:12," *RevExp* 85 (2, '88) 327-343.

Although 1st-century Jews used medicine and magic to deal with illness, their predominant perspective was the biblical emphasis on miracle. Jesus' healings in Mk 1:21–2:12—the man with the unclean spirit (1:21-28), the fever of Peter's mother-in-law (1:29-31), the leper (1:40-45), and the paralytic (2:1-12)—relate to (1) a widespread presupposition about the relation of demons and sin to sickness, (2) theological assumptions about the causes and cures of these particular illnesses, and (3) Mark's conviction that Jesus as God's Son and agent overmasters demons, offers forgiveness of sins, and thereby accomplishes the healing of disease.—D.J.H.

148. [Mk 2:23–6:6a] E. LAVERDIERE, "Jesus and the New Israel," *Emmanuel* 94 (6, '88) 322-329.

This installment [see § 32-1133] first comments on the final two episodes in Mk 2:1–3:6: gathering food on the Sabbath (2:23-28), and doing good on the Sabbath (3:1-6). Then it introduces the second section of the Gospel (3:7–6:6a) and discusses the first two scenes: a mission to all nations (3:7-12), and the appointing of the Twelve (3:13-19).—C.R.M.

149. R. BARTELMUS, "Mk 2,27 und die ältesten Fassungen des Arbeitsruhegebotes im AT. Biblisch-theologische Beobachtungen zur Sabbatfrage," *BibNotiz* 41 ('88) 41-64.

The tension expressed in Mk 2:27 ("The Sabbath was made for man, not man for the Sabbath") runs through the relevant OT texts from earliest commands to refrain from work on the seventh day (Exod 23:12; 34:21) through the Sabbath commandments in the Decalogue (Deut 5:12-15; Exod 20:8-11) to the Priestly creation account (Gen 1:1–2:4a). Sabbath observance became especially prominent among Jews during the exile.—D.J.H.

150. [Mk 3:20-35] E. LAVERDIERE, "Teaching for the New Israel," *Emmanuel* 94 (7, '88) 383-389.

This installment [see § 33-148] continues the exposition of Mk 3:7–6:6a and treats the first large sub-unit of Jesus' teaching for the new Israel in 3:20-35: Jesus at home (v. 20), Jesus' relatives (v. 21), the scribes from Jerusalem (v. 22), Jesus and the scribes (vv. 23-30), and Jesus and his family (vv. 31-35).—C.R.M.

151. [Mk 4:3-9] L. RAMAROSON, "'Parole-semence' ou 'Peuple-semence' dans la parabole du Semeur?" *SciEsp* 40 (1, '88) 91-101.

In the parable of the sower (Mk 4:3-9; Mt 13:3-9; Lk 8:5-8) the seed originally represented the people destined for the eschatological kingdom of God. The parable recalls Hos 2:25 and Jer 31:27, is very close to *4 Ezra* 8:41 and Mt 13:38, and is similar to the parables of growth and other kingdom parables.—D.J.H.

152. J. G. STRELAN, "'For Thine Are The Statistics'? Sermon Study on Mark 4:26-29," *LuthTheolJourn* 22 (1, '88) 32-36.

The kernel truth taught in Mk 4:26-29 is that the kingdom of God is a present reality hidden to all but the eyes of faith. The parable draws a sharp contrast between beginning and end; it lends no support to a theology of the kingdom's evolutionary growth.—D.J.H.

153. [Mk 6:48] D. F. HILL, "The Walking on the Water. A geographic or linguistic answer?" *ExpTimes* 99 (9, '88) 267-269.

Jesus "meant to pass by" the disciples (Mk 6:48) in the account of the walking on the water (see Mk 6:45-52 parr.) "because he and they were so near land anyway"; this also explains why the boat "immediately" came to land (see Jn 6:21). Alternatively, παρέρχομαι in Mk may indicate Jesus wanted to walk parallel to the boat.—C.R.M.

Mk 6:52-53, § 33-59.

154. E. CUVILLIER, "'Il proclamait ouvertement la Parole.' Notule sur la traduction de Marc 8/32a," *EtudThéolRel* 63 (3, '88) 427-428.

Mk 8:32a should be translated as follows: "And he proclaimed the word openly." The "word" refers to the content of Christian preaching (see Mk 2:2; 4:33).—D.J.H.

Mk 10:25, § 33-125.

Mk 11, § 33-80.

155. [Mk 12:13-17] B. T. VIVIANO, "Render unto Caesar," *BibToday* 26 (5, '88) 272-276.

After a brief exegesis of Mk 12:13-17, the article discusses four approaches to "render unto Caesar": zealotic, anti-zealotic, ironical, and political. Then it considers the implications of the text for the contemporary scene and reflects on how the state should use its power.—D.J.H.

156. O. SCHWANKL, "Die Sadduzäerfrage (Mk 12,18-27) und die Auferstehungserwartung Jesu," *WissWeis* 50 (2-3, '87) 81-92.

With its theme of resurrection the Sadducees' question in Mk 12:18-27 presents a general, existential human concern. The text is structured antithetically, is artistic from the standpoint of syntax and rhetoric, and is carefully constructed. The two major isotopes are life and relation. Jesus' hope for resurrection is based on relationship with God. The pericope most likely reflects a pre-Easter confrontation between Jesus and the Sadducees. It can be read from theological, hermeneutical, and even feminist perspectives.—D.J.H.

157. W. S. VORSTER, "Literary reflections on Mark 13:5-37: A narrated speech of Jesus," *Neotestamentica* 21 (2, '87) 203-224.

This study approaches Mk 13 from a literary point of view with the focus on vv. 5-37 as a narrated speech and not on the literary history or the extratextual context to which it could possibly refer. It first highlights the fact that Mk 13 is presented to the reader as a narrated speech and what this implies for the interpretation of the chapter. Then it deals with the place of Mk 13 in the Gospel with attention to the problem of time. Finally it discusses narrative point of view and the function of apocalyptic and paraenesis. Much more attention should be spent on the narrative character of Mk 13 and on the fact that the speech in Mk 13 is told from the perspective of a reliable character who is trusted to talk about the future, even though he himself confesses that he does not know everything (13:32).—C.R.M.

158. [Mk 14–15] M. McVANN, "The Passion in Mark: Transformation Ritual," *BibTheol Bull* 18 (3, '88) 96-101.

Taking as its starting point V. Turner's anthropological model of liminality-communitas, the article shows how Mark's accounts of Jesus' arrest, trials, and crucifixion helped his community to interpret Jesus' suffering and their own as rituals of status transformation. Jesus' disciples see in their following Jesus to the cross a ritual reenactment of the rite of passage undergone by Jesus that made him their Lord and King.—D.J.H.

159. [Mk 14:18-25] J. L. WHITE, "Beware of Leavened Bread. Markan Imagery in the Last Supper," *Forum* 3 (4, '87) 49-63.

After an examination of scholarly theories about the formation of the Last Supper narrative, the article evaluates the historicity of the "better not born" woe-oracle in Mk 14:18-21 and the words spoken over the bread and cup in 14:22-25. It is likely that Mk 14:18 was created on the basis of Ps 41:9. The woe-oracle in 14:21 has even less chance of having been spoken by Jesus. With regard to the words of institution sayings cluster, it may prove impossible to reconstruct the historical kernel that preceded the cultic practice of the Lord's Supper.—C.R.M.

160. [Mk 14:22-25] B. F. MEYER, "The Expiation Motif in the Eucharistic Words: A Key to the History of Jesus?" *Gregorianum* 69 (3, '88) 461-487.

In contrast to G. Friedrich and X. Léon-Dufour, R. Pesch has provided an exact determination of the literary genre of Mk 14:22-25 (historical narrative) and stressed the motif of expiation in the NT eucharistic words. Jesus incorporated his death into his mission by intending it as a covenant sacrifice and expiatory offering. The first motif (see Jer 31:31-34) implied as the goal of Jesus' mission the eschatological restoration of the people of God, correlative to the advance presence of God's reign. The second motif (see Isa 52:13–53:12) took the Isaian Servant as a type to be realized: expiation on behalf of Israel and the peoples. As a climax, Mk 14:22-25 clarified the entire esoteric tradition beginning with Mk 8:31-33 as well as the continuous symbolic acts of entry into Jerusalem and the cleansing of the Temple.—D.J.H.

161. H. GIESEN, "Der Auferstandene und seine Gemeinde. Zum Inhalt und zur Funktion des ursprünglichen Markusschlusses (16,1-8)," *StudNTUmwelt* 12 ('87) 99-139.

A verse-by-verse commentary on Mk 16:1-8, the original ending of the Gospel, discusses its relation to the entirety of Mk and its symbolic content and function for the readers: an encouragement not to focus on the empty grave and the fear and silence of the women but on engaging with the resurrected Christ in daily life and community.—J.H.E.

162. G. O'COLLINS, "The Fearful Silence of Three Women (Mark 16:8c)," *Gregorianum* 69 (3, '88) 489-503.

The article examines historical and theological explanations of the fearful silence of the women in Mk 16:8. The exegetical choices narrow down to whether Mark wanted his readers to take a negative or a positive view of the women's fear, silence, and flight. Those who opt for the negative view mistakenly apply to the women the pattern of blindness and misunderstanding developed around the male disciples in Mk 8:27–10:52. R. H. Lightfoot's positive interpretation is more appropriate. The reaction of the women gathers up in a climactic way feelings evoked by earlier episodes in the Gospel of divine revelation communicated through Jesus' words and deeds.—C.R.M.

Luke

163. M. V. ABRAHAM, "Good News to the Poor in Luke's Gospel," *Biblebhashyam* 14 (1-2, '88) 65-77.

After discussing the socioeconomic context of Jesus' ministry and Luke's Gospel, the article examines Lukan texts that deal with the relation between the gospel of Christ and the poor (Lk 6:20-21; 16:19-26; 1:52-53; 13:30; 4:16-30; 7:18-23). That the kingdom belongs to the poor conveys a word of promise and hope for the poor. That the rich share in the kingdom by virtue of their treatment of the poor presents a sharp challenge to the rich.—D.J.H.

164. D. C. ALLISON, "Was There a 'Lukan Community?'" *IrBibStud* 10 (2, '88) 62-70.

The evidence suggesting that Luke was an itinerant, the lack of reference to a specific occasion in Lk 1:1-4, and the diversity of opinion about the purpose of Lk-Acts all argue that reference to a hypothetical "Lukan community" should no longer be countenanced. If scholars intend to persist in writing about the "Lukan community," detailed justification for the supposition must be forthcoming.—C.R.M.

165. A. CASALEGNO, "Pobreza e riqueza no evangelho de Lucas," *PerspTeol* 20 (50, '88) 9-33.

More than the other Evangelists, Luke provided a detailed picture of society in Jesus' time. Using Luke's Gospel as a guide, the article discusses economic differences (the poor, the wealthy, the middle class), the causes of poverty, the poor in Luke's time, and Christian praxis (practicing justice, sharing one's goods, giving unconditionally).—D.J.H.

166. T. D'SA, "The Salvation of the Rich in the Gospel of Luke," *Vidyajyoti* 52 (4, '88) 170-180.

Much of the material in Luke's Gospel refers to the difficulty or even the impossibility of salvation for the rich. Luke's placement of the rich in opposition to the poor appears to condemn the former. Nevertheless Luke alone among the Evangelists shows that salvation is possible for them.—C.R.M.

167. M. J. J. MENKEN, "The Position of σπλαγχνίζεσθαι and σπλάγχνα in the Gospel of Luke," *NovTest* 30 (2, '88) 107-114.

After pointing out that ἐσπλαγχνίσθη and not ἀναστάς, as J. S. Sibinga proposed, is the central verbal form of Lk 15:11-32, the article examines the other two occurrences of σπλαγχνίζομαι in Lk (7:13; 10:33) and the one occurrence of σπλάγχνα (1:78). Luke organizes his text in such a way that the word stands in the numerical middle of the pericope or part of the pericope in which it occurs, according to a count of words or syllables and/or a count of verbal forms or substantives. These numerical arrangements confirm that in the passages in question "compassion" is an important or even the most important element. [A brief additional note by Sibinga is included.]—C.R.M.

168. S. M. SHEELEY, "Narrative Asides and Narrative Authority in Luke-Acts," *Bib TheolBull* 18 (3, '88) 102-107.

The narrative asides in Lk-Acts are instrumental in both establishing and maintaining a narrative relationship between the narrator and the reader in which the narrator is authoritative and reliable. After summarizing the four major functions of narrative asides, the article examines their employment in Lk-Acts.—C.R.M.

169. J. N. M. WIJNGAARDS, "Administering Common Funds," *Vidyajyoti* 52 (3, '88) 137-143.

Taking inspiration from Lk, this reflection on administering church funds discusses the principle of accountability, the dangers of secrecy, and serving with clean hands.—D.J.H.

Lk, § 33-466.

Lk 1–2, § 33-478.

170. [Lk 1:46-55] M. F. MORRY, "The Magnificat: Reflections," *MarStud* 38 ('87) 63-77.

The Magnificat (Lk 1:46-55) praises God and proclaims God's intervention in authentic human existence. It provides the basic elements for a theology of freedom and liberation.—D.J.H.

171. [Lk 1:46-55] B. RINALDI, "Chiarificazioni sul Magnificat," *EphMar* 37 (1-2, '87) 201-205.

These supplementary remarks to *EphMar* 36 (1-2, '86) 9-147 [see § 31-162] concern the significance of the Qumran texts for understanding the Magnificat, as well as the Magnificat's relations to the OT and Lk as a whole.—D.J.H.

172. W. CARTER, "Zechariah and the Benedictus (Luke 1,68-79). Practicing What He Preaches," *Biblica* 69 (2, '88) 239-247.

Luke portrayed Zechariah as a worshipper and a righteous one. The Benedictus (Lk 1:68-79) expresses Zechariah's worship and proclaims God's saving act in fulfilling the divine promises and the hopes of Israel. The goal of God's saving act embraces the same two qualities that are evident in Luke's portrait of Zechariah: worship and righteous living. Zechariah was therefore a good choice to recite the Benedictus.—D.J.H.

173. R. S. Kilpatrick, “The Greek Syntax of Luke 2. 14,” *NTStud* 34 (3, ’88) 472-475.

A consideration of Lk 2:14 by the sole criterion of syntax suggests the following ranking by text and meaning for εὐδοκία: (1) εὐδοκία—nominative: “good will among men”; (2) εὐδοκίας—genitive: “among men who bless (him)”; or (3) “among men of good will”; or (4) “among men of (his) good pleasure.” The “received” nominative εὐδοκία suffers from neither ambiguity nor inappropriateness in either context or form.—C.R.M.

174. J. K. Elliott, “Anna’s Age (Luke 2:36-37),” *NovTest* 30 (2, ’88) 100-102.

Historical and literary associations as well as numerical symbolism and context considerations suggest an age of one hundred and five for Anna (see Lk 2:36-37). Just as Elizabeth in Luke’s infancy narrative is modelled on Hannah, so Anna is a type of another Jewish prophetess who had an extended period of widowhood, namely Judith (see Jdt 16:23).—C.R.M.

Lk 3:23-38, § 33-116.

175. [Lk 4:16-20] J. Kavunkal, “Jubilee the Framework of Evangelization,” *Vidyajyoti* 52 (4, ’88) 181-190.

The programmatic message of Jesus at the Nazareth synagogue (see Lk 4:16-20) is not an arbitrary construction of Lk since both Mk and Mt allude to it. What is peculiar to Lk is the specific connection of the kingdom with the prophetic proclamation of the Jubilee Year: “the acceptable year of the Lord” (4:19; see Isa 61:1-2). Missiology has yet to tap the theological resources of the Jubilee theme.—C.R.M.

176. [Lk 4:16-30] G. Gutiérrez, “La primera declaración mesiánica,” *Paginas* [Lima] 13 (92, ’88) 6-9.

This reflection on the first messianic declaration of Jesus (Lk 4:16-30) gives particular attention to the power of the Spirit and the giving of sight to the blind.—D.J.H.

177. T. C. Skeat, “The ‘Second-First’ Sabbath (Luke 6:1): The Final Solution,” *NovTest* 30 (2, ’88) 103-106.

The article explains how the mysterious word δευτεροπρώτῳ, included by many ancient authorities in the text of Lk 6:1, arose by dittography. A scenario is outlined in which the letters βατω were added to σαββάτῳ, the β interpreted as δευτέρῳ, and the α as πρώτῳ; the τω may have been thought of as an indication that the adjective was to agree with σαββάτῳ. Thus δευτεροπρώτῳ is a “ghost-word” that never had any real existence.—C.R.M.

Lk 8:5-8, § 33-151.

178. D. E. Oakman, “The Buying Power of Two Denarii. A Comment on Luke 10:35,” *Forum* 3 (4, ’87) 33-38.

In the 1st century A.D. two denarii represent around three weeks’ worth of food for one person or about one percent of an ancient Palestinian family’s budget. Thus the two denarii of the Samaritan in Lk 10:35 represent a substantial value.—C.R.M.

179. J. Magne, "La réception de la variante 'Vienne ton Esprit saint sur nous et qu'il nous purifie' (Lc 11,2) et l'origine des épiclèses, du baptême et du 'Notre Père,'" *EphLiturg* 102 (2, '88) 81-106.

This study investigates the origin and significance of the following variant found at Lk 11:2: "Let your Holy Spirit come upon us and purify us." It first covers the known attestations for the petition and then approaches the issue by examining the origin of liturgical prayer (with particular attention to *Acts of Thomas* 27), the origin of baptism, and the origin of the "Our Father." It concludes that the variant belonged to the prayer taught by John the Baptist to his disciples; those who became disciples of Jesus continued to use it by force of habit. When the prayer was transferred to Jesus the variant was adapted (e.g. "Thy kingdom come") and replaced.—C.R.M.

Lk 11:3, § 33-119.

180. M. Philonenko, "La parabole sur la lampe (Luc 11:33-36) et les horoscopes qoumrâniens," *ZeitNTWiss* 79 (1-2, '88) 145-151.

The analysis concentrates upon the prehistory of the constituent parts of Lk 11:34-36, which may testify to the possession of Essene doctrines by certain very ancient Christian communities. It focuses especially on the dualistic opposition between ἁπλοῦς and πονηρός in v. 34 and notes that the expression μὴ ἔχον μέρος τι σκοτεινόν in v. 36 makes direct reference to the Essene astrologers' doctrine that the spirit of each individual was composed of nine parts distributed between light and darkness.—C.R.M.

Lk 11:47-51, § 33-108.

181. C.-P. März, "Zur Vorgeschichte von Lk 12,49-59," *StudNTUmwelt* 12 ('87) 69-84.

Lk 12:49-59 adopted the text-complex already present in Q consisting of Lk 12:49, 51, 53, 54b-56, 57, 58f. Within this unit two stages of composition may be distinguished: (1) an earlier combination of sayings containing Lk 12:51, 53, 54b-56 that focused on the actualization of 12:54b-56 and applied a saying of Jesus to a specific situation in the church and (2) the extension of this earlier piece by Lk 12:49, 57, 58f, which may be attributed to the Q redaction, to interpret it in line with Lk 3:7–9:16f. This resulted in a composition that has Jesus confirm the preaching of John the Baptist. Luke modified the Q composition through a series of redactional additions, bringing it into conformity with his new conception by 12:54a. This analysis is suggestive for the history of composition underlying the eschatological discourse in Lk 12:35–14:26 and supports the inner unity of the eschatological preaching in Q. —C.R.M.

Lk 13:34-35, § 33-108.

182. [Lk 15:11-32] G. Scobel, "Das Gleichnis vom verlorenen Sohn als metakommunikativer Text. Überlegungen zur Verständigungsproblematik in Lukas 15," *FreibZeit PhilTheol* 35 (1-2, '88) 21-67.

After looking at the parable of the lost son (Lk 15:11-32) from historical-critical and structuralist perspectives, the article discusses the parable in the light of S. Wittig's model of multiple meanings [see § 22-336] and calls attention to its metacommunicative quality. Then it examines the parable of the lost son as a metacommunicative text, with particular attention to the relation between understanding, communication, and community.—D.J.H.

183. M. G. Steinhauser, “Noah in his Generation: An Allusion in Luke 16:8b, ‘εἰς τὴν γενεὰν τὴν ἑαυτῶν,’” *ZeitNTWiss* 79 (1-2, ’88) 152-157.

The κύριος in Lk 16:8a refers to the master of the parable and the peculiar repetition of ὅτι betrays v. 8b as a subsequent addition by the Jewish-Christian community, which is attempting to explain not the master’s strange commendation of the dishonest manager but rather to specify and concretize the causal sentence ὅτι φρονίμως ἐποίησεν. The meaning of v. 8b must be understood from the qualifying phrase εἰς τὴν γενεὰν τὴν ἑαυτῶν and against the background of Noah in his generation. The dishonest but wise actions of the manager can be held up as an example to the sons of light only because of the wickedness and corruption of his own generation.—C.R.M.

Lk 18:25, § 33-125.

184. [Lk 19:1-10] F. Contreras Molina, “El Relato de Zaqueo en el Evangelio de Lucas,” *Communio* 21 (1, ’88) 3-47.

After a lexicographical-redactional analysis of Lk 19:1-10, the article discusses the Zacchaeus story’s context (Lk 18:18–19:27), literary structure, and theological message. Then it studies the most important terms (πλούσιος, σωτηρία, ἀπολωλώς, δεῖ, σήμερον) as they appear in Lk as a whole.—D.J.H.

185. [Lk 24:13-35] U. Borse, “Der Evangelist als Verfasser der Emmauserzählung,” *StudNTUmwelt* 12 (’87) 35-67.

This study of the composition of the Emmaus narrative in Lk 24:13-35 first examines the relation between Lk and the other Gospels and adopts as a working hypothesis the possibility that Luke knew and was influenced by Mt (e.g. the Emmaus account as a replacement for Mt 28:8-10). Next it sets out the reminiscences or clear parallels that exist between the OT and the Emmaus episode: the heavenly travelling companion of Tobit, Joseph as an interpreter of divine decrees, and an account of hospitality in Bethlehem (see Judg 19:1-10). Finally it considers the personal contribution of Luke to the Emmaus story. The possibility that Luke was the originator of this account is well founded.—C.R.M.

John

186. J. Barreto, “Dios en las comunidades joaneas,” *Estudios Trinitarios* [Salamanca] 21 (3, ’87) 369-391.

The understanding of God in the Johannine writings is discussed under the following headings: the “true” God, the activity of the Father, the activity of the Son, the works and signs—diversity of readings, the object of discernment—the manifestation of glory, conditions for discernment, the God of the Jews and the Father of Jesus, the world and the conflictual reality of history, the Paraclete, and God in human beings.—D.J.H.

187. D. L. Conrad, “Why Not Also a Series on John?” *CurrTheolMiss* 15 (4, ’88) 349-355.

In the church’s lectionary cycle the Fourth Gospel should be more than a filler of gaps or occasions. The article offers a rationale for a Series D on Jn, a reading list of books on Jn, and a table of Johannine pericopes for the Sundays of the year.—D.J.H.

188. R. A. Culpepper, "The Theology of the Gospel of John," *RevExp* 85 (3, '88) 417-432.

The Gospel of John has exerted a greater influence on the church's Christology and its theology in general than any other Gospel. This overview of the theology of the Fourth Gospel considers its depiction of the human condition apart from God, the revelation in Christ, the nature of faith, the model of the church, and the promise of life. [The same issue contains articles on various parts of the Fourth Gospel: J. B. Polhill on Jn 1–4 (pp. 445-457), H. S. Songer on Jn 5–12 (pp. 459-471), G. R. Beasley-Murray on Jn 13–17 (pp. 473-483), D. E. Garland on Jn 18–19 (pp. 485-499), and G. L. Borchert on Jn 20–21 (pp. 501-513), as well as a Scripture/hymn index for Jn by R. A. Turner (pp. 515-529) and expository articles on Jn 2:1-11 by T. L. Owings (pp. 533-537) and Jn 5:1-15 by P. D. Duke (pp. 539-542).]—C.R.M.

189. E. E. Ellis, "Background and Christology of John's Gospel: Selected Motifs," *SWJournTheol* 31 (1, '88) 24-31.

The article discusses selected topics in the background and Christology of the Fourth Gospel. The major contribution of Jn to NT Christology is to bring to the surface perspectives on Jesus' person that are only implicit in the Synoptics.—C.R.M.

190. G. Ferraro, "Gli autori divini dell'insegnamento nel quarto Vangelo: Dio Padre, Gesù Cristo, lo Spirito," *StudMiss* 37 ('88) 53-76.

This examination of the Johannine texts containing διδάσκω and διδαχή first considers the teaching of Jesus (Jn 18:19-20), the teaching of the Father (8:26, 28), the doctrine of the Father and of Jesus (7:16-18), and the teaching of the Spirit-Paraclete (14:25-26; 16:13-15). Then it discusses the characteristics of Jesus' teaching as expressed in Jn 6:59; 7:14, 28; and 8:20.—D.J.H.

191. R. J. Fish, "Evangelism in the Gospel of John," *SWJournTheol* 31 (1, '88) 37-41.

Jn presents Jesus as one for whom winning people to a new life was a dominant passion. The article explores various aspects of evangelism in Jn.—C.R.M.

192. J. L. Heflin, "Preaching Values in the Gospel of John," *SWJournTheol* 31 (1, '88) 32-36.

A discussion of the range of possibilities for preaching from Jn with suggested resources. —C.R.M.

193. G. Iacopino, "*Iesus incomprehensus.* Gesù frainteso nell'Evangelo di Giovanni," *RivistBib* 36 (2, '88) 165-197.

After listing the many texts in the Fourth Gospel in which Jesus is misunderstood, the article discusses the christological significance of this phenomenon, verbs of "knowing," and the nature of true knowledge. Then it considers these misunderstandings with reference to the interlocutors of the Johannine Christ, the Johannine community and the Spirit, crises in the community, and the intentions of the Evangelist.—D.J.H.

194. J. KONINGS, "A memória de Jesus e a manifestação do Pai no Quarto Evangelho," *PerspTeol* 20 (51, '88) 177-200.

The Fourth Gospel is really a memorial of Jesus come in the flesh (see 1 Jn 4:2). A renewed reading of it can and must go beyond spiritualizing preconceptions. After an introduction to the Fourth Gospel, the article examines the structure of revelation with reference to the Book of Signs (chaps. 1–12) and the Book of Glory (chaps. 13–20). Then it focuses on literary and theological aspects of this structure, discusses the Christo-theological and pneumatic discourse, and comments on memory of Jesus in Jn and in Latin-American Christology. —D.J.H.

195. T. D. LEA, "Exegesis of Crucial Texts in John," *SWJournTheol* 31 (1, '88) 14-23.

This exposition of crucial texts in Jn treats theologically significant texts (1:1-5; 1:14; 3:5; 8:58; 9:3-4; 10:27-28; 15:1-6; 16:8-11; 19:30; 20:30-31), texts significant for application (3:30; 13:34-35; 20:24-29; 21:15-19), and texts of uncertain authenticity (5:4; 7:53–8:11). —C.R.M.

196r. G. MLAKUZHYIL, *The Christocentric Literary Structure of the Fourth Gospel* [*NTA* 32, p. 244].

P. M. MEAGHER, "Christ at the Centre of John's Gospel," *Vidyajyoti* 52 (3, '88) 154-159.—This theologically deep and richly informative study makes three major contributions to Johannine research: the critical appraisal of existing structures; the very informative presentation of criteria on which to base literary-structural analysis; and the detailed and carefully argued literary structure, together with a presentation of the profound Johannine Christology and its dramatic, progressive, and cumulative appearance in the Gospel. —D.J.H.

197. G. L. MUNN, "An Introduction to the Gospel of John," *SWJournTheol* 31 (1, '88) 7-11.

The internal and external evidence for the authorship of the Fourth Gospel points to the apostle John. It was written about A.D. 90 to Greek-speaking Jews of Asia Minor to stimulate faith in Christ.—C.R.M.

198. D. MUÑOZ LÉON, "¿Es el Apóstol Juan el Discípulo Amado? Razones en contra y en pro del carácter apostólico de la tradición joánica," *EstBíb* 45 (3-4, '87) 403-492.

An examination of the reasons against and for identifying the beloved disciple (see Jn 13:23-26; 19:25-27; 20:1-10; 21:7, 20-23) and John the son of Zebedee (or any one of the apostles) leads to the following conclusion: While the author of the Fourth Gospel may have been one of the members of the Johannine school, perhaps one of the Hellenists, the authority behind the Johannine tradition (the beloved disciple) is best identified as the apostle John the son of Zebedee. The beloved disciple was definitely one of the Twelve. Hence the apostolic character of the Johannine tradition is guaranteed, and the separation between apostolic and Johannine traditions is not justified.—D.J.H.

199. E. RUCKSTUHL, "Zur Antithese Idiolekt—Soziolekt im johanneischen Schrifttum," *StudNTUmwelt* 12 ('87) 141-181.

The article summarizes the works of R. A. Culpepper concerning ancient philosophical schools and the Johannine school (*The Johannine School*, 1975) and the compositional integrity of the Fourth Gospel (*Anatomy of the Fourth Gospel,* 1983) and the study of G. Van Belle concerning the annotations of the Gospel of John (*Les parenthèses dans l'évangile de Jean,* 1985). This research demonstrates the compositional integrity of the Fourth Gospel and the great extent to which the sociolect (language, themes, and style) of the Johannine school is embedded in and indistinguishable from the idiolect (personal language and modes of expression) of individual author(s) of this school.—J.H.E.

200. D. M. Smith, "The Life Setting of the Gospel of John," *RevExp* 85 (3, '88) 433-444.

This sketch of the life setting of the Fourth Gospel first considers the life setting of Jn, Jesus, and the Synoptics. Then it discusses Jesus and "the Jews" in Jn, Jn and Hellenism, Jn and Qumran, expulsion from the synagogue, Johannine Christianity, and the location of the Johannine school. It is easier to locate Jn in time (latter part of the first century A.D.) and in the history of Christianity in its relation with Judaism than it is to locate it in space and identify its author.—C.R.M.

Jn, §§ 33-304, 309.

201. [Jn 1:13] J. Galot, "Maternità verginale di Maria e paternità divina," *CivCatt* 139 (3315-3316, '88) 209-222.

The article first argues for the singular reading of Jn 1:13 ("who was born") on the basis of patristic evidence and Johannine context. Next it reflects on Jn 1:13 as an affirmation of the virgin birth of Jesus and its relation to Jesus' divine sonship. Then it considers Mary's role in the Fourth Gospel not only in the Prologue but also in the Cana and Calvary episodes.—D.J.H.

202. [Jn 1:18] I. de la Potterie, "'C'est lui qui a ouvert la voie.' La finale du prologue johannique," *Biblica* 69 (3, '88) 340-370.

According to R. Robert [§ 32-684], the verb ἐξηγήσατο in Jn 1:18 conveyed the double meaning of "narrate" and "guide." Though it is unlikely that the verb carried two different meanings simultaneously, Robert has correctly drawn attention to the first meaning of the absolute use of ἐξηγήσατο ("to walk in front"). The meaning of Jn 1:18b is the following: "The only Son, who is back in the bosom of the Father, he is the one who has opened the way (see Jn 14:6) toward the Father."—D.J.H.

203. [Jn 2:1] R. Riesner, "Fragen um 'Kana in Galiläa,'" *BibKirch* 43 (2, '88) 69-71.

Most scholars today identify "Cana in Galilee" (Jn 2:1) as Khirbet Qanah rather than Kefar Kenna. The article describes a recent visit to Khirbet Qanah and reflects on the remains there.—D.J.H.

204. J. N. Suggit, "John 2:1-11: The sign of greater things to come," *Neotestamentica* 21 (2, '87) 141-158.

A possible context for the Fourth Gospel is the liturgical celebration of the church. An examination of Jn 2:1-11 shows that John bridged the gap between the OT promises and the time of the church by constant allusions to its liturgy. By its allusions to baptism and Eucharist Jn 2:1-11 reminded believers that their worship was a sure sign of what God had done and would do in their lives and in the world.—C.R.M.

205. P. MOURLON-BEERNAERT, "Nicodème et les croyants. Trois méthodes de lecture (Jn 3)," *Telema* 42 ('85) 11-20.

The encounter between Jesus and Nicodemus in Jn 3 is examined from the historical-critical, structuralist, and sociopolitical perspectives.—D.J.H.

Jn 6:21, § 33-153.

206. M. J. J. MENKEN, "The Old Testament Quotation in John 6,45: Source and Redaction," *EphTheolLov* 64 (1, '88) 164-172.

In Jn 6:45 καὶ ἔσονται πάντες διδακτοὶ θεοῦ is a quotation from Isa 54:13 LXX (θεοῦ points to the LXX as the source). The construction of the sentence in Jn is not indicative of the Hebrew text; rather the nominatives and the insertion of ἔσονται are a normal consequence of the omission of θήσω (Isa 54:12). The introductory formula in Jn does not exclude a precise quotation from a prophetic book.—C.R.M.

207. R. ROBERT, "Le malentendu sur le Nom divin au chapitre VIII du quatrième évangile," *RevThom* 88 (2, '88) 278-287.

The misunderstanding of Jesus' use of the divine name ἐγώ εἰμι in Jn 8:24, 28 is based in part on the ambiguity of the Greek word ὅτι ("that" and "that which"). This ambiguity is resolved only in Jn 8:58 ("before Abraham was, I am"). The misunderstanding is sustained rather than dissipated by Jesus' statement in Jn 8:25 in which τὴν ἀρχήν can mean either "before all" or "totally."—D.J.H.

208. [Jn 12:1-8] J. F. COAKLEY, "The Anointing at Bethany and the Priority of John," *JournBibLit* 107 (2, '88) 241-256.

The story of Jn 12:1-8 can without difficulty be understood on the hypothesis of the priority of John's historical tradition. Jesus' friend Mary of Bethany anointed his feet while he sat at table and wiped them with her hair. Her act was an extravagant gesture of love which, when criticized, Jesus reinterpreted in terms of his impending death. The details of the account need not be explained as secondary developments of traditions preserved in more primitive form elsewhere. The individual features of the parallel passages in Mk 14:3-9 and Lk 7:36-50 are comprehensible on the same hypothesis.—C.R.M.

209. M. J. J. MENKEN, "Die Form des Zitates aus Jes 6,10 in Joh 12,40. Ein Beitrag zum Schriftgebrauch des vierten Evangelisten," *BibZeit* 32 (2, '88) 189-209.

After arguing for the textual originality of ἐπήρωσεν over ἐπώρωσεν in Jn 12:40, the article examines the structure of the version of Isa 6:10 in Jn 12:40 and then addresses problems of vocabulary and grammar in each of its five lines. The basis for the version of Isa 6:10 in Jn 12:40 was the Hebrew text and the Septuagint; the distinctive form of the quotation is due in large part to Johannine redaction.—D.J.H.

210. [Jn 14–16] G. FERRARO, "La rivelazione sul 'Paraclito' nel quarto Vangelo," *CivCatt* 139 (3313, '88) 26-39.

The Johannine understanding of the Spirit of Truth/Paraclete/Holy Spirit is examined with reference to texts in Jn 14–16: the Paraclete as gift from the Father through the prayer of Jesus (14:15-17); the Paraclete as mandate from the Father and teacher of the disciples (14:26); the Paraclete as mandate from Christ, proceeding from the Father, witnessing to

Jesus (15:26); the argumentation of the Paraclete against the world in favor of Jesus (16:7-11); and the Spirit as guide of the disciples into truth, listener to and glorifier of Jesus (16:12-15).—D.J.H.

211. S. W. Theron, “῞ΙΝΑ ’ΩΣΙΝ ῞ΕΝ. A multifaceted approach to an important thrust in the prayer of Jesus in John 17,” *Neotestamentica* 21 (1, ’87) 77-94.

This investigation of the request for unity in Jn 17 examines the “oneness” motif as related to the overall structure of the Fourth Gospel and as related to the structure of Jn 17, as well as the elaborate development in 17:20-23 of its simple prototype in 17:11b. Formally Jn 17 is a well-structured prayer, bringing to a climax many theological and salvation-historical aspects of the previous chapters. Within this structure the petition for unity and its grounding is an important element, underlined by the symmetrical but climactic parallelism in which it has been molded.—C.R.M.

212. [Jn 18:28–19:16] B. Reid, “The Trial of Jesus—Or Pilate?” *BibToday* 26 (5, ’88) 277-282.

John’s masterful telling of Jesus’ trial before Pilate (18:28–19:16) reverses the roles of accuser and judge. The confrontation with the revelation of God in Jesus places Pilate on trial rather than Jesus. Pilate must make a choice either for or against Jesus. Whereas Pilate and the Jewish leaders emerge from the trial convicted, for Jesus it is a step on the path to his victorious reign from the cross.—D.J.H.

213. R. Babinet, “Le Sindon et la découverte du tombeau vide en Jean *20,* 3-10,” *EspVie* 98 (22, ’88) 330-336.

According to Jn 20:7 Peter and John discovered that the napkin on Jesus’ head had been folded up at the very same place where his head had been. John believed because the disposition of Jesus’ burial garments indicated that he was really alive. There is a consistency between Jn 20:3-10 and the Shroud of Turin.—D.J.H.

Jn 20:23, § 33-124.

214. P. Trudinger, “John 21 Revisited Once Again,” *DownRev* 106 (363, ’88) 145-148.

Although Jn 21 is a later addition, it is not a clumsy addendum but an imaginative and subtle second conclusion by the author of chapters 1–20. The author’s decision to write more was motivated by the ἰχθύς anagram.—C.R.M.

215. G. L. Bartholomew, “Feed My Lambs: John 21:15-19 as Oral Gospel,” *Semeia* 39 (’87) 69-96.

After a brief critique of W. H. Kelber’s *The Oral and the Written Gospel* (1983), this essay highlights the difficulty, legitimacy, and necessity of oral interpretation by discussing the clues to the original locutionary quality of the words of Jesus’ questions and Peter’s answer in Jn 21:15-17. The emotional and other elocutionary dimensions of speech with which the words of the text are endowed have implications for the plot of the conversation, for the effect of hearing the conversation on the readers and listeners, and for the theology of judgment and Christology of the readers and listeners.—C.R.M.

216. S. O. Abogunrin, "The Community of Goods in the Early Church and the Distribution of National Wealth," *African Journal of Biblical Studies* [Ibadan, Nigeria] 1 (2, '86) 74-94.

From analysis of texts in Acts that concern the poor in the community and the distribution of the community's property (see 2:44-45; 4:32-37; 5:1-11; 6:1-6) the article draws lessons for life in Nigeria today: the need for a program for the poor, the need for a just society, the need for selfless national leaders, and the struggle against poverty.—D.J.H.

217. A. Bottino, "La figura di Pietro quale esponente della fede cristiana negli Atti degli Apostoli," *StudMiss* 37 ('88) 1-25.

The article examines the figure of Peter as a representative of the Christian faith according to Acts by analyzing the five discourses placed on his lips by Luke: Acts 2:14-36; 3:12-26; 4:8-12; 5:29-32; and 10:34-43. Throughout these speeches one can trace the ancient testimony and clear affirmation of the resurrection of Jesus.—C.R.M.

218. D. Slingerland, "The Composition of Acts. Some Redaction-Critical Observations," *JournAmAcadRel* 56 (1, '88) 99-113.

Although the first half of Acts provides a portrayal of the Jewish people that is sympathetic and conciliatory in tone, the Pauline or second half paints the Jews in a consistently hostile light. Redaction-critical analysis suggests that the author of Acts created this unfriendly second half and modified the pro-Jewish material behind the first half in a hostile manner. Thus Acts depends for about half of its content upon material representative of a Jewish-Christian community in which Law and Temple were still respected (the Stephen account) together with the admission of Gentiles without the Law (the Cornelius account).—C.R.M.

Acts §§ 33-164, 168, 466.

Acts 2:22, § 33-83.

219. S. Arai, "Zum 'Tempelwort' Jesu in Apostelgeschichte 6.14," *NTStud* 34 (3, '88) 397-410.

Luke employed Jesus' saying about the Temple found in Mk 14:58 in the context of the passion of Stephen (see Acts 6:14) where it fulfilled an ambivalent double function. On the one hand it served as a criticism of the synagogue, which claimed a privileged relation to the holy place and Mosaic customs. On the other hand it functioned as an apology concerning the synagogue, which clarified for the Lukan reader that the religious and ethnic identity of the synagogue would not be dissolved as a matter of course.—C.R.M.

220. [Acts 9:1-2] C. S. Mann, "Saul and Damascus," *ExpTimes* 99 (11, '88) 331-334.

The interest of the Jerusalem clergy in sending Saul the Pharisee to Damascus (see Acts 9:1-2; 22:4-5) may be explained if Damascus served as a check-point where the credentials of pilgrims on their way to Jerusalem could be established. Perhaps a report had reached the Temple clergy that some people in the highly responsible task of checking those credentials had become followers of Jesus—and might therefore be unreliable in the matter of providing non-Jews with *libelli* for the Temple.—C.R.M.

221. O. KALU, “Luke and the Gentile Mission: A Study on Acts 15,” *African Journal of Biblical Studies* [Ibadan, Nigeria] 1 (1, ’86) 59-65.

The apostolic decree of Acts 15 presupposes a pluralistic cultural context. Jews were to keep their laws, but Gentiles were only to obey those laws that are for all times and places. The observance of these laws would in no way constitute cultural imperialism carried under the guise of the gospel or fear of syncretism.—D.J.H.

222. C. BRYAN, “A Further Look at Acts 16:1-3,” *JournBibLit* 107 (2, ’88) 292-294.

In Acts 16:1-3 Luke demonstrated that the charge that Paul encouraged Jews to abandon Torah was false by showing that Paul himself required circumcision even for a Gentile if there were the slightest evidence of Jewish connection. It made perfect sense that Luke should regard this as an important demonstration “because of the Jews” (v. 3), for they all knew that Paul might plausibly have claimed exemption from circumcision for Timothy since Timothy was, by normal reckoning, a Gentile.—C.R.M.

223. [Acts 17:16-34] T. F. TORRANCE, “Phusikos Kai Theologikos Logos, St Paul and Athenagoras at Athens,” *ScotJournTheol* 41 (1, ’88) 11-26.

Paul’s missionary encounter with the Athenians in Acts 17:16-34 supplied early Christian thinkers with the paradigms that evidently governed the ways in which they challenged Greek philosophy and commended the Christian faith. The article focuses on the engagement of Athenagoras with Greek philosophy and culture and the general pattern he adopted in presenting the Christian position on creation, providence, and resurrection.—C.R.M.

224. D. F. DEER, “Getting the ‘story’ straight in Acts 20.9,” *BibTrans* 39 (2, ’88) 246-247.

When translating τρίστεγον in Acts 20:9, the consensus seems to be that the ground floor is to be counted as the first of three floors. So, although “the third story” is the correct translation in the United States, in countries such as Britain, France, and Germany that count the floor above the ground floor as the first floor, the correct translation should be “the second story/floor.”—C.R.M.

Acts 22:4-5, § 33-220.

225. J. J. KILGALLEN, “Paul before Agrippa (Acts 26,2-23): Some Considerations,” *Biblica* 69 (2, ’88) 170-195.

Paul’s speech before Agrippa in Acts 26:2-23, in which Paul responds to accusations that he believes in the resurrection from the dead (vv. 4-8) and that he teaches against the Law, the people, and the Temple (vv. 9-23), fittingly sums up a great deal of Luke’s editorial preoccupations in Lk-Acts. In the final analysis it belongs to that long list of acts of witness that characterize the entire book of Acts.—C.R.M.

226. M. OBERWEIS, “Ps. 23 als Interpretationsmodell für Act 27,” *NovTest* 30 (2, ’88) 169-183.

The curious statement in Acts 27:37 about the 276 persons on the ship offers the key for understanding the meal scene in vv. 33-38 and other details in the chapter. The reference to 276 is a number riddle (cf. Jn 21:11; Rev 13:18) that stands for Hebrew *rāʿwû*, which serves as a paraphrase for προσελάβοντο τροφῆς in v. 36 and cryptically compares the eating on the ship with the feeding of a flock. The association of ideas leads to an examination of Luke’s adoption of themes from Psalm 23 in Acts 27 (e.g. Ps 23:5a and Acts 27:35) with reference to the midnight endangering of the ship (see v. 27), the meal of the 276 (vv. 33-38), the question of a "Rome" motif in v. 24, and Semitisms in Acts.—C.R.M.

EPISTLES–REVELATION

Epistles (General)

227. J. J. Fauconnet, "Confrontation des vices et des vertus dans les Epîtres du Nouveau Testament," *BullLittEccl* 89 (2, '88) 83-96.

The article examines the Greek terms found in NT lists of vices (Rom 13:13; 1 Cor 5; 6:9-10; 2 Cor 12:20-21; Gal 5:19-24; Eph 5:3-5; Col 3:5-8; 1 Thes 4:3-7; 1 Pet 4:2-3) and virtues (Rom 14:17; 1 Cor 13:4-7; 2 Cor 6:4; Gal 5:22; Eph 5:9; Phil 4:8; 1 Thes 1:3; 1 Tim 4:12; 6:11; Tit 2:2-5; 2 Pet 1:5-7). The vices fall into three major categories: sex, passions, and divisions. The virtues correspond in their major categories: love, religious virtues, and patience-submissiveness.—D.J.H.

Paul

228. J. C. Beker, "Paul's Theology: Consistent or Inconsistent?" *NTStud* 34 (3, '88) 364-377.

After reviewing several diametrically opposed attempts to define the character of Paul's thought, the article proposes that a coherence-contingency scheme provides a *via media* between the extremes of a purely sociological and rhetorical analysis and the dogmatic imposition of a specific center of Paul's thought. The proposal is illustrated by examining Romans, which shows that theology as praxis is constituted by the fluid interaction between coherence and contingency.—C.R.M.

229. H. W. Boers, "The Foundations of Paul's Thought: A Methodological Investigation—The Problem of the Coherent Center of Paul's Thought," *StudTheol* 42 (1, '88) 55-68.

The contributions by K. Barth, R. Bultmann, E. Käsemann, J. C. Beker, and D. Patte help to clarify one of the most fundamental problems in Pauline interpretation. However, none of them has succeeded in identifying a center that makes it possible to integrate the diversity of Paul's thinking into a coherent whole. Paul's thought is grounded in the opposition between the existential and the social micro-universes, which in turn comes to expression in the opposition that he posits between justification by faith and through works. What gives coherence to Paul's thought is contradiction at its most fundamental level.—D.J.H.

230. F. Brändle, "El Jesús que transformó a Pablo," *RevistEspir* 47 (186, '88) 49-64.

Paul's personal encounter with Jesus is discussed under five headings: taken over by Christ Jesus (Phil 3:12); "through the revelation of Jesus Christ" (Gal 1:12); a life as service (the hymn of Phil 2:6-11); no longer do I live, it is Christ who lives in me (Gal 2:20); and under the blessing of the Father of our Lord Jesus Christ.—D.J.H.

231. F. F. Bruce, "The Enigma of Paul. Why Did the Early Church's Great Liberator Get a Reputation as an Authoritarian?" *BibRev* 4 (4, '88) 32-33.

In the Pastorals Paul wears a more authoritarian aspect than he does elsewhere. Nevertheless, in view of Paul's passionate concern for spiritual liberty, any interpretation or application that promotes liberty is more likely to be right than one that curtails liberty. —D.J.H.

232. W. C. Coetzer, "Pauline eschatology and ethics—a critical evaluation of Martin Dibelius," *Neotestamentica* 21 (1, '87) 25-31.

The article critiques the view of M. Dibelius that because of the special needs of the community the primitive church was compelled to turn to profane sources for its world-ethical reflection and concrete world-ethical guidelines. A variety of conclusions are offered on the relation between ethics and eschatology in the Pauline letters.—C.R.M.

233. T. Deidun, "Beyond Dualisms: Paul on Sex, Sarx and Sōma," *Way* 28 (3, '88) 195-205.

Those who blame Paul for Christianity's disparagement of sex point especially to 1 Corinthians 7 and to places where Paul spoke pejoratively about the "flesh" (σάρξ). It is significant, however, that Paul never associated marital intercourse with σάρξ but only with σῶμα. Sexual union in conformity with the Creator's will is part of that activity whereby persons glorify God in their σῶμα and are sanctified.—D.J.H.

234. L. De Lorenzi, "La gioia nelle lettere di Paolo," *Benedictina* 35 (1, '88) 183-189.

The article reports on the doctoral dissertation by S. Leonarda on the theme of joy in Paul's letters (*"Mia gioia e mia corona" (Fil. 4,1). Ricerca biblica teologica*), which was presented in 1987 to the theological faculty of the Pontificia Università Urbaniana in Rome.—D.J.H.

235. S. Fowl, "Some Uses of Story in Moral Discourse: Reflections on Paul's Moral Discourse and Our Own," *Modern Theology* [Oxford] 4 (4, '88) 293-308.

This paper aims to further the conversation between biblical scholars and ethicists that is necessary if the Bible is to play a role in Christian ethics. It is concerned with two interrelated issues: (1) attempts to interpret the Bible in ways that are relevant for ethics and (2) the faithfulness of ethical reflection to the biblical texts. These issues are addressed by relying on insights regarding the uses of story in moral discourse both to illuminate two examples of Paul's moral discourse (Rom 6:1-11; Phil 1:27–2:18) and to raise some of the hermeneutical issues involved in using these texts in our ethical reflection.—C.R.M.

236. J. Gillman, "Recent Perspectives in Pauline Studies," *Living Light* [Washington, DC] 24 (3, '88) 255-266.

This survey of recent books on Paul gives attention to Paul's Jewishness, his social status and that of his communities, his co-workers, literary activity, approaches to apocalyptic and Torah, and relevance for Christians today.—D.J.H.

237. J. J. Kilgallen, "Paul: Theologian and Teacher," *StudMiss* 37 ('88) 27-51.

In fundamental areas of Christian thinking and exhortation, Paul intentionally and gladly began his development by clear reference to the Christian and authoritative Jewish past (see

1 Cor 15:3-5; 11:23-25; 7:10-12; Rom 1:3-4, 18-24). Within this tradition Paul also developed profound understandings of the Christian reality that can properly be called his own (see 1 Cor 2; 3:18-23; 12:12-27; 6:15-17). Paul's peculiar awareness of the saving nature of Jesus' death brought him to his famous teaching regarding justification through faith and helped develop the sense of the body of Christ among all those rooted in the death and resurrection of Jesus and gifted by the Spirit.—C.R.M.

238. P. MEAGHER, "The Absence of 'the Poor' in the Pauline Letters," *Biblebhashyam* 14 (1-2, '88) 78-97.

In contrast to the Torah, the prophetic writings, and the Synoptic Gospels a clear and explicit concern for the poor seems to be absent from the Pauline letters. Nevertheless, Paul's approach to human dignity and ἀγάπη has important implications for the believing community with regard to the organization of society and life. This perspective shaped Paul's dealing with Onesimus, as well as his instructions about the poor within the community (1 Cor 8:1–10:33; 11:17-34) and the collection (Gal 2:10; 1 Cor 16:1-4; 2 Cor 8:9; Rom 15:25-28, 31).—D.J.H.

239. P.-G. MÜLLER, "Die Fortschreibung der Christologie durch Paulus," *BibKirch* 43 (2, '88) 54-65.

Paul's place in the development of Christology is examined first with reference to biographical and intellectual presuppositions: Paul's growth and the acceptance of his gospel, whether Paul knew Jesus personally, Paul's interpretation of the OT, etc. Then the content of Paul's proclamation of Christ is considered: the earthly Jesus, Jesus' redemptive work in the cross and resurrection, resurrection and parousia, etc.—D.J.H.

240. O. O. OBIJOLE, "Principalities and Powers in St. Paul's Gospel of Reconciliation," *African Journal of Biblical Studies* [Ibadan, Nigeria] 1 (2, '86) 113-125.

The principalities and powers are leaders of the demonic world. According to Paul, Christ conquered and reconciled these hostile powers. Yet their hostility continues in this age. Hence, Christians still have to wage the unrelenting struggle against the rulers of this hostile world.—D.J.H.

241. N. ONWU, "Mimetes Hypothesis: A Key to the Understanding of Pauline Paraenesis," *African Journal of Biblical Studies* [Ibadan, Nigeria] 1 (2, '86) 95-112.

The concept of imitation is the key to understanding Paul's paraenesis. The article discusses the paraenesis types in Paul's letters, the social context of the Pauline circle, the meaning of μιμητής for Paul, and its African relevance.—D.J.H.

242. F. PASTOR, "Cristo solidario. Aportación desde san Pablo a la teología de la liberación," *RevistLatAmTeol* 5 (14, '88) 145-161.

The article first examines Paul's contribution to liberation theology with reference to his presentation of Jesus as the Son of God participating in solidarity with all human reality: in solidarity with humankind, slave of the Law, "Christ became sin," the death on the cross, and the "earthliness" of Jesus. Then it considers Paul's emphasis on the salvation of Christ through solidarity: voluntary solidarity with weak humankind, and saving solidarity. —D.J.H.

243r. H. Räisänen, *Paul and the Law* [*NTA* 28, pp. 320-321; § 30-1173r].

G. Klein, "Ein Sturmzentrum der Paulusforschung," *VerkForsch* 33 (1, '88) 40-56.—Convinced that the complexity of Paul's understanding of the Law must be explained as the result of his social and psychological situation, Räisänen allows a major element in Pauline theology to splinter into chaos. After discussing Räisänen's starting point and methodology, the article examines critically each of the five major chapters in the book.—D.J.H.

244. J. H. Roberts, "Belydenisuitsprake as Pauliniese briefoorgange (Credal Statements as Pauline Epistolary Transitions)," *Hervormde Teologiese Studies* [Pretoria] 44 (1, '88) 81-97.

After surveying recent research on credal material in the NT, the article examines three cases in which credal statements effect a transition from letter opening to letter body: Rom 1:16-17; Eph 1:22-23; and Col 1:13-20. It gives particular attention to the credal content of these texts and their function in the communication process.—D.J.H.

245. J. N. Suggit, "The eucharist as eschatological proclamation, according to St. Paul," *Neotestamentica* 21 (1, '87) 11-24.

The following texts are examined to determine their relevance and significance for Paul's view of the eschatological nature of the Eucharist: 1 Cor 5:6-8; 10:1-22; 11:17-34; 16:19-24; Rom 12:1-2. The results are summarized under the following headings: the new age, κοινωνία, and present participation in Christ. The Eucharist, like baptism, brings past and future together in the present.—C.R.M.

246r. G. Theissen, *Psychologische Aspekte paulinischer Theologie* [*NTA* 28, p. 94; § 29-199r].

H. Weder, "Exegese und Psychologie. Zu Gerd Theissens Analyse paulinischer Theologie," *VerkForsch* 33 (1, '88) 57-63.—After explaining how Theissen avoids monocausalism, the article discusses the hermeneutical integration of the different psychological models, gives some examples of psychological interpretation, focuses on Theissen's psychological interpretation of Rom 7:7-23, and comments on the significance of his work as a whole. —D.J.H.

247. R. Trevijano, "El Misterio de Dios en las Comunidades paulinas," *Estudios Trinitarios* [Salamanca] 21 (3, '87) 345-367.

This presentation of teachings about God in six Pauline letters (1 Thessalonians, Philippians, Philemon, 1–2 Corinthians, Galatians) deals with the literary forms in which the Pauline message was expressed, the pre-Christian traditions that Paul reinterpreted, and the place of God in the basic elements of Pauline theology.—D.J.H.

248. J. O. Tuñí, "Pablo y Jesús. La vida de Jesús y la vida de Pablo," *EstBíb* 45 (3-4, '87) 285-308.

The Catalan version of this article appeared in *Revista Catalana de Teología* [§ 32-1230]. —D.J.H.

249. S. Vollenweider, "Zeit und Gesetz. Erwägungen zur Bedeutung apokalyptischer Denkformen bei Paulus," *TheolZeit* 44 (2, '88) 97-116.

The article first describes the origin of Jewish apocalypticism and its major characteristics, with particular attention to its approaches to time and the Law. Then it explores how Paul's change of paradigms from the Law to Christ allowed him to view the present as a time of freedom from the Law, and how Paul's convictions about Christ affected his understanding of the past, present, and future.—D.J.H.

250. R. B. Ward, "Paul: How He Radically Redefined Marriage," *BibRev* 4 (4, '88) 26-31.

To appreciate Paul's radical redefinition of marriage, one must understand it against the background of contemporary Roman attitudes toward sex and marriage. Marriage according to Paul offered the proper context for satisfying sexual desire and for providing erotic pleasure. Within the context of marriage, sex was something to enjoy on the basis of equality and mutuality.—D.J.H.

Paul, § 33-106.

Romans, 1-2 Corinthians

251. R. S. Burney, "The Purpose of Romans and the Central Theme of the Preaching of Paul," *African Journal of Biblical Studies* [Ibadan, Nigeria] 1 (2, '86) 136-147.

The central theme of Paul's preaching in Romans was the unity of Jews and Gentiles in the church, both in the universal need for salvation and in the salvation effected by God through Christ. Justification by faith is the means by which this unity is achieved.—D.J.H.

252. A. J. Guerra, "Romans 4 as Apologetic Theology," *HarvTheolRev* 81 (3, '88) 251-270.

Romans 4 is best understood as apologetic theology. In it Paul employed three apologetic motifs: the propagandistic use of "great name" figures, the universalizing presentation of theological claims, and the argument of the continuity of God's activity. Paul integrated these apologetic motifs into a coherent and effective argument by grounding it in the leading monotheistic motif of Rom 3:29-30.—D.J.H.

253. A. B. du Toit, "Gesetzesgerechtigkeit und Glaubensgerechtigkeit in Rom 4:13-25: In Gespräch mit E P Sanders," *Hervormde Teologiese Studies* [Pretoria] 44 (1, '88) 71-80.

Sanders's use and interpretation of Jewish sources to establish that 1st-century Judaism should be understood in the context of gratuity rather than as a religion of works are questionable. Examination of Rom 4:13-25 indicates that Paul viewed righteousness through the Law as an entrance requirement in Judaism. It is highly probable that Sanders has misinterpreted both Palestinian Judaism and Paul's criticism of it.—D.J.H.

254. P. Rolland, "L'antithèse de Rm 5-8," *Biblica* 69 (3, '88) 396-400.

There is a perfect chiastic symmetry in vocabulary between Romans 5-7 and Romans 8. The symmetry is confirmed by the use that Paul made in Romans 5-8 of 2 Cor 4:15-5:18;

1 Cor 15:20-22; Gal 3:21–4:7; 5:16-25. The antithesis between the law of sin and the law of the Spirit (Rom 8:2) constitutes the center of the development of Romans 5–8. The first part (5:1–7:25) concerns the difficult birth of the new creation: A—5:1-21; B—6:1–7:6; C—7:7-25. The second part (8:1-39) describes the joyous experience of life in the Spirit: C′—8:1-11; B′—8:12-21; A′—8:22-39.—D.J.H.

255. [Rom 5:1-11] D. Drysdale, "Justification by Grace through Faith," *IrBibStud* 10 (3, '88) 114-122.

Although it is more accurate to speak of the metaphor rather than the doctrine of justification in the NT, in Paul's theology the role of justification becomes much more than simply metaphorical. A general exposition of Rom 5:1-11 develops this position.—C.R.M.

256. [Rom 6:12-14] J. Marcus, "'Let God Arise and End the Reign of Sin!' A Contribution to the Study of Pauline Parenesis," *Biblica* 69 (3, '88) 386-395.

The main thoughts of Rom 6:12-14 can be paraphrased as follows: "Let Sin be dethroned in your mortal body! May God vanquish it! And you, for your part, remove your bodily members from the battle line where they serve Sin as weapons of its unrighteousness, and present them for duty to God as weapons of his righteousness! For Sin will no longer be your master. . . ." The second person imperatives of 6:13 are enclosed in the prayer-like 6:12 and the promise of 6:14. The prayer for Sin's overthrow will certainly be heard, as the promise makes clear; indeed God has already destroyed "the body of Sin" (6:6), and the final destruction of Satan is imminent (16:20). God is on the move against Sin, and the imperatives in 6:13 are exhortations for Paul's hearers to be incorporated into his forward momentum. —D.J.H.

257. J. A. Ziesler, "The Role of the Tenth Commandment in Romans 7," *JournStudNT* 33 ('88) 41-56.

Paul's choice of the tenth commandment as the paradigm of the Law's inability to deliver what it demands, as the paradigm of the way in which it makes things worse rather than better, was crucial for both Rom 7:7-12 and 7:13-25. Unfortunately it is a faulty paradigm because it is not representative. Yet in a sense it is also very apt since no other commandment could make the case for the powerlessness of the Law to enable what it commands as well as this one.—C.R.M.

258. B. Morrison and J. Woodhouse, "The Coherence of Romans 7:1-8:8," *RefTheol Rev* 47 (1, '88) 8-16.

Rom 8:1-17 is the answer to the dilemma of Rom 7:5, 7-25 as anticipated in 7:6. The whole purpose of 7:7-25 is to arrive at the conclusion of 8:1-2. There is one integrated and unified argument from 7:1 to 8:17 and if we lose the continuity of that argument we cannot understand Paul as he speaks about the Law in chap. 7 or about the Spirit in chap. 8.—C.R.M.

259. M. A. Getty, "Paul and the Salvation of Israel: A Perspective on Romans 9–11," *CathBibQuart* 50 (3, '88) 456-469.

Paul's ideas about Israel as developed in Romans 9–11 were influenced most significantly by his mission to the Gentiles. In these chapters Paul was broadening his understanding of Israel, not attacking the fundamentals of Israel's theology. The article considers these issues first by examining Rom 11:25-32 as a summary of Romans 9–11. Then it asks whether Rom

9:6 and 10:4 develop a Jewish polemic. Paul tries to reconcile two fundamental ideas: that Israel is God's people and that the Gentiles have been included in the plan of God for universal salvation.—C.R.M.

260. W. C. Linss, "Exegesis of *telos* in Romans 10:4," *BibRes* 33 ('88) 5-12.

One cannot come to a conclusion about the meaning of τέλος merely from looking at dictionaries. Although several scholars (e.g. C. E. B. Cranfield, C. T. Rhyne) maintain that in Rom 10:4 τέλος means "goal, purpose," a careful exegesis of the whole context (9:30–10:13) shows that τέλος must be understood as "end, termination." This interpretation is in harmony with Paul's other statements (see Rom 7:1-6; Phil 3:6-9; Gal 3:23-24) and practices (see Galatians and 1 Corinthians).—D.J.H.

261. [Rom 11:25-26] D. J. Harrington, "Israel's Salvation according to Paul," *Bib Today* 26 (5, '88) 304-308.

In revealing the mystery of God's plan for Jews and Gentiles in Rom 11:25-26, Paul reached clarity about the broad sweep of God's work in history. But in his enthusiasm Paul left unanswered several important questions arising from the text: When will all this take place? Who is "all Israel?" How is all Israel to be saved? The interpretation of Rom 11:25-26 affects the ways in which Jews and Christians today relate to each other.—D.J.H.

262. H. D. Betz, "Das Problem der Grundlagen der paulinischen Ethik (Röm 12,1-2)," *ZeitTheolKirch* 85 (2, '88) 199-218.

After showing why the Torah, Greco-Roman popular morality, and even Jesus' own teachings could not serve as the foundation of Pauline ethics, the article traces the development in Paul's thinking about this matter in response to the problems that he faced in writing 1 Thessalonians, Galatians, and 1–2 Corinthians. Then it focuses on his statement about the basis of Christian ethics in Rom 12:1-2, with particular attention to its emphasis on one's duty to respond to God's gift. In the final analysis the basis of Paul's ethics is the same as that of his entire theology—the righteousness of God (see Rom 1:17).—D.J.H.

263. [Rom 16:25-27] K.-H. Walkenhorst, "The Concluding Doxology of the Letter to the Romans and its Theology," [in Japanese] *Katorikku Kenkyu* [Tokyo] 27 (53, '88) 99-132.

Contrary to J. K. Elliott [§ 26-589], neither the unusual vocabulary nor the parallels with other doxologies proves that Rom 16:25-27 did not come from Paul. Moreover, Elliott has not noticed the relation of the concluding doxology to the exhortation in Romans 14–15. —D.J.H.

264. R. Moore, "The Letters to Corinth," *Friends' Quarterly* [Ashford, Kent, UK] 25 (3, '88) 125-133.

In the Corinthian letters above all one can find Paul himself—authoritarian, born-again, no doubt an uncomfortable and difficult person to deal with, but with an insight into the meaning of the first Good Friday, Easter, and Pentecost that has inspired or infuriated followers of Jesus ever since.—D.J.H.

265. [1 Cor 3:9-17] J. SHANOR, "Paul as Master Builder. Construction Terms in First Corinthians," *NTStud* 34 (3, '88) 461-471.

A 4th-century B.C. inscription from Arcadian Tegea lists conditions, presumably drafted by the building commission, incumbent on contractors and workmen participating in the construction and repair of the temple of Athena. Its text offers tangible assistance in dealing with several matters in 1 Cor 3:9b-17: the other builder(s), the materials (v. 12), the reward and loss (vv. 14-15), and the destruction (v. 17). The similarity of structure and vocabulary suggests that temple construction provided Paul with material for metaphor.— D.J.H.

266. [1 Cor 12:12-31] R. MORTON, "Paul's Use of the Image of the 'Body of Christ' in 1 Corinthians 12," *Kardia* [Portland, OR] 3 ('88) 15-26.

This investigation of Paul's parable of the body of Christ in 1 Cor 12:12-31 treats the context of the parable, the source of the body image (ancient political theory and Stoic philosophy), Paul's use of the body image in support of Christian unity, and the value of Paul's insights for us today.—D.J.H.

267. [1 Cor 12:31] J. P. LOUW, "The Function of Discourse in a Sociosemiotic Theory of Translation Illustrated by the translation of *zēloute* in 1 Corinthians," *BibTrans* 39 (3, '88) 329-335.

The discourse structure as part of the sociosemiotic frame of reference of 1 Corinthians 12–14 calls for a stylistic play on the term ζηλοῦτε as indicative in 12:31 and imperative in 14:1. The indicative reading entails that Paul resorted to a eulogy on ἀγάπη because the Corinthians were striving for spiritual gifts in terms of a hierarchy that he deemed unjustified. The imperative to strive for love as well as spiritual gifts prevents Paul's readers from going to the other extreme by concluding that he wishes to reject glossolalia as such, not merely the wrong attitude to it.—C.R.M.

1 Cor 14:1, § 33-267.

268. W. REBELL, "Gemeinde als Missionsfaktor im Urchristentum. I Kor 14,24f. als Schlüsselsituation," *TheolZeit* 44 (2, '88) 117-134.

This consideration of community as the key factor in the rapid spread of early Christianity first discusses recent NT scholarship on early Christian community and the human quest for community. Then after general observations on 1 Corinthians 14 it presents a close examination of 1 Cor 14:24-25. The early Christian community assembled for worship was, particularly through the power of its love and the gift of prophecy, a mission factor par excellence.—C.R.M.

269. [1 Cor 14:33-35] H. W. HOUSE, "A Biblical View of Women in the Ministry. Part 3 (of 5 parts): The Speaking of Women and the Prohibition of the Law," *BiblSac* 145 (579, '88) 301-318. [See § 32-1251.]

1 Cor 14:33b-35 and 1 Tim 2:8-15 prohibit women from vocal expression or holding a position of leadership over men in the congregation. The overriding thrust of both texts is proper behavior in church meetings.—D.J.H.

270. [1 Cor 15:4] T. Dola, “Rozwój interpretacji formuły ‘Zmartwychwstał dnia trzeciego’ (Die Entwicklung der Interpretation der Formel ‘Auferstanden am dritten Tage’),” *RoczTeolKan* 32 (2, ’85) 51-65.

In this century the phrase “on the third day” (see 1 Cor 15:4) has been interpreted (1) historically as reporting factual information; (2) mythologically as influenced by Babylonian myths, Sunday observance, or gods who die and rise; (3) anthropologically as reflecting the belief that the human soul lingered three days awaiting its final fate or in the three days associated with the role of visitor and requisite hospitality; (4) exegetically in that some text like Hos 6:2 influenced 1 Cor 15:4; or (5) from a salvation-historical viewpoint that identifies “third day” phrases in the OT as signalling God’s special interventions. Interpretation has thus evolved from the historical to the ahistorical, arriving finally at the theological perspective.—J.P.

271. [2 Cor 1:22] A. J. Kerr, “APPABΩN,” *JournTheolStud* 39 (1, ’88) 92-97.

The strict legal meaning of “pledge” (something handed over as security that a promise will be kept, the thing to be reclaimed when it is kept) is not a suitable translation of ἀρραβών in the NT (see 2 Cor 1:22; 5:5; Eph 1:14). While it is recognized that no word or phrase in English corresponds in all respects to ἀρραβών, it seems that “a first installment” is most likely to convey the sense to a modern reader.—C.R.M.

272. [2 Cor 4:10-11] M. Carrez, “Que représente la vie de Jésus pour l’apôtre Paul?” *RevHistPhilRel* 68 (2, ’88) 155-161.

In 2 Corinthians 4 the expression ἡ ζωὴ τοῦ Ἰησοῦ (vv. 10-11) stands out among six of the thirteen simple mentions of Jesus in Paul’s letters. The first instance (v. 10) carries a personal and existential connotation on Paul’s part. The second case (v. 11) insists on the earthly, global side of Jesus’ action in order to prevent Christ from being placed outside history.—D.J.H.

2 Cor 5:5, § 33-271.

273. R. Bieringer, “2 Kor 5,19a und die Versöhnung der Welt,” *EphTheolLov* 63 (4, ’87) 295-326.

Contrary to E. Käsemann’s reconstruction of the pre-Pauline history of development of the concept of reconciliation, this investigation of 2 Cor 5:19a uncovers neither the presence of a pre-Pauline tradition nor the employment of traditional elements. Rather Paul formulated and employed the καταλλασσ- stem for the first time in a soteriological sense in 5:19a (see 5:18-20). Paul created this new Christian conception in response to the concrete situation of the Corinthian community and returned to it in Rom 5:10-11 and 11:15; it also found a place in Ephesians and Colossians.—C.R.M.

274. J. M. Pathrapankal, “‘When I am Weak, then I am Strong’ (2 Cor 12:10): Pauline Understanding of Apostolic Sufferings,” *Jeevadhara* 18 (104, ’88) 140-151.

This reflection on the apostolic sufferings in the ministry of Paul considers the radical option for the suffering of Christ, Paul and the early church, taking the gospel to the Gentiles, and apostolic and creative suffering.—C.R.M.

275. F. Refoulé, "Date de l'Épître aux Galates," *RevBib* 95 (2, '88) 161-183.

The letter to the Galatians was very likely at the root of new tensions between Paul and the Jerusalem church in A.D. 57 (see Rom 15:31; Acts 21:21). But in April-May of A.D. 56 Paul showed no uneasiness about accepting the money that he had collected for the saints of Jerusalem (see 2 Cor 9:13-14). Therefore the composition of Galatians can be dated to July-August of A.D. 56.—D.J.H.

276. B. Lategan, "Is Paul Defending his Apostleship in Galatians? The Function of Galatians 1. 11-12 and 2. 19-20 in the Development of Paul's Argument," *NTStud* 34 (3, '88) 411-430.

Gal 1:11-12 and 2:19-20 are both critical transitions in Paul's argument that form the key to the function of the narrative sections in Galatians 1–2 and their connection with the rest of the letter. Analysis of these texts reveals that Paul is making a theological, not a historical or biographical point in Galatians 1–2. In the enfolding of the argument (1:1-12 argument; 1:13–2:10 narrative; 2:11-16 narrative; 2:17-21 argument), Paul's apostleship remains a secondary issue both in terms of the formal occurrence of this theme and in terms of the substance of his argument.—C.R.M.

Gal 2:19-20, § 33-276.

277. W. W. Frerichs, "Reconciled in Christ: Ministry in Light of Ephesians," *Word World* 8 (3, '88) 293-300.

In his letter to the Ephesians Paul provided teaching about unity within the church, loving counseling, and moral exhortation. Suggestions about preaching on Ephesians conclude the article.—D.J.H.

Eph, § 33-283.

278. H. R. Lemmer, "Reciprocity between eschatology and pneuma in Ephesians 1:3-14," *Neotestamentica* 21 (2, '87) 159-182.

After ascertaining the relatedness between eschatology and πνεῦμα in the Pauline corpus, the article investigates the stylistic and rhetorical features of Eph 1:3-14 and engages in a detailed analysis of relevant internuclear units. It concludes that the reciprocity between eschatology and πνεῦμα dialectically holds two aspects together: the predetermined redemptive intentions and acts of God, and the divine Spirit who comes from the "intended future." An appendix provides a diagrammatic portrayal of the text.—C.R.M.

Eph 1:14, § 33-271.

Philippians, § 33-465.

279. [Phil 1:21-26] A. J. Droge, "*Mori lucrum:* Paul and Ancient Theories of Suicide," *NovTest* 30 (3, '88) 263-286.

The statements attributed to Socrates in Plato's *Phaedo* 61D-62C exerted a marked influence on the philosophical discussion of suicide in antiquity and were used paradoxically as a justification for and as a way of moderating against the practice. Paul's yearning for death in Phil 1:21-26 is best explained as his reflection on the possibility—indeed, the desirability—of suicide. His statements are reminiscent of those of Socrates in the *Phaedo*, especially as the latter were interpreted by the Stoic moralist Epictetus.—D.J.H.

280. F. ROUSSEAU, "Une disposition des versets de Philippiens 2,5-11," *StudRel/SciRel* 17 (2, '88) 191-198.

The preview of the forthcoming *La poétique fondamentale du texte biblique*, the article examines the structure of Phil 2:5-11 with particular attention to the parallelisms between stichs taken two by two and among subgroups of stichs.—D.J.H.

281. J. A. FITZMYER, "The Aramaic Background of Philippians 2:6-11," *CathBibQuart* 50 (3, '88) 470-483.

After noting previous discussion of the Aramaic background of Phil 2:6-11 and attempts to retrovert the Greek text into Aramaic, the article presents a new retroversion of the Greek christological hymn into Aramaic of a form that would resemble the contemporary Palestinian dialect (invoking some words from Late Aramaic). The proposed hymn is a composition of eighteen simple lines, which can be further divided into the two strophes of three three-lined verses. This retroversion supports the contention that the passage represents a pre-Pauline rhetorical composition of Jewish-Christian origin.—C.R.M.

282. U. B. MÜLLER, "Der Christushymnus Phil 2:6-11," *ZeitNTWiss* 79 (1-2, '88) 17-44.

The first strophe of the Christ-hymn in Phil 2:6-11 concerns the surrender of divine existence to human (vv. 6-7b) and of human existence to death (vv. 7c-8). The second strophe (vv. 9-11) expresses God's response to the voluntary self-abasement of the incarnate one—his exaltation. The structure of the hymn corresponds to a common paraenetic schema in which self-abasement and exaltation stand side by side.—D.J.H.

283. G. F. WESSELS, "The Eschatology of Colossians and Ephesians," *Neotestamentica* 21 (2, '87) 183-202.

The article assesses the arguments of those who hold Colossians and Ephesians to be de-eschatologized documents. It considers present resurrection and ascension in Christ, the subjection of the cosmic powers, the translation of linear time categories into ahistorical spatial categories, and futurist eschatology as a marginal phenomenon. The function of realized eschatology in these letters is to supply an authentic response to situations that asked for a clear statement of the consequences of Christ's death and resurrection for the present. There is insufficient reason to conclude that futurist eschatology has been abandoned.—C.R.M.

284. G. S. SHOGREN, "Presently Entering the Kingdom of Christ: The Background and Purpose of Col 1:12-14," *JournEvangTheolSoc* 31 (2, '88) 173-180.

After a discussion of the linguistic and conceptual background of Col 1:12-14, the article examines one of its possible purposes within the letter. These verses are best seen as a Pauline-Christian argument against the kind of radical individualism and elitism that the Christianized visionary mysticism of the Colossian error naturally engendered.—C.R.M.

285. L. R. HELYER, "Arius Revisited: The Firstborn Over All Creation (Col 1:15)," *JournEvangTheolSoc* 31 (1, '88) 59-67.

This examination of the meaning and significance of πρωτότοκος πάσης κτίσεως in Col 1:15

first considers whether the phrase signifies temporal priority or primacy of status. Then it suggests that the exegetical key that provides the precise translation for the phrase is the equivalent expression in Heb 1:2: κληρονόμον πάντων, "heir of all things." In Col 1:15 πρωτότοκος πάσης κτίσεως is predicated of the preexistent Christ.—C.R.M.

286. C. A. Wanamaker, "Apocalypticism at Thessalonica," *Neotestamentica* 21 (1, '87) 1-10.

Pauline Christianity can usefully be understood as a millenarian movement for the purpose of describing and explaining its development and character. The article focuses on the development of apocalyptic Christianity at Thessalonica to highlight the explanatory capacity of millenarianism for understanding its emergence. Early Christianity must be investigated in terms of the dialectic that existed between theological reflection and social reality. —C.R.M.

287. L. R. Donelson, "The Structure of Ethical Argument in the Pastorals," *BibTheolBull* 18 (3, '88) 108-113.

The disparate and disorganized look of the Pastorals is misleading, for the letters in fact build arguments according to the normal methods of ethical argumentation (enthymeme and paradigm), which is trying to persuade and not to prove. Ethical imperatives such as "Let a woman learn in silence with all submissiveness" (1 Tim 2:11) cannot be pulled naked from the letters without losing much of their credibility.—C.R.M.

288. G. Lohfink, "Die Vermittlung des Paulinismus zu den Pastoralbriefen," *BibZeit* 32 (2, '88) 169-188.

Did the author of the Pastorals learn about Paul and Pauline theology directly from Paul's letters or from oral tradition? This question can be addressed best by careful analysis of parallel texts: Rom 1:8-17/2 Tim 1:3-12; Gal 4:3-7/Tit 3:3-7; Rom 6:8/2 Tim 2:11-13; Rom 14:20b/Tit 1:15; and 1 Cor 15:9-10 and Gal 1:13-16/1 Tim 1:12-17. Neither the literary solution nor the tradition-historical approach explains all the evidence. Rather one must reckon with both direct dependence on Paul's letters (certainly Romans) and indirect appropriation of Paul's traditions. The bulk of the Pauline material in the Pastorals was transmitted through extraliterary channels.—D.J.H

289. J. A. Ziesler, "Which is the Best Commentary? XII. The Pastoral Epistles," *ExpTimes* 99 (9, '88) 264-267.

Commentaries on the Pastoral epistles are evaluated under three headings: commentaries for church groups and non-specialist readers, major commentaries on the English text, and commentaries on the Greek text. If one wants a commentary that upholds Paul's authorship, those by G. D. Fee and J. N. D. Kelly are to be recommended. Otherwise the recommendations are R. J. Karris for the non-specialist, A. T. Hanson on the English text, and M. Dibelius-H. Conzelmann on the Greek text; the overall winners must be Karris and Hanson.—C.R.M.

1 Tim 2:8-15, § 33-269.

290. K. A. van der Jagt, "Women are saved through bearing children (1 Timothy 2.11-15)," *BibTrans* 39 (2, '88) 201-208.

After considering the context of 1 Timothy (author and audience), the article comments upon 2:11-15 with special attention to v. 15 (context, meaning of "to save," extra-linguistic information). What seemed to be a necessity for the author, that a woman should not be allowed to teach, is no longer valid.—C.R.M.

291. B. W. Winter, "Providentia for the Widows of 1 Timothy 5:3-16," *TynBull* 39 ('88) 83-99.

This article seeks to clarify certain puzzling aspects of 1 Tim 5:3-16 within the context of the legal stipulations and social conventions surrounding widows and their support in the Greco-Roman world. It discusses legal *providentia,* trends in *providentia* in the city, *providentia* in the Jerusalem church, by children and grandchildren, by the believing women, for the "real" widows, and the disqualifying of young widows from *providentia.*—C.R.M.

292. A. Stöger, "Die Wurzel priesterlichen Lebens. 2 Tim 1,6-14," *TheolPraktQuart* 136 (3, '88) 252-257.

This reflection on the root of the priestly life in 2 Tim 1:6-14 represents the structure of the passage as follows: a—vv. 6-7; b—v. 8; c—vv. 9-11; b′—vv. 12-13; a′—v. 14. It comments on the content of the passage under the heading remembrance and realization, and then draws attention to echoes of these verses in Vatican II.—C.R.M.

293. J. D. M. Derrett, "The Functions of the Epistle to Philemon," *ZeitNTWiss* 79 (1-2, '88) 63-91.

With the exception of the incestuous man reported at 1 Cor 5:1-5, the matter of Onesimus in Philemon is the only definite, acute moral problem by which we can test Paul's ethics. The article discusses the questions raised by Onesimus' conversion: Were Gentiles fit for proselytism into the church? Would this include slaves? What effect would proselytism have on slave-owner relations? By what should missionaries receiving slaves as proselytes be guided? Was a Jew forbidden by Deut 23:15 to return a refugee slave to his owner? Comments are offered on Paul's achievement, the letter's achievement, and the meaning of the epistle.—C.R.M.

Hebrews

294. H. W. Attridge, "New Covenant Christology in an Early Christian Homily," *Quarterly Review* [Nashville] 8 (3, '88) 89-108.

The best example we possess of an early Christian homily, Hebrews issues an urgent yet carefully elaborated and artfully constructed appeal to renewed commitment to Christian faith. After summarizing the overall movement of Hebrews, the article focuses on the following texts: Heb 1:1-4; 2:9-11; 4:1-3, 9-13; 4:14-16; 5:1-6. A sure foundation for a contemporary homiletic application of Hebrews is to see the connection between its exposition of the theme of the high priest and its own paraenetic program, its summons to a life of covenant fidelity.—D.J.H.

295. M. C. PARSONS, "Son and High Priest: A Study in the Christology of Hebrews," *EvangQuart* 60 (3, '88) 195-215.

Employing the titles "son" and "high priest" as organizing principles, this study of the overall presentation of Christ in Hebrews attempts to use the parallels to other literature to establish the conceptual framework for the christological arguments of Hebrews. The treatment of "Jesus as son" includes discussion of pre-existence, humanity/humiliation, and exaltation (superiority to angels, to Moses). The consideration of "Jesus as high priest" examines qualifications for high priestly office, and Jesus and Melchizedek.—C.R.M.

Heb 1:2, § 33-285.

296. T. K. OBERHOLTZER, "The Warning Passages in Hebrews. Part 3 (of 5 parts): The Thorn-Infested Ground in Hebrews 6:4-12," *BiblSac* 145 (579, '88) 319-328. [See § 32-1277.]

The warning in Heb 5:11–6:12 is addressed to true believers whose disobedience may result in divine discipline in this life and in loss of future rewards in the millennium. The analogy of rain-soaked ground and its produce (6:7-8) suggests both temporal and eschatological judgment. The passage motivates Christians to live according to Scripture and to experience life to the fullest in the present and in the coming kingdom.—D.J.H.

297. M. R. COSBY, "The Rhetorical Composition of Hebrews 11," *JournBibLit* 107 (2, '88) 257-273.

By various rhetorical techniques the authors of ancient example-lists of famous individuals sought to make their evidence more persuasive to those who listened to their words. Hebrews 11 accomplishes this task by the strong use of anaphora in 11:3-31; direct assertion in 11:32; asyndeton, isocolon, paronomasia, and chiasm in 11:32-34; and asyndeton, polysyndeton, and paronomasia in 11:35-38. Together these rhetorical techniques reinforce the actual evidence presented to validate the author's claim that those who please God are the ones who ignore earthly blessing and live their lives in the glorious hope of the promised heavenly rest.—D.J.H.

Catholic Epistles

298. G. MARCONI, "La 'sapienza' nell'esegesi di *Gc* 3,13-18," *RivistBib* 36 (2, '88) 239-254.

After establishing Jas 3:13-18 as a distinct pericope, the article examines the "architecture" of the passage with particular attention to its use of antithesis, presents a detailed exegesis of the text, and reflects on its sapiential context (see Sir 17:11-14).—D.J.H.

299. B. WINTER, "'Seek the welfare of the city': social ethics according to 1 Peter," *Themelios* 13 (3, '88) 91-94.

According to 1 Peter, to stand in the grace of God demands a deep commitment to social ethics within the framework of a living eschatological hope. 1 Peter shows how it is possible to be truly heavenly minded and of real earthly use to the welfare of the city.—C.R.M.

300. [1 Pet 1:13-25] J. BOTHA, "Christian and Society in 1 Peter: Critical Solidarity," *Scriptura* 24 ('88) 27-37.

1 Pet 1:13-25 is examined with reference to the world behind the text (socio-historical exegesis), in the text (discourse analysis), and in front of the text. Christians are involved strangers. The "holy life" can be translated into critical solidarity with world, society, and country.—D.J.H.

301. S. LÉGASSE, "La Soumission aux Autorités d'après I Pierre 2.13-17: Version Spécifique d'une Parénèse Traditionelle," *NTStud* 34 (3, '88) 378-396.

After situating 1 Pet 2:13-17 in its context, the article discusses the structure of the pericope, its formation, redactional significance, relation to Rom 13:1-7, and place within the historical background of the letter. Whereas Paul in Rom 13:1-7 attributed a theological foundation to the imperial authorities, 1 Pet 2:13-17 does not present them as God's lieutenants in this world.—D.J.H.

302. R. E. PICIRILLI, "Allusions to 2 Peter in the Apostolic Fathers," *JournStudNT* 33 ('88) 57-83.

A survey of the Apostolic Fathers uncovers at least twenty-two places where allusions to 2 Peter may be reflected, the level of likelihood ranging from merely possible to highly probable. The strongest possibilities are found in *1 Clement, 2 Clement, Barnabas,* and *Shepherd of Hermas,* with at least reasonable possibilities in Ignatius and *Martyrdom of Polycarp.*—C.R.M.

2 Peter, § 33-310.

303. S. MEIER, "2 Peter 3:3-7—An Early Jewish and Christian Response to Eschatological Skepticism," *BibZeit* 32 (2, '88) 255-257.

The author of 2 Peter did not disagree with the scoffers' affirmation that "all continues just as it was" (2 Pet 3:4). But since God's former activity in heaven and earth is paradigmatic for God's action in the future, a precedent has been established for the future destruction (3:5-7). The skeptics overlooked the most obvious correlation between past and future: If all things remain the same, judgment is certain.—D.J.H.

304. [1-3 Jn] F. VOUGA, "The Johannine School: A Gnostic Tradition in Primitive Christianity?" *Biblica* 69 (3, '88) 371-385.

The Johannine epistles, with their particular polemical traits, could very well be understood as the precursors of the gnostic polemic against the proto-Catholic church. The study treats the historical background of 2–3 John, the school in conflict (1 John), and the hermeneutics of community (Jn). Through its continual references to the founding narrative, 1 John pursues the Fourth Gospel's hermeneutical enterprise. The hostile world is no longer seen in Judaism or in the animosity of Gentile society, but in the pretensions and lack of understanding of Diotrephes and his fellows. 2–3 John represent a third stage and make up the tradition from which the Elder attempts, by personal interventions, to maintain the Johannine identity and mission.—C.R.M.

1–3 John, § 33-186.

305. J. KÜGLER, "Die Belehrung der Unbelehrbaren. Zur Funktion des Traditionsarguments in 1Joh," *BibZeit* 32 (2, '88) 249-254.

Unlike the implied author of 1 John who claims direct access to the saving event (see 1 Jn 1:1-3), the real author was not an apostolic eyewitness. The appeal to theological tradition in 1 John was part of the real author's effort to teach those who were unteachable not due to ill will but because of their charismatic self-consciousness.—D.J.H.

306. F. MIAN, "Due note alla prima Epistola di Giovanni," *BibOr* 30 (155, '88) 35-37.

The article first shows how "that which was from the beginning" is defined and explained in 1 Jn 1:1-5. Then it offers a new Italian translation of 1 Jn 3:19-24.—D.J.H.

307. D. E. HIEBERT, "An Expositional Study of 1 John. Part 2 (of 10 parts): An Exposition of 1 John 1:5–2:6," *BiblSac* 145 (579, '88) 329-342. [See § 32-1285.]

After grounding the test of fellowship with God in the nature of God as light (1 Jn 1:5), John dealt with three hindrances to fellowship and pointed out cures for the first two (1:6-10). Then he set forth the divine provision for maintaining fellowship (2:1-2) and presented two closely related signs (obedience and imitation) that show that fellowship is being maintained (2:3-6).—D.J.H.

308. F. MANNS, "'Le péché, c'est Bélial.' 1 Jn : 3,4 à la lumière du judaïsme," *RevSciRel* 62 (1, '88) 1-9.

After setting out the structure of 1 Jn 2:29–3:10, the article proposes to translate ἡ ἁμαρτία ἐστὶν ἡ ἀνομία in 3:4 as "sin is Belial" on the basis of the Septuagint and rabbinic literature, supported by certain texts from Qumran and *Jubilees*. This translation resolves the ἀνομία=transgression/ἀνομία=the mystery of iniquity alternative since it includes both senses.—C.R.M.

309. B. BONSACK, "Der Presbyteros des dritten Briefs und der geliebte Jünger des Evangeliums nach Johannes," *ZeitNTWiss* 79 (1-2, '88) 45-62.

Examination of the figures of the elder in 3 John and the beloved disciple in the Fourth Gospel indicates that the beloved disciple as the authoritative teacher and overseer of the Johannine community could have designated himself at a later time as the elder.—D.J.H.

3 Jn 12-15, § 33-60.

310. W. M. DUNNETT, "The Hermeneutics of Jude and 2 Peter: The Use of Ancient Jewish Traditions," *JournEvangTheolSoc* 31 (3, '88) 287-292.

The hermeneutical principles of Jude led to the employment of a variety of sources in the interest of reaching readers with urgent words concerning "the faith" and the "Lord Jesus" within a framework of strong apocalyptic overtones. The article focuses on the illustrations in Jude 5-19 drawn from Jewish pseudepigraphal literature, with occasional reference to 2 Peter, and considers hermeneutical, psychological, and theological issues.—C.R.M.

Jude 3-5, § 33-60.

311. R. L. Jeske and D. L. Barr, "The Study of the Apocalypse Today," *RelStudRev* 14 (4, '88) 337-344.

Jeske (pp. 337-340) examines six recent books on Revelation (three of them collections of articles) under three headings: literary analyses, historical analyses, and theological analyses. He concludes that clarity is coming quickly to the most misused and most misunderstood book in the Bible. Barr (pp. 340-344) focuses on A. Yarbro Collins's *Crisis and Catharsis: The Power of the Apocalypse* (1984) and E. Schüssler Fiorenza's *The Book of Revelation: Justice and Judgment* (1985), and concludes that by bringing the results of various approaches into collaboration they have set the agenda for future studies of Revelation.—D.J.H.

312. S. P. Kealy, "'At a Loss When Faced with Apocalyptic,'" *IrTheolQuart* 53 (4, '87) 285-302.

For many years scholars neglected Revelation because of its alleged inadequate presentation of the gospel, the unfashionable topics involved in its study, and a lack of pastoral preoccupation. To deal with Revelation today one must appreciate the author's achievement, possess a critical overview of the history of the book's interpretation and limitations, and attempt to let it speak to our world.—C.R.M.

313. L. Kreitzer, "Hadrian and the Nero *Redivivus* Myth," *ZeitNTWiss* 79 (1-2, '88) 92-115.

It appears that the Nero *redivivus* myth was set within a schematization of history and used by the author of Revelation (chaps. 13; 17) to proclaim the nearness of eschatological events to his intended audience. The article first takes note of the origin and extent of the Nero *redivivus* myth as it occurs in the ancient sources. Then it examines the ways in which the myth was developed in subsequent literature and applied to new historical contexts and situations, notably the early 2nd-century reign of Hadrian: *Sibylline Oracles* 5 (an early indirect association), *Sibylline Oracles* 8 (a direct association), and *Sibylline Oracles* 12 (a later disassociation).—C.R.M.

314. E. Lohse, "Wie christlich ist die Offenbarung des Johannes?" *NTStud* 34 (3, '88) 321-338.

The many links between Revelation and Jewish apocalyptic writings cannot be denied. Nevertheless, the Christian character of Revelation can be grasped by attending to the differences in form and content from Jewish apocalypses, the similarities in form and content to other early Christian letters, the treatment of the Christ-event and use of christological titles, the stress in the hymns on Christ's royal office in the present, their emphasis on God's present reign, and the christological basis of the eschatological expectation.--D.J.H.

315. G. M. Martin, "Wie die Offenbarung des Johannes in apokalyptischen Zeiten zu leben und zu lesen ist," *UnaSanc* 43 (2, '88) 139-145, 155.

Observations on living and reading Revelation in apocalyptic times appear under the following headings: tribulation/kingdom/endurance, the closed calendar, the double approach to reality, and judgment and vengeance. Reflections on how Revelation is to be read today conclude the article.—D.J.H.

316. J. PAULIEN, "Elusive Allusions: The Problematic Use of the Old Testament in Revelation," *BibRes* 33 ('88) 37-53.

A major reason for the evident disagreement in listing OT allusions in Revelation is the failure to distinguish clearly between direct allusions and echoes. In searching for direct allusions the interpreter must examine the text of Revelation for verbal, thematic, and structural parallels to earlier literature, and reflect on what writings may have been used by John (OT, *1 Enoch, Jubilees,* etc.). Potential allusions can be classified into five categories: certain, probable, possible, uncertain, and nonexistent.—D.J.H.

317. J. PAULIEN, "Recent Developments in the Study of the Book of Revelation," *AndUnivSemStud* 26 (2, '88) 159-170.

E. Schüssler Fiorenza's *The Book of Revelation: Justice and Judgment* (1985) and A. Yarbro Collins's *Crisis and Catharsis: The Power of the Apocalypse* (1984) emphasize the importance of understanding Revelation in terms of its author's concerns and social situation. S. Thompson's *The Apocalypse and Semitic Syntax* (1985) stresses the OT background of Revelation's thought and imagery. G. Goldsworthy's *The Lion and the Lamb: The Gospel in Revelation* (1984) argues that the gospel is the central theme of the book.—D.J.H.

318. M. G. REDDISH, "Martyr Christology in the Apocalypse," *JournStudNT* 33 ('88) 85-95.

Throughout Revelation John held before his readers the image of Christ as a martyr figure. Regardless of whether Christ is presented as the faithful witness, the slain lamb, the conquering warrior, the heavenly avenger, or the exalted and glorified Lord, he is always at the same time the martyred Christ. John sought to motivate readers to faithful endurance in the midst of persecution with this image in a symbolic universe where martyrdom is not defeat but victory.—C.R.M.

319. A. GANGEMI, "La struttura liturgica dei capitoli 4 e 5 dell'Apocalisse di S. Giovanni," *Ecclesia Orans* [Rome] 4 (3, '87) 301-358.

This investigation of the liturgical character of Revelation 4–5 first considers the hymns to God the creator (4:11) and the Lamb-Redeemer (5:9-10). Next it discusses the descriptions of the opening of the book (5:1-5) and the enthronement of the Lamb (5:6-8). Then it treats the song of the angels (5:11-12), the song of creation (5:13), and the liturgical affirmation of the song (5:14). Finally it examines the description of the throne (4:1-10). It concludes by dividing the text into three parts (4:1-11; 5:1-10; 5:11-14) and reflects on their function within the great liturgy of praise in heaven.—D.J.H.

BIBLICAL THEOLOGY

320. H. HÜBNER, "Das Neue Testament im theologischen Denken Friedrich Gogartens," *NTStud* 34 (3, '88) 431-441.

Gogarten (1887-1967) was associated with R. Bultmann not only in the beginnings of dialectic theology but also in the debate about Bultmann's program of demythologization. After 1945 Gogarten's systematic-theological thought developed alongside Bultmann's exegesis and theology on the relation between the preaching of the pre-Easter Jesus and the post-Easter preaching of Jesus as the Christ as well as on philosophical and theological matters.—D.J.H.

321. E. E. Lemcio, "The Unifying Kerygma of the New Testament," *JournStudNT* 33 ('88) 3-17.

Contrary to the prevailing view there is a central, discrete kerygmatic core that integrates the manifold plurality of the NT. The kerygmatic core here isolated contains six items: (1) God who (2) sent [Gospels] or raised (3) Jesus. (4) A response [receiving, repentance, faith] (5) toward God (6) brings benefits [variously described]. These six categories remain constant in all of the major representatives, genres, and traditions of the NT (see Acts 5:30-32; 13:30-32, 37-39, 43; Rom 10:8-9; Col 2:12-13; 1 Thes 1:5-10; Tit 3:4-8; Heb 13:20-21; 1 Pet 1:18-21, 25; Rev 12:1-11, 17; Mt 10:40-41; Jn 5:24). Items 1-2 and 4-5 call attention to the heavily theological component in the kerygma here identified. In this spare statement lies the skeleton of early Christian convictions.—C.R.M.

322. O. Merk, "Gesamtbiblische Theologie. Zum Fortgang der Diskussion in den 80er Jahren," *VerkForsch* 33 (1, '88) 19-40.

This review of discussion about biblical theology as a whole takes account of contributions by H. G. Reventlow, H. Seebass, W. Zimmerli, L. Schmidt, H. D. Preuss, M. Oeming, H. Hübner, and H. Strauss. While interdisciplinary dialogue has intensified, critical argumentation has also made the dilemma of biblical theology as a whole more concrete at many points.—D.J.H.

Christology

323. M. L. Cook, "The Image of Jesus as Liberating for Women," *ChicStud* 27 (2, '88) 136-150.

After considering the importance of women's experience for Christology, the article discusses the image of Jesus as liberating for women and hence for all humanity with reference to the ways of compassion, protest, and contemplation.—D.J.H.

324. J. Galot, "Cristo verità dell'uomo," *CivCatt* 139 (3314, '88) 115-127.

After explaining the context of Pilate's statement "Behold the man" (Jn 19:5), the article reflects on its meaning in God's plan, the problem of God and the problem of humankind, the transformation of the face of humankind, interior human values, and the face of humankind and the face of God.—D.J.H.

325. S. Isser, "Studies of Ancient Jewish Messianism: Scholarship and Apologetics," *JournEcumStud* 25 (1, '88) 56-73.

Jewish scholarship as exemplified by J. Klausner tends to emphasize political and this-worldly interpretations of the Hebrew Bible's messianism, while Christian scholars such as S. Mowinckel insist that messianism must be eschatological to warrant the name. Both approaches are guided by a priori religious assumptions and value judgments. As more recent examples show, tendentiousness is hard to shake off. It is the business of scholarship to separate text from midrash, but the task is not always easy.—D.J.H.

326. K. Kertelge, "Irdischer Jesus und verkündigter Christus," *BibKirch* 43 (2, '88) 48-53.

After tracing the rise of the distinction between the earthly Jesus and the proclaimed Christ, the article discusses Catholic approaches to this issue and offers suggestions about Jesus' messiahship and Jewishness.—D.J.H.

327. M. LIMBECK, "Der Weltenrichter als Freudenbote. Von der Möglichkeit und den Grenzen einer alttestamentlichen Christologie," *BibKirch* 43 (2, '88) 41-47.

The OT hopes and expectations associated with the Messiah were not fulfilled in Jesus. He is more appropriately portrayed as proclaimer of God's kingdom, the Son of Man, and God's yes.—D.J.H.

328. J. S. RHODES, "Christ and the Spirit: 'Filioque' Reconsidered," *BibTheolBull* 18 (3, '88) 91-95.

In the NT Jesus Christ and the Holy Spirit are distinct but inseparable, much in the same way that the early church understood the relationship of the Father and the Son to be one yet unconfused. The Spirit is not presented as proceeding subordinately from the Son. —D.J.H.

329. P. SACCHI, "Esquisse du Développement du Messianisme Juif à la Lumière du Texte Qumranien 11 Q Melch," *ZeitAltWiss* 100 Supplement ('88) 202-214.

In Jewish thought the "messiah" is a mediator of salvation (however this may be conceived). In Second Temple times the role of messianic mediator is frequently taken by superhuman figures: Enoch, Elijah, Melchizedek, and the Son of Man. The recently discovered 11QMelch has added to the evidence about Melchizedek as such a figure. The most appropriate key to understanding Christian messianism is superhuman messianism and above all the figure of the Son of Man, not the classic messianic ideology.—D.J.H.

Church and Ministry

330. R. F. COLLINS, "The Local Church in New Testament Times," *African Journal of Biblical Studies* [Ibadan, Nigeria] 1 (2, '86) 126-135.

This article also appeared in *Church* [§ 31-338].—D.J.H.

331. J. GRZEŚKOWIAK, "U źródeł terminu 'Kościół domowy' (Zur Herkunft des Begriffes der 'Hauskirche')," *RoczTeolKan* 32 (2, '85) 161-172.

The phrase "the church in the house of" in four key Pauline passages (Rom 16:5; 1 Cor 16:19; Col 4:15; Phlm 2) does not identify a single family as the church but rather signals the key role that families played in the development of the church in its evangelical ministry and sacramental life. The Church Fathers, especially John Chrysostom, concluded that already in the early Christian church marriage and the family were perceived in ecclesial categories and were called "little church" and "house church."—J.P.

332. R. KERESZTY, "Peter and Paul and the founding of the Church of Rome: Forgotten perspectives," *Communio/IntCathRev* 15 (2, '88) 215-233.

The rediscovery of early patristic, liturgical, archaeological, and biblical evidence on the emerging primacy of the church of Rome has a great potential for development in the areas of systematic theology and ecumenical rapprochement. Five concluding points are offered on the meaning of the tradition concerning the martyrdom and the continued presence and activity of Peter and Paul in Rome.—C.R.M.

333. H. A. Moellering, "Some New Testament Aspects of the Ministry Identified and Applied," *ConcJourn* 14 (3, '88) 229-247.

The NT proposes two levels in the pastoral office: (1) an upper level comprising Jesus, his disciples/apostles, and pastors who serve as preachers; and (2) a lower level comprising the universal priesthood of all believers, with auxiliary offices established as needed. Close attention to the NT vindicates the divinely willed perpetuity of this two-level continuum.—D.J.H.

334. H. Ritt, "Gemeindemodelle im Neuen Testament," *BibLiturg* 61 (2, '88) 133-140.

The following aspects of NT community life remain relevant for church life today: (1) The Easter community "tells" God's saving deeds. (2) Trust prevails among brothers and sisters within the community. (3) Each community has its special characteristics. (4) The hopeful and joyous community "accompanies" Christians on their life's way. (5) In the community various charisms work together.—D.J.H.

335. G. Schille, "Übergänge von Jesus zur Kirche," *StudNTUmwelt* 12 ('87) 85-98.

Reflection on the historical origin of the Christian church requires a critical reassessment of the evidence for a continuity, rather than a new beginning, of the Jesus movement after Jesus' death. Selective examples of this evidence include the continued activity of larger groups especially at the geographical borders of Israel (in contrast to the interruption and scattering of the Twelve), a socially and geographically inclusive mission derived from the inclusive intent of Jesus' teaching and ministry, and portrayals of the reign of God and Jesus' execution colored not by the negative, world-denying perspectives of apocalyptic but by a positive, creation-affirming stress on the presence of God, the creator and king, consonant with the outlook and tradition of the OT throne accession psalms (see Mk 15; Acts 4:24-28).
—J.H.E.

336. D. M. Scholer, "Participation in the Issues of Women and Ministry in the New Testament," *PerspRelStud* 15 (2, '88) 101-108.

Before one can do anything resembling NT exegesis on the question of men and women in the church it is necessary to talk deeply about hermeneutics, the history of the church, the character of God, and human sexuality.—D.J.H.

337. J. W. Watts, "The Remnant Theme: A Survey of New Testament Research, 1921-1987," *PerspRelStud* 15 (2, '88) 109-129.

Recent attacks on assumptions regarding the use of the remnant theme in the 1st century among Jewish sects and regarding the NT's identification of the church with Israel have weakened remnant interpretations of the NT. Nowhere is there evidence that the NT identified the Christian church as the eschatological remnant of Israel. In Rom 9:27; 11:2-6 Paul applied the term only to Jewish Christians and presented the remnant as a provisional measure, not a final eschatological reality.—D.J.H.

338. S. ARZUBIALDE, "Lenguaje de Dios y crecimiento espiritual. Aproximación al tema histórico de los grados de la vida espiritual, y a su posible interpretación cristológica," *Manresa* 60 (235, '88) 163-185.

The article first discusses the doctrine of grades or degrees of progress in the spiritual life with reference to Plotinus and the Christian developments and adaptations of the tradition. Then it offers a christological interpretation of spiritual growth in light of the paradox expressed in Mk 8:35 and with attention to responding to the language of God.—D.J.H.

339. J. BAIGENT, "Worship: Essence and Form in Scripture and Today," *Christian Brethren Review* [Exeter, UK] 39 ('88) 9-28.

The article first surveys the main lines of biblical teaching on worship—its meaning, scope, purpose, and bases. Then it focuses on the corporate aspect of the worship of the people of God in biblical times and the present, and concludes with a checklist of questions to be asked about any proposed form of worship.—D.J.H.

340. W. BAIRD, "Abraham in the New Testament. Tradition and the New Identity," *Interpretation* 42 (4, '88) 367-379.

As Christians continue to search for their true identity within the pluralism of the late 20th century, the NT appropriation of the Abraham stories points to the importance of foundational traditions and the need to reinterpret them in contemporary terms. Unlike Marcion, Christians must not disavow their continuity with the people of God. As they claim that heritage, Abraham may serve as a mutual partner in the dialogue with Judaism. Within that dialogue, the followers of Paul may recall that the authentic mark of identity is faith. Faith, however, provides no readily observable sign; it represents an inward commitment. Consequently, the letter of James may offer some useful "straw" in constructing Christian identity: the importance of the community's style of life. The essential continuity is found in God. —D.J.H.

341. G. BARTH, "Taufe auf den Namen Jesu. Kurzbericht über den Stand neutestamentlicher Arbeiten zum Verständnis der Taufe im Urchristentum," *Der Evangelische Erzieher* [Frankfurt] 40 (2, '88) 124-136.

This review of research on issues related to baptism in early Christianity deals with the origin of baptism, the baptismal formula ("in the name of Jesus"), the relation between the Holy Spirit and baptism, the diversity of NT interpretations of baptism, the rituals associated with baptism, and the debate about baptizing small children.— D.J.H.

342. E. BELLEFONTAINE, "A Spirituality of Meaningful Experiences: Some Biblical Lessons," *Spirituality Today* [Chicago] 40 (3, '88) 196-207.

The meanings discovered in historical events, such as those recorded in the Bible as well as those found in the ordinary occurrences of daily life, provide us with two vital gifts: a new or deeper understanding of God and the ways of God, and a new self-understanding. Faith is the key to this understanding.—D.J.H.

343. E. BRANDENBURGER, "Pistis und Soteria. Zum Verstehenshorizont von 'Glaube' im Urchristentum," *ZeitTheolKirch* 85 (2, '88) 165-198.

The article first surveys scholarly discussion about the origin of, or horizon for understanding, early Christian discourse about faith and offers a critical analysis of the definition of faith proposed by D. Lührmann. Next it shows that in OT and Jewish texts "faith" (or "believe") refers to Gentiles who change over to worship of Yahweh and the Jewish religion. Then it demonstrates how in Pauline and other NT texts πιστεύω occurs in the framework of the eschatological ὀργὴ θεοῦ and σωτηρία. Finally it reflects on the consequences of the early Christian appropriation of "faith" as referring to Gentiles converting to Judaism and considers the use of this term in the context of early Christian missionary activity.—D.J.H.

344. H. BRAUN, "Zukunft," *Zeichen der Zeit* [Berlin] 42 (7, '88) 158-160.

Jesus' hope for the kingdom of God developed in two directions: Salvation comes at the end of time (Luke), or it is already present (John). The core of Christian hope is Jesus' refusal to treat hopeless existence as hopeless. Though the NT affirms that in the end God will be all in all, it also summons us to put love into action ("go and do likewise") in the present.—D.J.H.

345. E. CLOWNEY, "Le royaume de Dieu et la politique révolutionnaire," *RevRéf* 39 (155, '88) 61-70.

The apparent contradictions in the NT concerning the state resolve themselves when one grasps what the NT teaches about the kingdom and the church. Life in the state and the world is imbued with the leaven of the kingdom, but no political leader has the right to raise the banner of Christ over his armies.—D.J.H.

346. J. CROWLEY, "Baptism as Eschatological Event," *Worship* 62 (4, '88) 290-298.

The article examines Paul's comparison of the Christ-event and baptism (see Rom 6:3-10), considers the eschatological dimension of these two "identical" events, and reflects on the ramifications of this for living Christianity today. Baptism reenacts for us the fact that the way to resurrection is through death.—D.J.H.

347. P. D'CRUZ, "'The Rock' in the New Testament," *Vidyajyoti* 52 (6, '88) 285-292.

The earliest strands of the NT tradition affirm that Jesus is the rock on which God's new temple is being built (see Ps 118:22-23). The NT bears witness to Peter as "the rock" (see Mt 16:13-23), while emphasizing also his frailty.—D.J.H.

348. I. DE LA POTTERIE, "La Figlia di Sion. Lo sfondo biblico della mariologia dopo il Concilio Vaticano II," *Marianum* 49 (1-4, '87) 356-376.

This study of the "daughter of Zion" in the OT and its NT application to Mary also appeared in *Civiltà Cattolica* [§ 32-1316].—D.J.H.

349. R. DUARTE, "Reflexión bíblica sobre la Teología de la Liberación," *EfMex* 6 (17, '88) 249-258.

This biblical (chiefly OT) reflection on liberation theology focuses on three points: humankind as radical transformer of the world, the exodus—freedom as the requirement for relating with God, and blessing as the indispensable reality for listening to the God who frees.—D.J.H.

350. C. H. **Felder**, "Toward a New Testament Hermeneutic for Justice," *JournRel Thought* 45 (1, '88) 10-28.

After delineating the main elements in the Greco-Roman philosophical approach to social justice, the article examines various OT and intertestamental terms for justice, and then traces NT developments by isolating presuppositions governing early Christian attitudes about justice and distinguishing various types of justice: reciprocal, eschatological, compensatory, commutative, and charismatic-distributive.—D.J.H.

351. A. **Finkel**, "Women in the Biblical Tradition," *Journal of Dharma* [Bangalore] 13 (1, '88) 4-14.

The role of women in the biblical tradition is discussed according to the following outline: the story of creation and the rabbinic understanding of it, the Pentateuchal paradigm of marriage, the condition of man and woman after paradise, the three fundamental acts of women in the rabbinic tradition, and women and Jesus. The stories of Jesus and women in the NT describe the reversal of the fall and acts of rectification in the three critical areas affecting women (blessing, purity, and sanctification).—D.J.H.

352. E. J. **Fisher**, "Covenant Theology and Jewish-Christian Dialogue," *American Journal of Theology & Philosophy* [W. Lafayette, IN] 9 (1-2, '88) 5-39.

After pointing out weaknesses in theologies of discontinuity between the covenants, the article examines recent developments in covenant theology inspired by rethinking biblical hermeneutics and "re-inventing" Paul. Then it assesses theologies of continuity (one covenant or two?) and suggests a distinctively Roman Catholic contribution to the discussion. The approach expressed in the formulas "one covenant/two modalities" and "the simultaneous and complementary participation of Christianity and Judaism in the same covenant" are more appropriate than a two-covenant model is.—D.J.H.

353. R. T. **France**, "La libération dans le Nouveau Testament," *Hokhma* 37 ('88) 1-24.

The French version of an article published in English in *Evangelical Quarterly* [§ 30-1277].—D.J.H.

354. G. **Ghiberti**, "Il problema biblico della missione," *RivistBib* 36 (2, '88) 259-265.

This survey of recent publications on mission in the Bible considers the foundations of mission, the transition from geographical to cultural universalism, mission in the NT, and Johannine thought about mission.—D.J.H.

355. P. **Gibert**, "Y a-t-il un statut biblique de l'embryon humain?" *Supplément* [Paris] 165 ('88) 149-161.

Examination of pertinent biblical texts regarding embryonic life (e.g. Exod 21:22; 2 Kgs 8:12; Amos 1:13; Hos 14:1; Psalm 139; 51:7; Jer 1:4-5; 15:10; 20:14-18a; Gal 1:15; Lk 1–2; Mt 1:18-25) reveals a continuity from life in embryonic form to adulthood as well as a radical mysteriousness involved in the beginning of being human (see 2 Macc 7:22). —D.J.H.

356. K. Grayston, “Adultery and Sodomy. The biblical sources of Christian moral judgement,” *EpworthRev* 15 (3, ’88) 64-70.

The biblical condemnations of adultery and homosexuality follow the social conventions of their time. Jesus, however, defied convention by rejecting divorce (see Mk 10:1-12). By leaving practicing homosexuals to God’s wrath (see Rom 1:26-27) Paul cancelled the obligatory death penalty of Lev 20:13. The goodness of sex can be safeguarded by the following measures: no deception, no force, no injury, no ignorance, and no publicity.—D.J.H.

357. W. A. Grudem, “Why Christians Can Still Prophesy,” *ChristToday* 32 (13, ’88) 29-31, 34-35.

In light of the NT prophecy should be understood as telling something that God has spontaneously brought to mind. The ordinary gift of prophecy was understood as less authoritative than either Scripture or apostolic teaching. Paul included anything that edifies under prophecy (see 1 Cor 14:3) and expected prophecy to continue until the Lord returns (see 1 Cor 13:9-10).—D.J.H.

358. F. Hahn, “Die Verwurzelung des Christentums im Judentum,” *KerDog* 34 (3, ’88) 193-209.

The roots of Christianity in Judaism include the confession of the one God and the Hebrew Scriptures. Even the issues on which Jesus came into conflict with the Jewish authorities did not result in total separation from the Jewish community. Although the critical attitude of Greek-speaking Jewish Christians like Stephen toward the Temple and the Law widened the gap in the Diaspora, the final break with the synagogue did not take place until the last decade of the 1st century A.D. The fundamental relationship between Christians and Jews was sketched by Paul in Romans 9–11. Two major points for dialogue today are the Jewishness of Jesus and the unfulfilled promises of the OT.—D.J.H.

359. S. Hemraj, “Having Nothing as One’s Own,” *Biblebhashyam* 14 (1-2, ’88) 50-64.

After reflecting on the biblical notions of poverty and renunciation, the article examines the use of the Greek word ἴδιος in the Septuagint and the NT, Paul’s statement about “having nothing and yet possessing all things” (2 Cor 6:10), the ban on ownership upheld by early Christian tradition, and owning oneself and disowning oneself for others.—D.J.H.

360. A. O. Igenoza, “Universalism and New Testament Christianity,” *Evangelical Review of Theology* [Exeter, UK] 12 (3, ’88) 261-275.

After a survey of the religious situation in tropical Africa that underscores its relation to universalism, an evaluation is offered from a NT perspective. To promote universalism is alien to the spirit of the NT.—C.R.M.

361. M. W. Karlberg, “The Significance of Israel in Biblical Typology,” *JournEvang TheolSoc* 31 (3, ’88) 257-269.

The meaning of Israel’s election is determined by the context of the symbolic-typological purposes of the old covenant in the unfolding historical drama of redemption. The inauguration of the new covenant with the coming of Christ results inevitably in the passing away of the old order of things. National Israel as such does not retain its covenant identity in the new, eschatological age of the Spirit.—D.J.H.

362. R. Krüger, “Reconciliación,” *Cuadernos de Teologia* [Buenos Aires] 8 (2, ’87) 153-158.

After reviewing the NT terms associated with reconciliation, the article discusses biblical texts dealing with reconciliation, illustrates the distinctiveness of the biblical approach to the topic, and proposes theses for discussion.—D.J.H.

363. T. Matura, “Paradoxes bibliques. Les pauvres et la pauvreté dans la Bible,” *Christus* [Paris] 35 (137, ’88) 23-38.

This consideration of the poor and poverty in the Bible first examines material goods, the poor, and poverty in the OT. Next it surveys the teaching and practice of the NT: Jesus and the poor, the practice of community, and a theology of poverty. Then it reflects on the essential points emerging from the discussion: the proper use of goods, the rejection of poverty, and the profundity of true poverty.—C.R.M.

364. A. Mawhinney, “God as Father: Two Popular Theories Reconsidered,” *JournEvangTheolSoc* 31 (2, ’88) 181-189.

This paper discusses two theories concerning God as Father: (1) Jesus’ use of the word ’*abbā*’ was unique and (2) the Christian’s calling God “Father” emphasizes the immediate, intimate, comforting, loving relationship to God. The first must be rejected and the second significantly revised.—C.R.M.

365. M. A. Molina Palma, “La provisionalidad responsable: el tiempo cristiano en perspectiva escatológica,” *EstBíb* 45 (3-4, ’87) 337-346.

It has become common in biblical studies to assume an evolutionary development from imminent to deferred eschatology. However, 2 Peter and 1 Thessalonians 4–5 both manifest the idea of “responsible provisionality” according to which an imminent parousia provokes moral responsibility and a delayed parousia involves perseverance and conversion.—D.J.H.

366. R. Murray, “The Bible on God’s World and Our Place In It,” *Month* 21 (8-9, ’88) 798-803.

The Bible contains pictures not only of the ordered beauty of the world but also of disorder, both cosmic and social. The Bible’s basic message to us about creation is the following: “You are fellow-creatures of everything else in the cosmos; you have no right to exploit or destroy, but you have duties to all, under God to whom you are responsible.”—D.J.H.

367. M. Nalepa, “Wierność w świetle biblijnej idei wiary (Die Treue im Lichte der biblischen Idee des Glaubens),” *RoczTeolKan* 32 (2, ’85) 221-241.

In addition to possessing all the characteristics of faith (mutuality; subjectivity and objectivity; personal dimension, total commitment; inequality), faithfulness is also characterized by stability and creativity. Yet theology has separated the two notions (faith and faithfulness) for too long. It is time to reunite these notions in their biblical context in order to correct false and vacuous ideas of fidelity.—J.P.

368. J. Navone, “The Real Self in Communion (*Koinonia*),” *Priests & People* 2 (7, ’88) 285-290.

After calling attention to Paul’s emphasis on communion in Christ with others, the article considers the theme of triune communion in the Fourth Gospel and reflects on the idea of befriending communion.—D.J.H.

369. K. H. NEUFELD, "Cattolicesimo nascente. Proposta di un termine," *RivistBib* 36 (2, '88) 255-258.

The most appropriate Italian translation of the German expression *Frühkatholizismus* is *cattolicesimo nascente.*—D.J.H.

370. B. OBIJOLE, "Infant baptism: a critical review," *AfricEcclRev* 30 (5, '88) 299-312.

Infant baptism has a sound basis in the NT and church tradition. Those biblical texts about the baptism of entire households (Acts 2:38-39; 11:14; 16:15, 33-34; 18:8; 1 Cor 1:16) by implication support infant baptism.—D.J.H.

371. G. E. OKEKE, "Concept of Future Life: Biblical and Igbo," *Neue Zeitschrift für Missionswissenschaft/Nouvelle Revue de science missionnaire* [Luzern] 44 (3, '88) 178-196.

The article provides an analysis of the biblical concepts of future life, an analysis of Igbo (African) concepts of future life, and a comparison of the concepts of future life in the two worlds. It gives particular attention to death, anthropology, and an intermediate state. The Igbo have no thought of an intermediate state, general resurrection, or future judgment with future allotments, mainly because of their strong belief in reincarnation and the ancestors. —D.J.H.

372. U. ONUNWA, "Biblical Basis for Some Healing Methods in African Traditional Society," *EAfricJournEvangTheol* 7 (1, '88) 56-63.

Several elements link the biblical and African traditional approaches to healing: the comprehensive concept of health, the effect of sin as a factor in physical malaise, psychotherapy as a method of change, and the use of medicine.—D.J.H.

373. H. PAPROCKI, "Les fondements bibliques de la pneumatologie," *Istina* 33 (1, '88) 7-21.

This discussion of the biblical foundations of pneumatology considers Pentecost according to Luke and its iconography (the historical aspect) and the Johannine Pentecost (the mystical aspect).—C.R.M.

374. D. SÄNGER, "Neues Testament und Antijudaismus. Versuch einer exegetischen und hermeneutischen Vergewisserung im innerchristlichen Gespräch," *KerDog* 34 (3, '88) 210-231.

The problematic nature of the term "anti-Judaism" when used to characterize NT texts and subjects that are critical of Jews becomes evident when one realizes that early Christians considered themselves to a large extent part of Judaism. Therefore NT statements critical of Judaism have to be interpreted within the context of conflicts among Jews in NT times. These conflicts were rooted in divergent attitudes toward Torah and halakah, with Christians formulating their positions in light of their convictions about Jesus. One may talk about Christian anti-Judaism at a later period when NT statements became detached from their context and misinterpreted as anti-Jewish.—D.J.H.

375. W. SCHMITHALS, "Eschatologie und Apokalyptik," *VerkForsch* 33 (1, '88) 64-82.

Entering into dialogue especially with G. Klein, this examination of scholarship regarding the relation between eschatology and apocalyptic in the NT deals with the preaching of Jesus, an "apocalyptic intermezzo," the beginnings of the eschatological kerygma, Paul, possible Pauline developments, ardent imminent expectation (1 Thes 4:13–5:11), and quantitative calculation (Rom 13:11-14).—D.J.H.

376. G. SEGALLA, "Quale validità obbligante hanno le indicazioni etiche del Nuovo Testamento?" *ScuolCatt* 115 (5-6, '87) 540-569.

This discussion of the authority of NT ethical data first considers some problematic factors: mutability, diversity, and cultural-epistemological differences. Next it examines the critical-hermeneutical approaches represented by J. Blank, W. Kerber, P. Hoffmann, W. Wolbert, and S. Zedda. Then it clarifies the historical-literary, theological, and hermeneutical criteria involved in developing an adequate critical-hermeneutical model for establishing the abiding authority of NT ethical data. Finally it applies this model to the household codes and the issue of homosexuality as they appear in the NT.—D.J.H.

377. R. STAATS, "Die Ortskirche soll reich sein. Ein Grundsatz frühchristlicher Wirtschaftsethik," *Diakonia* 19 (4, '88) 236-244.

The early Christians were more concerned with the responsible use of property and wealth than with the dangers of possessions. They assumed that the local church should have large amounts of money at its disposal.—D.J.H.

378. E. TESTA, "Lo sviluppo teologico della 'immagine e somiglianza di Dio' secondo la sinagoga, la filosofia e la fede cristiana," *EuntDoc* 41 (1, '88) 33-80.

The development of "the image and likeness of God" (Gen 1:26) is discussed under three headings: image and likeness as ethics according to the rabbis, image and likeness as ideology and essence of things, and image and likeness as eschatological process. The writings surveyed include rabbinic literature, Greek philosophy, the Philonic corpus, the NT, gnostic sources, and early patristic works.—D.J.H.

379. J. THOMAS, "Ist das Geld des Teufels?" *Diakonia* 19 (4, '88) 230-236.

According to the NT, possessing money is neither sinful nor virtuous in and of itself. What really matters is what one does with the money.—D.J.H.

380. A. VERHEUL, "L'Eucharistie mémoire, présence et sacrifice du Seigneur d'après les racines juives de l'eucharistie," *Questions Liturgiques* [Leuven] 69 (2, '88) 125-154.

There are many points of contact between Jewish table rites and Jesus' Last Supper: Both concern a ritual in which bread and wine are used, and during which a prayer of praise, a prayer of thanksgiving, a memorial, and an intercessory prayer are pronounced. The prayer is said in the name of all by the presider, who invites the assembly to consume what is offered. In the NT accounts Jesus identifies himself with the bread and wine offered to the Father as a sacrifice. Jesus' prophetic words "This is my body . . . this is my blood" announced the offertory sacrifice that was to take place on Good Friday.—D.J.H.

381. B. Waltke, "Evangelical Spirituality: A Biblical Scholar's Perspective," *Journ EvangTheolSoc* 31 (1, '88) 9-24.

After defining spirituality as love of God and other people, this reflection on evangelical spirituality develops these notions under the following headings: a God-centered life, a kingdom-centered life, and the dynamics of spiritual life.—C.R.M.

THE WORLD OF THE NEW TESTAMENT

382. B. J. Beitzel, "How to Draw Ancient Highways on Biblical Maps," *BibRev* 4 (5, '88) 36-43.

Four sources are available in order to reconstruct road maps from the biblical period: the unchanging geographical features of the land, literary records, archaeological discoveries that provide indirect evidence, and Roman milestones. Using these sources, scholars have mapped out a major international coastal highway (not to be confused with the so-called Via Maris) from Egypt to Megiddo and from there branching north to Asia Minor and Mesopotamia.—D.J.H.

383. I. M. Gafni, "'Pre-Histories' of Jerusalem in Hellenistic, Jewish and Christian Literature," *JournStudPseud* 1 ('87) 5-22.

Both in Greco-Roman literature and in Jewish writings of the Second Temple period, including their later rabbinic expressions, a tendency emerged to attach central issues, events, and persons of the early biblical narrative to the city of Jerusalem. Jewish and subsequently Christian authors were motivated by totally different impulses in their development of a "pre-biblical" Jewish history of Jerusalem than were their Greek and Latin counterparts. At times circumstances required that this pre-history be abandoned. Thus when the rabbinic tradition of Adam's burial in Jerusalem became important in Christian theology, the rabbis insisted on another venue for Adam's grave, ultimately settling on Hebron.—C.R.M.

384. M. Patella, "Olives—Mediterranean Treasure," *BibToday* 26 (5, '88) 293-297.

After explaining the life-cycle of the olive tree, the article describes the manufacture and uses of olive oil, and reflects on the role that olives have played in the history of Jerusalem. —D.J.H.

Archaeology

385. D. T. Ariel, "Two Rhodian Amphoras," *IsrExplJourn* 38 (1-2, '88) 31-35, plates 7C-8D.

Two fragmentary Rhodian amphoras excavated in Israel are noteworthy for the fabricant-eponym stamp pairs on their handles. The jar from Tel Iṣṭabbah (Beth Shean) is stamped "Belonging to Galestes/[In the term of Ar]atophanes (in the month) of Agrianos." It can be dated ca. 100 b.c. The amphora fragment from Tel Beth Yeraḥ (Khirbet el-Kerak) reads "Belonging to Theudoros (in the month) of Agrianos/In the term of Pausanias." The date of this Pausanias is most likely ca. 210-205 b.c.—D.J.H.

386. D. **Barag**, “Šwlḥn lḥm hpnym wḥzyt byt-hmqdš ʿl mṭbʿwt mlḥmt br-kwkbʾ (The Table for Shewbread and the Façade of the Temple on the Bar Kokhba Coins),” *Qadmoniot* 20 (1-2, ’87) 22-25.

On several coins minted during the Bar-Kokhba revolt are facades of the Second Temple with an enigmatic object shown inside the Temple. While various suggestions have been made as to the object’s identity, it is most likely the table for shewbread. This imagery would be in keeping with one of the chief aims of the revolt—the erection of the Temple and the reestablishment of Temple service.—K.H.

387. M. **Fischer**, “Die Strassenstation von *Ḥòrvat Məṣād* (*Ḫirbet el-Qaṣr*). Ein Beitrag zur Geschichte des Weges von Jerusalem nach Emmaus,” *ZeitDeutschPalVer* 103 (’87) 117-136, plates 15-25.

Ḥorvat Meṣād was a station on the Roman road from Jerusalem to Emmaus. After reviewing research on this Roman road, the article discusses Ḥorvat Meṣād in its Hasmonean, early Roman, Byzantine, and early Arab phases. It also treats the evidence for the Legio X Fretensis there.—D.J.H.

388. M. **Fischer**, A. **Ovadiah**, and I. **Roll**, “The Epigraphic Finds from the Roman Temple at Kedesh in the Upper Galilee,” *TelAviv* 13-14 (1, ’86-’87) 60-66, plates 3-4.

Four Greek inscriptions have been discovered in the Roman temple complex at Kedesh in Upper Galilee [see §§ 28-336; 31-1312]. Two of the inscriptions point to Baalshamin as the deity to whom the Kedesh temple was dedicated. The dates on three inscriptions indicate that the temple was in use during the 2nd and 3rd centuries A.D.—D.J.H.

389. G. G. **Garner**, “Archaeology as a Tool,” *VoxRef* 50 (’88) 39-47.

Archaeology cannot finally prove or disprove the word of God. But it can illustrate, complement, and help control the understanding of the Bible.—D.J.H.

390. R. **Gersht**, “The Reader of the Scroll from Caesarea Maritima,” *TelAviv* 13-14 (1, ’86-’87) 67-70, plate 4.

The male figure reading a scroll portrayed on a 3rd-century A.D. sarcophagus found in 1960 at Caesarea Maritima (inv. no. CM 60.1) is best identified as one of the “Seven Wise Men” who were thought to be worthy of immortal life among the gods.—D.J.H.

391. Y. **Hirschfeld**, “The History and Town-Plan of Ancient *Ḥammat Gādēr*,” *ZeitDeutschPalVer* 103 (’87) 101-116, plates 12-14.

After a physical description of Ḥammat Gader, the article reviews the ancient sources pertaining to its history and reconstructs its town-plan in the Roman and Byzantine periods: the bathing complex, the theater, the colonnaded streets, cultic structures, the Roman tomb, residential quarters, the synagogue, and the basalt seats. The massive bathing complex first constructed in the 2nd century A.D. was the decisive factor in the city’s development. The Jews almost certainly lived adjacent to the tell on which their synagogue was built. Non-Jews, who comprised the majority of the population, resided in the area to the north of the thermae or bathing complex.—D.J.H.

392. A. Kloner, "Name of Ancient Israel's Last President Discovered on Lead Weight," *BibArchRev* 15 (4, '88) 12-17.

A lead weight recently found in the hiding system at Ḥorvat Alim bears the name of Simeon ben Kosba the president (*nāśî*) of Israel and refers to his economic chief Simeon Dasoi. The discovery provides further information about the Bar-Kokhba revolt against Rome (A.D. 132-135).—D.J.H.

393. A. Kloner, "The Roman Amphitheatre at Beth Guvrin. Preliminary Report," *IsrExplJourn* 38 (1-2, '88) 15-24, plate 4.

The article describes the excavation of a Roman amphitheatre (overall plan, entrances, *cavea*) at Beth Guvrin-Eleutheropolis. The amphitheatre, which functioned in the 3rd and 4th centuries A.D., probably held 5,000 spectators. It may have been used for gladiatorial combats, meetings, spectacles, light entertainments, theatrical productions, and military training.—D.J.H.

394. Z. U. Ma'oz and A. Killebrew, "Ancient Qasrin: Synagogue and Village," *BibArch* 51 (1, '88) 5-19.

Ancient Qasrin, located thirteen km. northeast of the Sea of Galilee, features the best preserved synagogue in the Golan (4th to 8th century A.D.). A small public square, three domestic buildings, three industrial rooms, and four alleys have also been excavated, thus making it possible to look at this Golan synagogue in its wider cultural context.—D.J.H.

395. J. Naveh, "Lamp Inscriptions and Inverted Writing," *IsrExplJourn* 38 (1-2, '88) 36-43, plates 8E-9.

The eight Samaritan, Syro-Palestinian, and Greek lamp inscriptions from the Byzantine and early Islamic periods that are studied in this article represent liturgical and incantation texts used by Jews, Samaritans, and Christians. Four of these lamp inscriptions are in mirror writing, which may not be accidental since in the fifth one the letters are meant to be read clockwise. The reverse writing probably had some magical connection.—D.J.H.

396. E. Netzer, "Jewish Rebels Dig Strategic Tunnel System," *BibArchRev* 15 (4, '88) 18-33.

An underground tunnel system dating to the Bar Kokhba revolt (A.D. 132-135) has recently been discovered at Herodium. Through this network of roomy passages, men could walk or run erect, as lookouts on the fortress towers directed the transfer of men and supplies to meet a Roman assault.—D.J.H.

397. J. Patrich, "Reconstructing the Magnificent Temple Herod Built," *BibRev* 4 (5, '88) 16-29.

Using *m. Middot* and Josephus' *War* and *Antiquities,* the article seeks to reconstruct Herod's Temple in Jerusalem to a degree of detail never before achieved. After a scale-drawing of the Temple as a whole, it reconstructs each component: the outer facade and portico; the sanctuary facade and portal; the columns and the golden vine; the curtain, golden lamp, and tables; the sanctuary and the holy of holies; the cells; the stepped passageway and the water drain; the upper chamber; and the Temple roofs, the parapet, and the "scarecrows."—D.J.H.

398. L. Y. Rahmani, "Chip-Carving in Palestine," *IsrExplJourn* 38 (1-2, '88) 59-75, plates 12-19C.

The use of chip-carving and its characteristic decorative motifs appears in Palestine at three distinct periods, without any obvious continuity between them. The first period was from the last decades of the 1st century B.C. to A.D. 70, mainly in and around Jerusalem. The technique is found exclusively on Jewish ossuaries fashioned of soft local limestone. It seems to have been invented by artisans of the Jerusalem workshops that specialized in the manufacture of stone vessels. The second period lasted from the 5th to the 7th centuries A.D., and the third period began around the mid-12th century.—D.J.H.

399. R. Riesner, "Neues vom See Gennesaret," *BibKirch* 42 (4, '87) 171-173.

The article provides further details on the boat discovered in 1986 by the shore of the Sea of Galilee, information on a 1st-century A.D. ship mosaic found at Magdala, and news of excavations at Et-Tell that may explain the Johannine reference "Bethsaida in Galilee" in Jn 12:21.—C.R.M.

400. E. Stern, "The Walls of Dor," *IsrExplJourn* 38 (1-2, '88) 6-14, plates 1B-3.

In the 4th century B.C. the fortifications of Dor were still being constructed according to the Phoenician building tradition. In the 3rd century B.C., however, the city received a "Greek" fortification system that remained in use in the Hellenistic and Roman periods. The change in fortifications represented the final stage in the transformation of Dor from a largely "oriental" city to a Hellenistic one.—D.J.H.

401. S. Wachsmann, "The Galilee Boat: 2,000-Year-Old Hull Recovered Intact," *BibArchRev* 14 (5, '88) 18-33.

The article describes the excavation and restoration of the 1st-century boat uncovered in the Sea of Galilee in 1986. The wooden boat is 26½ feet long, 7½ feet wide, and 4½ feet high. Both the fore and aft sections were probably decked in, though the boat was not preserved to this height. The boat could be both sailed and rowed. It was probably used primarily for fishing but could also serve for transportation of goods and passengers. The Kinneret boat is of the class referred to both in the Gospels in relation to Jesus' ministry in the Sea of Galilee region and by Josephus in his description of nautical warfare on the lake during the first Jewish revolt against Rome.—D.J.H.

Dead Sea Scrolls

402. J. M. Baumgarten, "The Sabbath Trumpets in *4Q493 M^c*," *RevQum* 12 (4, '87) 555-559.

The category "trumpets for the Sabbaths" mentioned in 4QM^c goes beyond the elaboration of Num 10:1-10 found in 1QM. But the use of trumpets to signal the approach of the Sabbath, while compatible with Qumran practice (see CD 10:14-16; 11:22-23), is doubtful. Unlike later rabbinic interpretation (which includes the Sabbath among the "days of your rejoicing" in Num 10:10 to authorize such practice), Qumran halakah tends to adhere rather closely to the literal sense of biblical texts. Including the Sabbath among the *mw'dym* (see 4QShirShabb 23:2-3), however, would permit interpreting Num 10:10 as justifying the sounding of trumpets at the Sabbath offerings, and was probably understood this way in *War Scroll*. —F.D.C.-W.

403r. K. Beyer, *Die aramäischen Texte vom Toten Meer* [*NTA* 29, p. 340].

S. F. Bennett, *Maarav* 4 (2, '87) 243-260.—Beyer strives to place the Aramaic texts from the Dead Sea region within the context of Aramaic generally, situating them in the linguistic development of this language with a level of detail never attempted heretofore. The book will undoubtedly become a standard reference work in Aramaic studies and a source of information to those working in related fields of study. There are, however, problems involved with the classification of Aramaic dialects and with the sometimes cumbersome numbering system. But above all, any reader familiar with the texts gathered in this collection will be struck by the number of new readings and restorations put forward without explanation (as in the Jason Tomb text and Murabbaʿat 18). The article concludes with a concordance of texts contained in this collection and in J. A. Fitzmyer and D. J. Harrington, *A Manual of Palestinian Aramaic Texts* (1978).—D.J.H.

404. G. Brin, "Concerning Some of the Uses of the Bible in the Temple Scroll," *RevQum* 12 (4, '87) 519-528.

Column 48 of *Temple Scroll* shows that the author has composed this work as a literary mosaic, reformulating and harmonizing various biblical sources (here mainly Deuteronomy 14 and Leviticus 11) into a clearly new piece of literature that elaborates (or sharpens) existing laws, harmonizes conflicting texts, and generally favors the Deuteronomic text for its stress on the city of the Temple. The result is a unified composition whose sources are no longer immediately obvious. The author's intent (revealed most clearly whenever the order of existing biblical texts is altered) is to present this work as ancient and Mosaic; the frequent shift to first-person speech reflects a desire to present God as the true author of these words. The method employed in the creation of *Temple Scroll* is identical to that postulated by the founders of the Documentary Hypothesis.—F.D.C.-W.

405. M. Delcor, "Réflexions sur la fête de la Xylophorie dans le Rouleau du Temple et les textes parallèles," *RevQum* 12 (4, '87) 561-569.

Temple Scroll is the oldest witness to the feast of Wood Offering according to Qumran custom; together with *Jubilees* and *Testament of Levi* it provides a rather complete picture of Qumran tradition in this regard. The primary role of priests, the title *hākkohēn hāggādôl* (suggesting Hasmonean and Seleucid influence), and a specific six-day period of sacrifice involving all the tribes of Israel are distinctive. Pharisaic interpretation of Neh 10:35, by comparison, envisions nine offerings during the year by families mainly from Judah and Benjamin. The reference from Josephus (*War* 2:425) agrees with Neh 10:35 and *Temple Scroll* but ignores the six-day duration of this feast, and in contrast to rabbinic custom places it on the 14th of Ab rather than on the 15th.—F.D.C.-W.

406. F. Dionisio, "A Qumran con gli Esseni," *BibOr* 30 (155, '88) 3-34.

After describing Jewish society in the 1st century with particular attention to various groups, the article discusses the Essene community and its settlement at Qumran, the phases in the occupation of the site, the manuscripts discovered there, the sect and its history, and the significance of *Damascus Document* for understanding the Qumran community. [To be continued]—D.J.H.

407. F. García Martínez, “Estudios qumránicos 1975-1985: Panorama crítico (II),” *EstBíb* 45 (3-4, ’87) 361-402.

This installment in a critical evaluation of recent Qumran research [see § 32-1366] gives special attention to *Temple Scroll:* copies, content, method of composition and sources, relation to the biblical text, calendar, sacrifices and offerings, the temple and its buildings, laws of purity, the law of the king, date and origin, and 4Q364-365. It also deals with *Targum of Leviticus* (4Q156) and *Targum of Job* (4Q157).—D.J.H.

408. J. C. Kesterson, “A Grammatical Analysis of 1QS V, 8-17,” *RevQum* 12 (4, ’87) 571-573.

Difficulties in the grammatical structure of 1QS 5:8-17 that arise in trying to explain how the *w’šr (+lw’)+yqtl* clauses in lines 10, 14, 15, and 16 fit into the text may be solved by recognizing that *wyqm ‘l npšw bsbw‘t ’šr* in 5:8 introduces a series of complements to the verb that specify the contents of the oath. When the complement is positive, the infinitive appears; when negative, *w’šr lw’ yqtl* is used. The expression *’šr yqym bbryt ‘l npšw* (5:10) is a scribal lapse brought on by this long and complicated sentence.—F.D.C.-W.

409. M. Kister, “Newly-Identified Fragments of the Book of Jubilees: Jub. 23: 21-23, 30-31,” *RevQum* 12 (4, ’87) 529-536.

Fragments 19, 20, and 21 of 4Q176 actually contain the text of *Jub.* 23:21-23, 30-31, although it is uncertain whether they come from a manuscript of *Jubilees* itself or one in which sections of this book were copied. A reconstructed text (based on the Latin and Ethiopic versions), translation, and textual notes are offered. In general these fragments support the reliability of the translations of *Jubilees,* especially in the Ethiopic version. —F.D.C.-W.

410. S. Morag, “Qumran Hebrew: Some Typological Observations,” *VetTest* 38 (2, ’88) 148-164.

Although it shared features with biblical and/or mishnaic Hebrew, general Qumran Hebrew should be understood as an independent entity. The proposition that general Qumran Hebrew was a literary continuation of late biblical Hebrew can hardly be sustained.—D.J.H.

411. É. Puech, “Notes sur le manuscrit de 11QMelkîsédeq,” *RevQum* 12 (4, ’87) 483-513.

Reexamination of the photograph PAM 43979 and the original thirteen fragments of 11QMelch in the Rockefeller Museum in Jerusalem permits a reconstruction that improves on prior studies and reorganizes these fragments into three successive columns of text. Hand reproductions of the text are given, along with transliteration, translation, and line-by-line analysis. Palaeographic data and comparison of phraseology and concerns with other generally contemporary works date the composition of 11QMelch to the second half of the 2nd century B.C. The text presents Melchisedek as celestial liberator and judge on the final judgment day (to occur at the end of the tenth Jubilee), whose triumphal reign as eternal high priest is to be proclaimed by a prophetic (or anointed) messenger.—F.D.C.-W.

412. É. Puech, "Notes sur le manuscrit des Cantiques du Sacrifice du Sabbat trouvé à Masada," *RevQum* 12 (4, '87) 575-583.

The fragment of *Songs of the Sabbath Sacrifice* from Masada contains two columns of twenty-six lines, here restored, reproduced by hand, and translated. As restored, the first two lines of column 1 reveal a reading comparable to 4Q402 iv 11-12; the inconsistency between these lines results from the omission of *ky' m'lwhy d't* due to haplography. 4Q403 and 4Q405 are used to restore the bottom of column 2 in a way that reveals similarity with 11QShirShabb. Among other things, these similarities help confirm the presence of refugees from Qumran at Masada.—F.D.C.-W.

413. E. Qimron, "Column 14 of the Temple Scroll," *IsrExplJourn* 38 (1-2, '88) 44-46, plate 11D.

On the basis of a reexamination of photographs in Y. Yadin's edition and of the original scroll, the article proposes a new transcription and restoration of column 14 of *Temple Scroll.* The restoration is highly probable because the bottom of the column (lines 12-18) was preserved, the text is based on biblical sources, and the space occupied by missing text can be estimated. An English translation and notes are supplied.—D.J.H.

414. H.-P. Richter, "Konkordanz zu 11QMelkîsédeq (éd. É. Puech)," *RevQum* 12 (4, '87) 515-518.

Based on the text established by É. Puech [§ 33-411], this concordance lists 132 distinct Hebrew words in 11QMelch. The article *h* and the copula *w* are not listed; the prepositions *b* and *l* are listed only where they stand with a personal suffix.—F.D.C.-W.

415. M. S. Smith, "Biblical and Canaanite Notes to the *Songs of the Sabbath Sacrifice* from Qumran," *RevQum* 12 (4, '87) 585-588.

The reference to angels of fiery appearance called *rwḥwt* in *Songs of the Sabbath Sacrifice* has complements in both Canaanite and biblical literature, conveying dread and a sense of God's own fiery nature. Canaanite parallels as well as Exod 24:10 suggest that the heavenly temple in *Songs* is composed of "bricks" (*lbny*), probably sapphire or lapis lazuli, and that splendid multicolored images of heavenly beings adorn the walls rather than the floor of the throne room.—F.D.C.-W.

416. G. R. Stone, "Enhancing the Image of a Dead Sea Scroll," *Buried History* [Melbourne] 24 (2, '88) 32-35.

The image enhancement method used for clarifying pictures transmitted by interplanetary spacecraft has brought to light the vanished script of *Genesis Apocryphon* and hopefully will allow badly damaged portions of the text to be reconstructed.—C.R.M.

417. H.-J. van der Minde, "Die Absonderung der Frommen. Die Qumrangemeinschaft als Heiligtum Gottes," *BibLiturg* 61 (3, '88) 190-197.

The Qumran community's deliberate separation from Jewish society is discussed with reference to the reasons why the community was founded, its rule as seen in *Damascus Document* and *Community Rule,* and self-understanding as the "temple of God."—D.J.H.

418. S. A. White, “A Comparison of the ‘A’ and ‘B’ Manuscripts of the Damascus Document,” *RevQum* 12 (4, ’87) 537-553.

Close text-critical analysis of twenty-seven differences between the “A” and “B” manuscripts of *Damascus Document* shows that both derive from a common ancestor. The original text contained both Zechariah-Ezekiel material (B 19:7-14) and Isaiah-Amos-Numbers citations (A 7:10–8:1) that A and B respectively omitted due to haplography (A: *ʾšr ktwb . . . ʾšr ktwb;* B: *hsgyrw lḥrb . . . hsgyrw lḥrb*); *nwqmt nqm bryt* (B 19:13) is a later scribal explanatory gloss. The twenty-six other cases also can be explained on the basis of scribal rather than recensional activity.—F.D.C.-W.

419. A. Wolters, “Notes on the Copper Scroll (3Q15),” *RevQum* 12 (4, ’87) 589-596.

In the enigmatic 3Q15 at least four philological difficulties call for explanation. *Blgyn* (1:9) is best read *ba<ʿ>al gôyîn* (“master of nations,” see Isa 16:8), and probably refers to tribute withheld from Rome. In 3:9 read *lbwšy,* not *lkwšy;* the reference to “my vestments” as treasure to be stored brings the author of the scroll to the fore as a leading priest (if not the high priest) at Qumran. In 9:10 the transcription and translation should read *ksp mnh ḥrm,* “a mina of silver, a consecrated offering.” In 10:11 *kwpryn* should be read as referring to ransom (see *kippēr,* “atone”), and the *klyn kwpryn* in this context as “expiatory vessels” of the kind used by the high priest on the Day of Atonement (see Leviticus 16).—F.D.C.-W.

420. B. Zuckerman, “The Date of 11Q Targum Job: A Paleographic Consideration of Its *Vorlage*,” *JournStudPseud* 1 (’87) 57-78.

The script of the Hebrew text (or texts) underlying 11QtgJob can be dated early (i.e. mid-2nd century B.C. or earlier) only with great difficulty. The paleographic evidence reflected in the Aramaic version suggests fixing the earliest possible date for the *Vorlage* of 11QtgJob toward the end of the 2nd century B.C., with a more probable date being sometime later than 100 B.C.—D.J.H.

Dead Sea Scrolls, §§ 33-59, 180, 329, 441.

Jewish Backgrounds

421. A. Abecassis, “The Jewish Miracle,” *SIDIC* [Rome] 21 (2, ’88) 4-8.

The feast of Hanukkah refers to the permanent dialectic between the miracle of the cruse of oil that allowed the Temple cult to begin again (see *b. Šabb.* 21b) and the miracle of the liberation of the land from foreign occupation. Behind the historical problematic is the more general messianic problematic. The Jewish miracle was above all in the daily effort to achieve peace, justice, and love in the Holy Land, thanks to recognized frontiers and the lighted menorah.—D.J.H.

422. F. I. Andersen, “Pseudepigrapha Studies in Bulgaria,” *JournStudPseud* 1 (’87) 41-55.

The interest of Bulgarian scholars in the Apocrypha/Pseudepigrapha is mainly in their significance for national culture, folk traditions, and revolutionary spirit. The possible derivation of the ideas from more ancient sources and the ultimate connection with biblical studies in a larger historical perspective are less in evidence.—D.J.H.

423. M. Assis, "Lb'yyt 'rykth šl mskt nzyqyn yrwšlmy (On the Question of the Redaction of Yerushalmi Nezikin)," *Tarbiz* [Jerusalem] 56 (2, '87) 147-170.

S. Lieberman argued that tractate *Nezikin* of the Palestinian Talmud was written in Caesarea, whereas J. N. Epstein maintained that it was redacted elsewhere (though in another school than that of the rest of the Palestinian Talmud). Lieberman's arguments are not conclusive, and the problem remains open.— D.J.H.

424. C. Begg, "The Death of Josiah: Josephus and the Bible," *EphTheolLov* 64 (1, '88) 157-163.

This study concentrates on comparing Josephus' account of Josiah's death in *Antiquities* 10:74-78 with that found in 2 Chr 35:20-25 (cf. 2 Kgs 23:29-30a) to point up the interplay of "traditionalism" and freedom in Josephus' handling of the scriptural data. Josephus evidences his fidelity to the givens of Scripture by citing extensively from the episode in 2 Chronicles, which calls into question his own concern for Josiah's reputation. But he also recasts the whole episode in such a way as to uphold Josiah's reputation. One might speak of a reversal of roles that Josephus effects in his retelling of the Chronicler's presentation of Josiah and Neco.—C.R.M.

425. C. Begg, "The Identity of the Three Building Sheep in 1 Enoch 89,72-73," *EphTheolLov* 64 (1, '88) 152-156.

After opting for an "individualizing" as opposed to a "collectivistic" approach to identifying the three sheep in *1 Enoch* 89:72, the article by a process of elimination identifies Zerubbabel and Joshua as the first two sheep with a choice of either Ezra or Nehemiah for the third. The general affinities between the "Praise of the Fathers" and the "Animal Apocalypse" as well as the particular parallels between Sir 49:11-13 and *1 Enoch* 89:72-73 decide the matter in favor of Nehemiah.—C.R.M.

426. K. Berger, "Jesus als Pharisäer und frühe Christen als Pharisäer," *NovTest* 30 (3, '88) 231-262.

After methodological observations about studying Pharisaism, the article outlines what can be said about the Pharisees in light of the earliest sources (Josephus and the NT) and then discusses Pharisaic features in the Jesus tradition, the recognition of Pharisaic righteousness by Jesus, Paul as a Pharisee, and Diaspora Pharisees in Acts and the Pastorals. It concludes with a hypothetical reconstruction of the course of the relationship between Pharisees and Christians in the 1st century A.D.—D.J.H.

427. G. Boccaccini, "È Daniele un testo apocalittico? Una (ri)definizione del pensiero del Libro di Daniele in rapporto al Libro dei Sogni e all'Apocalittica," *Henoch* 9 (3, '87) 267-302.

Comparison of Daniel and the Book of Dreams (*1 Enoch* 83–90) with respect to their central characters, understanding of history, and approaches to human and angelic responsibility, divine judgment, and historical events indicates that, whereas *1 Enoch* 83–90 is the coherent expression of an apocalyptic movement, Daniel should not be considered as an apocalyptic text.—D.J.H.

428. B. M. BOKSER, "Changing Views of Passover and the Meaning of Redemption according to the Palestinian Talmud," *AJSReview* [Cambridge, MA] 10 (1, '85) 1-18.

In its treatment of Passover *m. Pesaḥim* 10 makes redemption a central motif and presents it primarily as an ahistorical concept and promise. While following the Mishnah's basic perspective on Passover, the Palestinian Talmud brings out the point that redemption is not just a single event of the past but is meaningful on an individual level, and focuses on the theme of redemption as liberation from idolatry, something for which Jews, irrespective of adverse current political situations, might remain thankful.—D.J.H.

429. G. BORGONOVO, "Israele alla ricerca di identità tra il III sec. a.C. e il I sec. d.C. V Convegno di studi veterotestamentari Bressanone, 7-9 settembre 1987," *ScuolCatt* 116 (1, '88) 79-86.

Summaries of papers given at a 1987 conference on Israel's search for identity between the 3rd century B.C. and the 1st century A.D. appear under two headings: literary evidence (A. Tosato, L. Troiani, L. Rosso Ubigli, G. L. Prato, E. Jucci, A. Passoni Dell'Acqua, P. Arata Mantovani, G. Deiana), and particular themes (F. García Martínez, P. Sacchi, G. Segalla).—D.J.H.

430. M. V. CERUTTI, "*Epithymia* e *phthorá* in testi tardo-giudaici e gnostici (*Apocalisse di Mosé* e *Apocalisse di Adamo*)," *RivistBib* 36 (2, '88) 199-227.

With its idea of concupiscence as the root and beginning of all evil, the late-Jewish *Apocalypse of Moses* presents a picture of evil which, harnessed to concupiscence, so extends its fibers that it draws strength not only from the dark, lower regions of humankind but also from the very nature of humanity. In the context of a graduated protology which appears as an irresistable process of decay, the gnostic *Apocalypse of Adam* founds a system of genesis and mortality on the basis of the concupiscence felt by Adam for Eve.—D.J.H.

431. N. J. COHEN, "Analysis of an Exegetic Tradition in the *Mekhilta de-Rabbi Ishmael:* The Meaning of *'Amanah* in the Second and Third Centuries," *AJSReview* [Cambridge, MA] 9 (1, '84) 1-25.

The famous paean to faith (*'ămānâ*) in *Mekilta deRabbi Ishmael* (ed. J. Lauterbach, 1.252-255) is examined with regard to its exegetical formulas, word-plays, development of theme, literary structure, and historical context. The idea that belief or trust in God means observing the commandments is underscored in the text by the consistent use of *'ămānâ* rather than *'ĕmûnâ*. The text must be read against the backdrop of Paul's rejection of Law as a means of salvation and the gnostic developments of his position.—D.J.H.

432. S. J. D. COHEN, "The Origins of the Matrilineal Principle in Rabbinic Law," *AJSReview* [Cambridge, MA] 10 (1, '85) 19-53.

The full version of a study summarized in *Judaism* [§ 29-768], this article first examines the Bible and Second Temple texts to determine the earliest attestation of the matrilineal principle in Jewish sources. Next it studies the matter in the Mishnah, Tosefta, and the two Talmuds. Then it assesses various explanations for the origin of the matrilineal principle. It concludes that the matrilineal principle accorded nicely with the mishnaic laws regarding the mixture of diverse kinds and the Roman law of status, and was probably also influenced by the phenomenon of the conversion of women to Judaism.—D.J.H.

433. S. J. D. COHEN, "What Really Happened at Masada?" *Moment* [Washington, DC] 13 (5, '88) 28-35.

Although archaeological finds have confirmed much of Josephus' basic story about the fall of Masada, his account of the final evening (*War* 7:252-406) is not plausible [see § 27-773]. The strategically inexplicable Roman withdrawal provided Josephus with the opportunity to place two magnificent speeches in Eleazar's mouth. The Sicarii at Masada were not secular nationalists fighting for the political freedom of their homeland but rather sectarian religious fanatics who hoped that the Jewish War would inaugurate the endtime and bring glory to themselves and their group.—D.J.H.

434. L. H. FELDMAN, "Torah and Secular Culture: Challenge and Response in the Hellenistic Period," *Tradition* 23 (2, '88) 26-40.

This essay considers two key instances of the attempt at accommodation of Greek and Jewish ideas in the Hellenistic period and their impact in (1) the translation of language—how the Septuagint renders four key terms (*tôrâ, ʾemûnâ, ḥesed,* and *nepeš*), and (2) the translation of ideas—the philosophic system of Philo. These responses to Hellenism are compared with that of the rabbis in the land of Israel.—C.R.M.

435. G. FUKS, "Šmʿwn br ʾyš grsh (Simon bar Giora, *Gerasenos*)," *Zion* [Jerusalem] 52 (2, '87) 141-152.

The article examines issues connected with Simon bar Giora, the most important leader of the Jewish revolt from spring A.D. 69 to the fall of Jerusalem: his social and geographical background, Josephus' presentation of his social program, and his so-called messianic aspirations.—D.J.H.

436. A. GAÏ, "Structural Similarities between Tannaitic Hebrew and Arabic," *Muséon* 101 (1-2, '88) 43-49.

The article points to several traits that are common to Arabic and tannaitic Hebrew and not shared with or at least not typical of biblical Hebrew. Three such phenomena concern literary Arabic (the tense system, indirect constructions, intensification), and one concerns vulgar Arabic (definition of the syntagm noun-adjective).—D.J.H.

437. L. F. GIRÓN, "Vocablos griegos y latinos en *Éxodo Rabbah* I," *Sefarad* 46 (1-2, '86) 219-228.

After a brief introduction to *Exodus Rabbah* and its historical setting, the article calls attention to forty-two Greek or Latin loan-words in the first fourteen chapters of the work. —D.J.H.

438r. D. M. GOLOMB, *A Grammar of Targum Neofiti* [*NTA* 30, p. 248; § 32-438r].

J. RIBERA, "Breve estudio sobre la Gramática del Arameo del Targum Palestinense," *AulaOr* 6 (1, '88) 77-82.—The article summarizes each chapter in Golomb's work, comparing it along the way with the positions of A. Tal, T. Martínez, and other scholars. Golomb's work is not so much a grammar of *Targum Neofiti* as it is a grammatical essay on various aspects of the Aramaic of *Targum Neofiti*. However, the value of his essay falls a little short of expectations since the grammatical aspects are studied without establishing any comparison with other contemporary dialects of Aramaic.—D.J.H.

439. W. S. **Green**, "Romancing the Tome: Rabbinic Hermeneutics and the Theory of Literature," *Semeia* 40 ('87) 147-168.

The notion that rabbinic and contemporary hermeneutics—midrash and deconstruction, for example—are both similar to one another and diametrically opposed to mainstream western literary interpretation has gained currency in some literary circles. Consideration of rabbinic interpretative practices within the context of the religion that produced them calls this comparison into question. Rabbinic use of Scripture was kaleidoscopic, and the determination of textual meaning required and assumed a sealed sphere of reference.—C.R.M.

440. L. **Greenspoon**, "The Use and Abuse of the Term 'LXX' and Related Terminology in Recent Scholarship," *BullIntOrgSeptCognStud* 20 ('87) 21-29.

Modern commentators rarely refer to the Old Greek but instead to something more generally called the "LXX." That elastic abbreviation seems equivalent to the Old Greek in some cases; in others it is not. Six uses for the term "LXX" in antiquity can be detected: the earliest Greek translation of the Pentateuch, the earliest Greek translation of the entire OT, Origen's Koine, Origen's completed fifth column, any authoritative Greek text, and the entire Greek tradition. There is little reason, however, to accept such fluid terminology in today's scholarly work.—D.J.H.

441. R. R. **Hann**, "The community of the pious: The social setting of the Psalms of Solomon," *StudRel/SciRel* 17 (2, '88) 169-189.

The sect that composed *Psalms of Solomon* was a later generation of an original movement of disenfranchised priests, a movement that had retreated into passivism after its aspirations seemed to have been preempted by the Pharisees in the 1st century B.C. The sect of *Psalms of Solomon* was an Essene group that preserved a primitive form of Essene ideology and survived into the 1st century B.C., continuing to anticipate the coming of the messiah and the inauguration of an age of righteousness on earth.—D.J.H.

442. P. J. **Hartin**, "The Pharisaic roots of Jesus and the early church," *Neotestamentica* 21 (2, '87) 113-124.

The controversies raging around Jesus and the Pharisees of his day can be explained against the background of the disputes between the schools of Hillel and Shammai. In the process of transmission Jesus' disputes with the school of Shammai were presented as being directed against the Pharisees in general. The decision of the Jerusalem Council to admit Gentiles with certain conditions (see Acts 15:19-21) and Paul's disputes with the Judaizers can also be explained against the background of these two schools. The teachings of Jesus and Paul therefore do not originate as an attack on Judaism itself but on groups within Judaism. —C.R.M.

443. H. M. **Jackson**, "Notes on the Testament of Solomon," *JournStudJud* 19 (1, '88) 19-60.

Anyone who has ever come to grips with *Testament of Solomon* ("this late antique grimoire of demonological lore") can without loss of face attest to being at least occasionally thrown in trials to wrestle meaning from its text. While applauding the skill and success of D. C. Duling's translation of it in *The Old Testament Pseudepigrapha* (1983) 1.935-987, the article offers suggestions to improve the translation and supplementary references designed to illuminate their meaning. In each case the comments are prefixed by C. C. McCown's Greek text and Duling's translation.—D.J.H.

444. R. KIRSCHNER, "Three Recensions of a Baraitha: An Analysis and Theory of Development," *JournSemStud* 33 (1, '88) 37-52.

The article first compares the individual pericopes in a baraita as they appear in *t. Ter.* 7:20; *y. Ter.* 8:10 (46b); and *Gen. Rab.* 94 (end), respectively. Then it attempts to extract the original form and content of the baraita, and to detect the stages of its transmission and application.—D.J.H.

445. D. KRAEMER, "Composition and Meaning in the Bavli," *Prooftexts* 8 (3, '88) 271-291.

In the Babylonian Talmud a "sugya" corresponds to the rhetorical unit spoken of elsewhere in rhetorical criticism. This rhetorical-critical analysis of the Babylonian Talmud first considers *b. Yebam.* 13b-14b, a typical halakic deliberation that reveals how rhetorical considerations may be applied to the most common of talmudic forms. A second "sugya" (*b. Yoma* 85b-86b, which concerns repentance and its efficacy, shows how halakah and haggadah can serve one another in pursuit of a common rhetorical purpose, in this case how halakah gives haggadah its rhetorical power. Since the Babylonian Talmud seeks to persuade its readers, rhetorical analysis is a natural path by which to approach it.—D.J.H.

446. H. LICHTENBERGER, "Literatur zum Antiken Judentum," *VerkForsch* 33 (1, '88) 2-19.

This survey of recent publications is divided into three major sections: historical works on ancient Judaism, editions of texts, and translations of the OT Pseudepigrapha.—D.J.H.

447. J. A. LUND, "The First Person Singular Past Tense of the Verb *hwh* in Jewish Palestinian Aramaic," *Maarav* 4 (2, '87) 191-199.

The Jewish Palestinian Aramaic form *hwyn'* has usually been explained as a participle of *hwh* ("be") plus the first-person pronoun. But in that corpus *hwyn'* alone functions as the first-person singular pe'al past tense of the verb *hwh* and ought to be so treated in the grammars. It originated by analogy to *hwynn* (the first-person plural form) as a means of eliminating the ambiguity between the first- and second-person singulars (*hwyt*).—D.J.H.

448. J. A. LUND, "The Syntax of the Numeral 'One' as a Noun Modifier in Jewish Palestinian Aramaic of the Amoraic Period [Part II]," *JournAmOrSoc* 108 (2, '88) 211-217.

By contrast to the targumic corpus [see § 31-899], the midrashic-talmudic corpus of Jewish Palestinian Aramaic shows a decided preference for the antepositional use of the numeral "one" in relation to its nominal head as over against its postpositional use. As it pertains to the numeral one as a noun modifier, it is difficult to understand a diachronic development from one corpus to another, because the preferred syntagms in the two corpora are so different in form and function.—D.J.H.

449. E. MARTÍNEZ BOROBIO, “Textos hispanos de Onqelos,” *Sefarad* 46 (1-2, ’86) 325-332.

The article compares and evaluates readings in Spanish texts of *Targum Onqelos* for Genesis 49; Genesis 1; and Exod 40:9-13, 18-21.—D.J.H.

450. F. J. MURPHY, “God in Pseudo-Philo,” *JournStudJud* 19 (1, ’88) 1-18.

Ps.-Philo’s presentation of God in *Biblical Antiquities* is nuanced. On the one hand, he attests to God’s absolute faithfulness to all his words and especially to his covenant with the fathers. He shows that God is very active in Israel’s affairs and that his activity is motivated by faithfulness to the covenant and justice. On the other hand, he guards against the presumptuous attitude that God’s help is automatic or that he necessarily approves of human plans, even if they appear to be for the good of Israel or for the punishment of sinners. Such an understanding of God was appropriate to the first century A.D.—D.J.H.

451. F. J. MURPHY, “Retelling the Bible: Idolatry in Pseudo-Philo,” *JournBibLit* 107 (2, ’88) 275-287.

In ps.-Philo’s *Biblical Antiquities* biblical stories have been rewritten to highlight idolatry where it is present and to add it where it is not present. Resistance to idolatry appears as the essence of Israel’s identity. Good leadership is necessary for the nation to remain faithful to God. If on other grounds *Biblical Antiquities* is to be dated in the 1st century A.D., as seems likely, then one can see how its depiction of Israel’s problem with idolatry would have been especially appropriate to Jews under Roman rule.—D.J.H.

452. M. NEARY, “Philo of Alexandria,” *IrTheolQuart* 54 (1, ’88) 41-49.

Philo’s writings are a product of and a witness to the extensive interaction and rivalry that existed between Greeks and Jews in Alexandria. He reflects the Jewish world outside of Palestine and is our most complete extra-canonical witness to Alexandro-Jewish attempts to assimilate Hellenism. This discussion of Philo proceeds under the following headings: Alexandrian Judaism, Philo—a protean figure, the creation of the world in Philonic thought, and the creation of humanity. Philo must be interpreted with reference to three areas: loyalty to the words of Moses, love of Greek philosophy, and apologetic concern for his fellow Jews in Alexandria.—C.R.M.

453. J. T. PAWLIKOWSKI, “Judaism: The genius of self-renewal,” *Commonweal* [New York] 115 (14, ’88) 434-436.

Examination of five recent books by J. Neusner reveals a person of sound scholarship, wide literary talent, and uncanny insight into the faith-modernity problem. His writings deserve greater exposure in Christian circles.—D.J.H.

454. M. PÉREZ FERNÁNDEZ, “Hermenéutica de los Tannaítas. La exégesis introducida con *lmmh n’mr*,” *Sefarad* 46 (1-2, ’86) 391-396.

The article examines seven cases of exegetical discussions in *Sifre on Numbers* that are introduced by the formula *lmmh n’mr* (“Why is this said?”).—D.J.H.

455. D. T. Runia, "God and Man in Philo of Alexandria," *JournTheolStud* 39 (1, '88) 48-75.

This enquiry into Philo's views on the relation between God and human beings distinguishes between a theological and a philosophical approach to the problem. The crucial text for the theological perspective is Exod 7:1 where Moses is a "god" to Pharaoh, and even to his own people, but emphatically in no more than a relational sense. The central texts from a philosophical perspective are Gen 1:26-27 and 2:7 where only part of a human being is related to God, the rational soul or mind, which is the part Philo calls "divine" because it is in a model-copy or part-whole relation to the divine Logos. It is clear that Philo would not wish to abrogate the divide that separates God and human. But it is not easy for him to give a clear indication of where God's true divinity ends and humanity's derived divinity starts.—C.R.M.

456. B. J. Segal, "Form and Meaning in Midrash: Sanhedrin IV:5," *Journal of Reform Judaism* [New York] 35 (4, '88) 41-49.

The midrash beginning "For this reason was man created singly" in *m. Sanh.* 4:5 is structured according to a chiastic pattern along with three linear structures. All the structures combine and contribute to the basic contention that God has granted human beings the central place in creation.—D.J.H.

457. R. J. H. Shutt, "Josephus in Latin: A Retroversion into Greek and an English Translation," *JournStudPseud* 1 ('87) 79-93.

The original Greek text of Josephus' *Against Apion* 2:51-113 is not extant. The passage, however, has survived in the Latin version of Josephus attributed to Cassiodorus. This article presents a retroversion of the Latin to the Greek as well as an English translation on facing pages.—D.J.H.

458. E. Slomovic, "Patterns of Midrashic Impact on the Rabbinic Midrashic Tale," *Journ StudJud* 19 (1, '88) 61-90.

The function of biblical stimuli in shaping midrashic prose tales is examined with reference to four stories found in rabbinic writings: the captive brother and sister, the death of Esau, the digging of the pits and the threat of the deep, and Rabbi Simeon ben Yohai and the purification of Tiberias.—D.J.H.

459. D. F. Sutton, "Ezechieliana," *Rheinisches Museum für Philologie* [Frankfurt] 130 (1, '87) 34-39.

The article first suggests that *Adespota* frgs. 617 and 618 falsely attributed to Aeschylus and Sophocles by Church Fathers may have been written by Ezekiel the author of *Exagoge* or another Alexandrian-Jewish tragedian. Then it offers suggestions for improving the Greek text of eight passages in Ezekiel's *Exagoge* on the assumption that its author had an excellent grasp of the Greek language and the rules of iambic versification.—D.J.H.

460. A. Tal, "The Dialects of Jewish Palestinian Aramaic and the Palestinian Targum of the Pentateuch," *Sefarad* 46 (1-2, '86) 441-448.

The Palestinian Targum, subsequent to the Bar Kokhba period and prior to the talmudic era, displays the characteristics of the "lost" Judean dialect of Aramaic. It deserves its old name "Jerusalem Targum."—D.J.H.

461. C. **Teklak**, “Józef Flawiusz—świadek historyczności Jezusa z Nazaretu (Josephus Flavius, ein Zeuge der Geschichtlichkeit des Jesus von Nazaret),” *RoczTeolKan* 32 (2, ’85) 67-77.

Post-War Polish discussion (both Catholic and Marxist) of Josephus’ testimony to the historical existence of Jesus centers especially on *Ant.* 18:63-64, the *Testimonium Flavianum.* Influenced by S. Pines’s 1971 study of the Arabic version, Russian Marxists now believe the text is partially interpolated. That the text is totally authentic or a total interpolation is increasingly doubted, an opinion that will surely influence Polish Marxist scholars.—J.P.

462. J. C. **VanderKam**, “Hanukkah: Its Timing and Significance According to 1 and 2 Maccabees,” *JournStudPseud* 1 (’87) 23-40.

(1) Judas Maccabeus captured Zion and purified the altar and sanctuary shortly after Lysias’ first campaign and defeat in the autumn of 165 B.C. The first Hanukkah occurred well before the death of Antiochus IV Epiphanes. (2) Judas and his people inaugurated Hanukkah as an eight-day holiday resembling the festival of Tabernacles (see 2 Chronicles 7). The festivities began on the 25th of Chislev because that was the date of the first pagan sacrifice on the altar and of the monthly celebration of Antiochus’ birthday.—D.J.H.

463. B. L. **Visotzky**, “Jots and Tittles: On Scriptural Interpretation in Rabbinic and Patristic Literatures,” *Prooftexts* 8 (3, ’88) 257-269.

Given the perceived excesses of their predecessors, the independent stirrings of protest against too much attention to the jots and tittles of Scripture was a wholly natural development in both patristic and rabbinic literatures. And considering the individual styles of particular exegetes in both camps, the persistence of exegesis of jots and tittles concomitant with the reaction against it is also to be expected.—D.J.H.

464. M. H. **Williams**, “‘Θεοσεβὴς γὰρ ἦν’—The Jewish Tendencies of Poppaea Sabina,” *JournTheolStud* 39 (1, ’88) 97-111.

The failure of Josephus to state specifically that Poppaea Sabina was either a proselyte or a Judaizer substantially weakens the case of those who argue that she was. He quite deliberately used the much less specific term θεοσεβής (see *Ant.* 20:195) to describe her to account for the behavior of a person whose very actions showed that she was supportive of Judaism but whose attachment to the religion was very unspecific indeed. The nature of Poppaea’s attachment to Judaism is best understood as an eclecticism that combined pagan rituals and Jewish ways or even worship of the Jewish God.—C.R.M.

Greco-Roman Backgrounds

465. V. **Abrahamsen**, “Christianity and the Rock Reliefs at Philippi,” *BibArch* 51 (1, ’88) 46-56.

The almost two-hundred pagan rock reliefs at Philippi suggest that non-Christian groups were very much alive there between A.D. 150 and 300. Goddess cults, especially that of Diana/Artemis, were represented most frequently. The Christian religion at Philippi between A.D. 150 and 300 was a minor religious force and was of a rather different sort from that promulgated by the Church Fathers.—D.J.H.

466. F. G. Downing, "A bas les aristos. The Relevance of Higher Literature for the Understanding of the Earliest Christian Writings," *NovTest* 30 (3, '88) 212-230.

When Luke presents early Christians as naturally able to converse with a wide range of people he seems to be reflecting what the wider evidence suggests to contemporary scholars. Aristocratic stories, ideas, and attitudes moved down. Furthermore, there was some feedback, a genuine awareness of and response to what lowlier people were thinking and feeling and saying. The impression gained from sources of the first two centuries A.D. is of a very pervasive oral culture sharing much common content with refined literature. Thus scholars are fully justified in taking the surviving writings of aristocratic writers of around the 1st century as indicating at least elements in the popular oral urban culture of the day.—C.R.M.

467. J. H. Elliott, "Patronage and Clientism in Early Christian Society. A Short Reading Guide," *Forum* 3 (4, '87) 39-48.

This survey of literature highlights important research on patron-client relations in Roman public and private life in (1) the work of ancient historians on Roman patronage, (2) the study of anthropologists, sociologists, and political scientists on structures and operations of patronage in industrial and pre-industrial societies, and (3) some relatively minimal attention afforded the subject by exegetes and students of the social world of early Christianity. —C.R.M.

468. D. Golan, "*Iudaei* in the *Scriptores Historiae Augustae*," *Latomus* [Brussels] 47 (2, '88) 318-339.

The references to *Iudaei* scattered throughout *Scriptores Historiae Augustae* were far from the editor-author's main concerns. The editor-author appears to have developed no special prejudice against or sympathy for the *Iudaei* as subjects of the Roman empire. His reason for inserting these references to *Iudaei* stemmed from their decorative and entertaining properties, not their high historical qualities.—D.J.H.

469r. E. S. Gruen, *The Hellenistic World and the Coming of Rome* [*NTA* 29, p. 110].

A. N. Sherwin-White, *Roman Foreign Policy in the East. 168 B.C. to A.D. 1* [*NTA* 29, p. 115].

A. Giovannini, "Review-Discussion: Roman Eastern Policy in the Late Republic," *American Journal of Ancient History* [Cambridge, MA] 9 (1, '84) 33-42.—Gruen's thesis that Roman policy toward Greece and the East in the 3rd and 2nd centuries B.C. was not imperialistic is based on very thorough knowledge of the ancient sources and exhaustive reading of the modern literature. But it seems too extreme, and some of his arguments need rectification. If Sherwin-White had concentrated on the military aspects of the Roman wars in the East, he might have written a valuable book. But as an analysis of Roman policy in the East his work is not really satisfying.—D.J.H.

470. G. J. Johnson, "*De conspiratione delatorum:* Pliny and the Christians Revisited," *Latomus* [Brussels] 47 (2, '88) 417-422.

Bithynia-Pontus was a contentious place, harried by inter-city rivalries and intra-city factionalism. Given the kinds of cases being heard in Pliny's court in the early 2nd century A.D., it is possible that the charges brought against the Christians there (*Epistulae* 10.96) were motivated primarily, or even in part, by factional or personal (as opposed to religious) animosity. The charge of Christianity may have been an ingenious pretext, more compelling than forgery, more titillating than simple *maiestas.*—D.J.H.

471r. R. MERKELBACH, *Mithras* [*NTA* 29, p. 348].

R. BECK, "Merkelbach's Mithras," *Phoenix* [Toronto] 41 (3, '87) 296-316.—Overall and at a distance Merkelbach's portrait of Mithraism is plausible and satisfying. At closer quarters, however, one is disturbed by a certain eccentricity, since Merkelbach stands apart from the mainstream or indeed any stream of scholarly inquiry on Mithraism. He cannot be said to have made his case that the Mithraic grade structure, through symbol and allusion, permeates Mithraic iconography both in the bull-killing and in the mass of subsidiary scenes. Nevertheless, his book will always be worth consulting on points of detail, which are invariably ingenious and frequently felicitous too.—D.J.H.

472. F. PÉREZ, "Freedom According to the Freedman Epictetus," [in Japanese] *Katorikku Kenkyu* [Tokyo] 27 (53, '88) 73-97.

According to Epictetus, if we want to be free, we have to make a clear distinction between what is under our own control and what is not. If we try to use our autonomy against God's will, we damage ourselves. Death seems to be the end of human existence.—D.J.H.

473r. E. RAWSON, *Intellectual Life in the Late Roman Republic* [*NTA* 30, p. 378].

A. WALLACE-HADRILL, "Greek Knowledge, Roman Power," *ClassPhilol* 83 (3, '88) 224-233.—Rawson's study of intellectual life in the late Roman republic constitutes a landmark, a monument of formidable learning, an unprecedented assault on a subject as difficult as it is important. After summarizing the content of the book, the article calls attention to two important themes: (1) the assimilation of παιδεία and the ranking of its component disciplines within a Roman intellectual hierarchy, and (2) a major reassessment of the precise role of philosophy at Rome. Then it situates Rawson's work in its scholarly context and reflects on the relation between knowledge and power in the late Roman republic.—D.J.H.

474. P. D. WARDEN AND R. S. BAGNALL, "The Forty Thousand Citizens of Ephesus," *ClassPhilol* 83 (3, '88) 220-223.

The estimate of 40,000 male citizens of late 2nd-century A.D. Ephesus is based on a misreading of the Baranus inscription. The phrase πολείτας χειλίους τεσσαράκοντα must mean 1,040 citizens.—D.J.H.

The Early Church

475. J. B. BAUER, "Jesusüberlieferungen in den Apokryphen," *BibKirch* 42 (4, '87) 158-161.

Pious curiosity stepped into the breach left by the canonical Gospels and applied its inventive spirit to fill out various periods in the life of Jesus. The article offers brief comments and excerpts from apocryphal writings under the following headings: birth, childhood, and passion and resurrection.—C.R.M.

476. T. Baumeister, "Zur Datierung der Schrift an Diognet," *VigChrist* 42 (2, '88) 105-111.

The absence of the martyrological "witness" terminology in connection with the persecution theme of *Epistle to Diognetus* suggests that the work was composed sometime before A.D. 200.—D.J.H.

477. F. Bergamelli, "'La verginità di Maria' nelle lettere di Ignazio di Antiochia," *Salesianum* 50 (2, '88) 307-320.

The theme of Mary's virginity in the letters of Ignatius is examined with reference to the following texts: "from the seed of David but from the Holy Spirit" (*Ephesians* 18:2), the "virginity of Mary" (*Ephesians* 19:1), and the virgin Mary (*Smyrneans* 1:1). Attention is also given to the theological implications of Ignatius' statements about Mary's virginity.—D.J.H.

478. F. Bovon, "Die Geburt und die Kindheit Jesu," *BibKirch* 42 (4, '87) 162-170.

The article examines the treatment of the birth and childhood of Jesus in the canonical and apocryphal Gospels. First it considers what various non-canonical documents say about the birth of Jesus. Next it discusses three traditional cycles that presuppose the canonical Gospels: (1) the life of Mary until the birth of Christ, (2) the flight to Egypt, and (3) the childhood miracles of Jesus. Finally it looks at the Lukan story of the birth of Jesus. It concludes that most of the traditions in the apocryphal documents are of a later date than the canonical Gospels. [The article originally appeared in French in *Bulletin des Facultés Catholiques de Lyon* 104 (58, '80) 19-29.]—C.R.M.

479. F. Bovon and E. Junod, "Reading the Apocryphal Acts of the Apostles," *Semeia* 38 ('86) 161-171.

This paper stands as a concluding response to the articles collected in *Semeia* 38. It first raises questions of method linked to the historical value of the apocryphal Acts of the Apostles and to their socio-cultural interpretation. Then it reacts to the tendency that relegates the religious dimension of the texts to the rear. It closes with indications for future research. —C.R.M.

480. V. Burrus, "Chastity as Autonomy: Women in the Stories of the Apocryphal Acts," *Semeia* 38 ('86) 101-117.

This investigation examines the origin and structure of seven "chastity stories" (women's chastity vowed, threatened, and defended) from the five earliest apocryphal Acts of the Apostles and shows that these stories are most appropriately viewed as literary adaptations of folk stories rather than as Christianized versions of the Hellenistic romantic novel. Then, positing that archetypes of these stories were most likely told by women, it attempts to reconstruct the historical background of the lives and struggles of those women storytellers. [The same issue (pp. 119-131) contains a response by J.-D. Kaestli and (pp. 133-135) a counter-response by Burrus.]—C.R.M.

481. D. R. Cartlidge, "Transfigurations of Metamorphosis Traditions in the Acts of John, Thomas, and Peter," *Semeia* 38 ('86) 53-66.

The Acts of John, Peter, and Thomas employ and exegete traditions of Jesus-metamorphosed, each to its own theological purpose. The rhetorical pattern in which the metamorphosis tales are presented appears in association with metamorphosis accounts at least as early as Mk and may have been part of the miracle story collections that Mark used as sources.—C.R.M.

482. S. L. DAVIES, "Women, Tertullian, and the *Acts of Paul*," *Semeia* 38 ('86) 139-143.

Tertullian's reference to Thecla in *De baptismo* 17.5 derives not from *Acts of Paul* but a lost pseudepigraphic Pauline letter used by feminist groups in the early church to sanction their right to perform baptisms. [The same issue (pp. 145-149) contains a response by T. W. MacKay.]—C.R.M.

483. A. J. DEWEY, "The Hymn in the *Acts of John:* Dance as Hermeneutic," *Semeia* 38 ('86) 67-80.

The article first offers a formal analysis and new translation of the hymn found in *Acts of John* 94–96. Then it argues that the entire hymn should be understood as a round dance hymn incorporating materials usually found in revelatory discourses. The dance experientially mediated the meaning suggested by the words to produce an invitation to ecstasy. [The same issue (pp. 81-88) contains a response by J.-D. Kaestli.]—C.R.M.

484. R. R. HANN, "Post-Apostolic Christianity as a Revitalization Movement: Accounting for Innovation in Early Patristic Traditions," *JournRelStud* 14 (1-2, '87) 60-75.

A. F. C. Wallace's studies in revitalization movements offer a way of explaining alterations in early Christian tradition as quantum changes brought about by the inspirations of early Christian prophets. The relation between prophecy and tradition in early Christianity was in most places likely to have been reciprocal. Geographic dispersion spread the traditions to new regions, and then these traditions were frequently altered in accordance with the visions of Christian prophets to become the received form of Christianity in a local area.—D.J.H.

485. A. LÄPPLE, "Einführung in die neutestamentlichen Apokryphen. Entstehung—Wertung—Nachwirkung," *BibKirch* 42 (4, '87) 146-151.

This brief introduction to the NT Apocrypha considers (1) origins: from oral reports to written documents, (2) value: the information provided, and (3) aftereffect: piety, art, and liturgy. A critical stance on the NT Apocrypha requires answering the question why these works were so often produced and why they found approval.—C.R.M.

486. E. LUCCHESI, "'Martyre' de Zacharie et Protévangile de Jacques," *Muséon* 101 (1-2, '88) 65-76.

The article first confirms on the basis of Coptic evidence that the "Martyrdom of Zechariah" (John the Baptist's father) was part of *Protevangelium of James* (i.e. chaps. 22–24), not an independent work. Then it provides the Coptic text of the "Martyrdom of Zechariah" according to Paris. Copt. 129^{18}, fol. 122 along with a French translation and textual notes. Three appendixes treat various topics.—D.J.H.

487. D. R. MACDONALD, "The *Acts of Andrew and Matthias* and the *Acts of Andrew*," *Semeia* 38 ('86) 9-26.

Contrary to the assessment of J. Flamion, *Acts of Andrew and Matthias* and *Acts of Andrew* originally comprised a single Andrean Acts. They appear together in a wide variety of witnesses and in the earliest literary stages now discernable. The shared themes, motifs, and perspectives of the two Acts favor their combination. Flamion's hypothesis of an Egyptian origin for *Acts of Andrew and Matthias* crumbles when pressed. [The same issue (pp. 27-33) contains a response by J.-M. Prieur and (pp. 35-39) a counter-response by MacDonald.] —C.R.M.

488. D. R. MacDonald and A. D. Scrimgeour, "Pseudo-Chrysostom's Panegyric to Thecla: The Heroine of the *Acts of Paul* in Homily and Art," *Semeia* 38 ('86) 151-159.

This essay situates ps.-Chrysostom's *Panegyric to Thecla* among traditions of St. Thecla in the period (5th-6th century A.D.), provides a translation of the sermon, and interprets it in light of contemporary iconographic representations of Thecla.—C.R.M.

489r. E. Pagels, *Adam, Eve, and the Serpent* [*NTA* 32, p. 397].

J. Boswell, "Trouble in Paradise," *New Republic* [Washington, DC] 8 and 15 August ('88) 38-41.—Pagels's discussion is considerably less accessible and straightforward than the Fall narrative in Genesis is. In five of her six chapters the analysis is so qualified and understated that it is difficult to distill into direct statements. She treats both orthodoxy and heresy as if they were coherent, air-tight systems. She presents an extreme Lutheran reading of Augustine as if it were a simple and self-evident deduction of history. Until the very end of her book she makes no effort to infer the opinions of the masses.—D.J.H.

490r. Ibid.

W. H. C. Frend, "The Triumph of Sin," *New York Review of Books* [New York] 30 June ('88) 27-30.—Pagels has sought to find out how traditional Western patterns of gender and sexuality arose and how the idea of original sin came to be connected with state power. She has written a scholarly and challenging work to be set alongside her work on the gnostic Gospels. She might have given more weight to the widening differences between Eastern and Western Christians toward secular authority and personal morality.—D.J.H.

491r. Ibid.

R. Lane Fox, "Sweet Are the Uses of Original Sin," *New York Times Book Review* [New York] 21 August ('88) 15-16.—Speculative unorthodoxy, early Christianity, and feminist imagery are a compound that brings the best out of Pagels. Her new book is very clearly written. It has form, moral impetus, and direction. However, her emphasis on early Christian proclamation of moral freedom on the basis of Genesis 1–3 is exaggerated. And her political and personalist explanations for the appeal of the doctrine of original sin are less than plausible.—D.J.H.

492. A. Quacquarelli, "Ἁγιοφόρος in Ignazio di Antiochia," *VetChrist* 25 (1, '88) 1-10.

The Greek term ἁγιοφόρος used by Ignatius in *Ephesians* 9:2 and the superscription to *Smyrneans* refers to the Christian as "bearer of the Holy Spirit."—D.J.H.

493. W. Rordorf, "Tradition and Composition in the *Acts of Thecla:* The State of the Question," *Semeia* 38 ('86) 43-52.

The problem of tradition and composition in *Acts of Thecla* is surveyed under the following headings: *Acts of Thecla* and *Acts of Paul*, Tertullian on *Acts of Paul*, the content of *Acts* *of Thecla,* scholarly hypotheses concerning historicity, and *Acts of Thecla* as Thecla folklore.—C.R.M.

494. H. H. SCHMIDT, "Semitismen bei Papias," *TheolZeit* 44 (2, '88) 135-146.

This investigation of Semitisms in Papias first reviews the items previously identified by E. Stauffer and then develops further examples. The opinion that the mixture of good and poor Greek in the Papias text renders it historically worthless can no longer be retained. Although Papias thought in Greek, he did not present the testimony of his Semitic authorities in polished Greek but allowed it to remain in its Semitic idiom. This establishes Papias' conservative treatment of his sources and confirms his testimony as both clear and descended from an earlier time.—C.R.M.

495. R. F. STOOPS, "Patronage in the *Acts of Peter,*" *Semeia* 38 ('86) 91-100.

The author of *Acts of Peter* carefully turned traditional aretalogical propaganda to address a society in which patronage networks were vitally important. The text seeks to exploit the wealth of human benefactors by showing that they are indeed obligated to support the poor, yet it refuses to acknowledge their right to honors or leadership functions. The honor and loyalty generated by the gifts of benefactors must be directed to Christ alone.—C.R.M.

Gnosticism

496. B. DEHANDSCHUTTER, "Gnosticisme vandaag: een probleemstelling" [Gnosticism today: state of the problem], *Collationes* 18 (2, '88) 131-152.

After reflecting on the terms "gnosis" and "gnosticism," the article describes the content of the Nag Hammadi library and discusses its significance for understanding gnosticism and early Christianity. Then it considers the influence of gnosticism today.—D.J.H.

497. J. FOSSUM, "The Magharians: A Pre-Christian Jewish Sect and Its Significance for the Study of Gnosticism and Christianity," *Henoch* 9 (3, '87) 303-344.

The inconspicuous sect of the Magharians cherished doctrines whose tenor appears to have been influential in the origination of gnosticism and the development of Christology. This investigation presents all the texts that describe the Magharians and their teaching, summarizes and assesses the evidence, and then places it in perspective within the wider religious spectrum of the time. It gives special attention to its significance for the study of the origin of the gnostic concept of the demiurge and the Christian portrayal of the savior as the divine glory as well as the possessor of the divine name.—C.R.M.

498. G. P. LUTTIKHUIZEN, "The Evaluation of the Teaching of Jesus in Christian Gnostic Revelation Dialogues," *NovTest* 30 (2, '88) 158-168.

The article examines *Letter of Peter to Philip, Sophia of Jesus Christ, Apocryphon of John,* and *Gospel of Mary* to answer the following questions: What does the report of the lack of knowledge of the disciples in gnostic revelation dialogues mean in view of the fact that they attended the teaching of Jesus during his earthly life? How are the gnostic revelations of the savior in these texts related to his earlier teachings? *Letter of Peter to Philip* in particular suggests that Christian gnostics connected the NT accounts about Jesus and the apostles with the incompetence and ignorance of the apostles in the period before their enlightenment. —C.R.M.

499. J. E. MÉNARD, "Les logia de l'Évangile selon Thomas," *RevSciRel* 62 (1, '88) 10-13.

After noting the stress in some recent studies of *Gospel of Thomas* on the community that originated and transmitted the document, the article draws attention to two sayings from *Thomas* that appear to manifest the influence of the Syriac versions of the Gospels (logion 16 and Lk 12:51-53; logion 107 and Mt 8:20/Lk 9:58). If certain sayings of *Thomas* point to a tradition parallel to that of the canonical Gospels, others appear to have arisen in the milieu of the NT apocryphal literature, which was influenced by the Syrian environment and shared with it certain doctrinal points.—C.R.M.

500. C. TUCKETT, "Thomas and the Synoptics," *NovTest* 30 (2, '88) 132-157.

The first part of the article presents a survey of past discussions of the problem of the relation between *Gospel of Thomas* and the Synoptic Gospels. It concludes that any claims about the dependence of *Thomas* on the Synoptics can only have force if they are accompanied by a detailed analysis of the Synoptic data. The second part offers some examples where the present text of *Thomas* (logia 5, 16, 55, 20, 9) appears to presuppose the redactional activity of the Synoptic Evangelists. The problem of the relation between *Thomas* and the Synoptics is probably ultimately insoluble. But the fact that *Thomas* sometimes shows parallels with redactional material in the Synoptics should prevent us from making any sweeping generalizations about its independence and from making further deductions based on such a theory.—C.R.M.

Gnosticism, § 33-430.

NOTES ON JOURNALS

Recently Inaugurated

African Journal of Biblical Studies (The Business Manager, Department of Religious Studies, University of Ibadan, Ibadan, Nigeria) vol. 1, no. 1 (1986).

Annales Theologici (Via San Girolamo della Carità 64, 00186 Rome, Italy) vol. 1, nos. 1-2 (1987).

Filologia Neotestamentaria (Facultad de Filosofía y Letras, Universidad de Córdoba, Aptdo. 309, 14080 Córdoba, Spain) vol. 1, no. 1 (1988).

Journal for the Study of the Pseudepigrapha (JSOT Press, 343 Fulwood Road, The University of Sheffield, Sheffield S10 3BP, UK) no. 1 (1987).

New Theology Review (Michael Glazier, Inc., 1935 West Fourth Street, Wilmington, DE 19805) vol. 1, no. 1 (1988).

Pacifica. Australian Theological Studies (The Manager, P.O. Box 271, Brunswick East, Victoria 3057, Australia) vol. 1, no. 1 (1988).

Studia Theologica Islandica (The Theological Institute of the University of Iceland, Sudurgata, 101 Reykjavik, Iceland) no. 1 (1988). [in Icelandic with English abstracts]

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

P. **Beauchamp**, *Parler d'Écritures saintes* (Paris: Seuil, 1987, paper 75 F) 124 pp. ISBN: 2-02-009817-2.

Under the heading "the Bible as word of God and word of humans" Beauchamp, professor of Sacred Scripture on the theological faculty at Centre Sèvres in Paris, treats the element of tradition and the new profile of the Bible reader. Then under "a single book and a multiple book" he considers when God spoke at many times and the relation between the one word and the many voices. Finally he discusses under "the book of all and the book of one people" Adam, Abraham the elect for all, and Israel and the nations.

R. G. **Bratcher (ed.)**, *Old Testament Quotations in the New Testament,* Helps for Translators (3rd rev. ed.; London—New York—Stuttgart: United Bible Societies, 1987, paper) xi and 88 pp. LCN: 87-18632. ISBN: 0-8267-0031-4.

The second edition of this list of OT quotations in the NT was described in *NTA* 29, p. 195. The third edition features an eight-page appendix compiled by R. Desir that lists the quotations according to the order of the OT books.

J. M. **Casciaro et al.**, *Biblia y hermenéutica. VII Simposio Internacional de Teología de la Universidad de Navarra* (Pamplona: Ediciones Universidad de Navarra, 1986) 742 pp. Indexed. ISBN: 84-313-0942-3.

The six major papers in this volume are by F. Inciarte on hermeneutics and philosophical systems, P. Toinet on hermeneutics and theology, M. Pérez Fernández on the contribution of Jewish hermeneutics to biblical exegesis, J. Mejia on hermeneutical presuppositions and perspectives of critical biblical exegesis, J. Gribomont on the hermeneutical function of church tradition, and G. Aranda on the church's magisterium and the interpretation of Scripture. In addition to transcripts of discussions inspired by the papers, there are also thirty "communications": e.g. J. M. Odero on Jesus' debate with Satan (Mt 4:5-7; Lk 4:9-12), L. Díez Merino on the exculpation and inculpation of Israel's ancestors in the targumic tradition, A. Del Agua Pérez on the role of the midrashic school in the formation of the NT, F. Varo on the Pauline hermeneutics of the OT in Rom 7:7-12, and A. García-Moreno on the hermeneutics of Johannine symbols.

Concordance to the Novum Testamentum Graece of Nestle-Aland, 26th Edition, and to the Greek New Testament, 3rd Edition—Konkordanz zum Novum Testamentum Graece von Nestle-Aland, 26. Auflage und zum Greek New Testament, 3rd Edition, ed. Institut für Neutestamentliche Textforschung und vom Rechenzentrum der Universität Münster (3rd ed.; Berlin—New York: de Gruyter, 1987, DM 168 or $72) ix and 1014 pp. ISBN: 3-11-011570-0, 0-89925-438-1 (USA).

Formerly entitled *Computer Concordance to the Novum Testamentum Graece* [*NTA* 24, p. 292; 30, p. 342], this concordance to the Greek NT is now published in a new, more convenient 8½ by 11 inch format. It omits twenty-nine words that occur frequently in the Greek NT (ἀλλά, ἀπό, αὐτός, γάρ, etc.) but lists all occurrences of them in a 64-column appendix. The work was carried out with the collaboration of H. Bachmann and W. A. Slaby.

Concordia Self-Study Bible. New International Version, ed. R. G. Hoerber (St. Louis, MO: Concordia, 1986, $37.95) xxiv and 1974 and 156 pp., 59 maps, 35 charts. Illustrated. Indexed. ISBN: 0-570-00505-1.

The notes in this Lutheran edition of *The NIV Study Bible* (1985) have been edited and revised to provide a distinctively Lutheran emphasis by Hoerber (who served as general editor), H. D. Hummel, W. R. Roehrs, and D. O. Wenthe. Introductions to each biblical book have been expanded to highlight the gospel thrust of the book and to include pertinent statements by Martin Luther on the book's message. Notes that have been added or revised for this edition are identified with a dagger sign. The special features of the study-Bible include a cross-reference system, outlines for every book, in-text maps, charts, diagrams, illustrations, lists of parallel and corresponding passages, six pages of full-color timelines, sixteen pages of full-color maps, and a 35,000 entry concordance.

F. W. DANKER, *A Century of Greco-Roman Philology. Featuring the American Philological Association and the Society of Biblical Literature,* Biblical Scholarship in North America (Atlanta: Scholars Press, 1988, cloth $26.95, paper $19.95) xvii and 299 pp. Bibliography. LCN: 85-30412. ISBN: 0-89130-985-3 (cloth), -986-1 (paper).

Giving particular attention to the work of the American Philological Association and the Society of Biblical Literature, this inventory of a century of American philological inquiry related to the Greco-Roman world moves from a consideration of cultural contextuality ("Greece and Rome"), through a series of concerns for minutiae that are traditionally viewed as the proper province of philological research ("basic interpretive work") and a survey of methodological approaches ("a century of self-discipline"), to a discussion of contemporary instruments for attaining meaningful access to ancient documents ("literary philology"). Danker was assisted in the project by J. Gadd, D. Holton, R. Krenning, J. La Fournaise, and L. Danker.

Debharim. Opstellen aangeboden aan Frans Breukelman ter gelegenheid van zijn 70e verjaardag, ed. N. T. Bakker, K. A. Deurloo, C. Dijckmeester, and R. Zuurmond (Kampen: Kok, 1986, paper 37.50 gld.) 215 pp., frontispiece. Bibliography. ISBN: 90-242-0824-6.

Of the sixteen articles presented to Professor Breukelman on his 70th birthday, those most pertinent to NT studies are by Y. Bekker on concordance and composition in Jn 1:1-18, B. P. M. Hemelsoet on the fig-tree in the Zacchaeus story (Lk 19:1-10), Zuurmond on the creation and re-creation in Col 1:15-20, and W. G. Overbach on questions about biblical translation. Also included are a sketch of the honoree, an appreciation of him by Dijckmeester, and a list of his major publications.

P. G. R. DE VILLIERS (ED.), *Hoe lees 'n mens die Bybel?,* Miscellanea Congregalia 33 (Pretoria: University of South Africa, 1988) v and 126 pp. Illustrated. Bibliographies. ISBN: 0-86981-539-3.

Prepared in connection with a 1985 seminar sponsored by the C. B. Powell-Bybelsentrum, the six papers in this collection are by W. S. Vorster on Jn 4, F. E. Deist on Psalm 46, J. A. Loader on Eccl 3:1-9, I. J. du Plessis on Lk 15:11-32, de Villiers on Acts 15, and J. H. Roberts on Eph 5:18-33.

Dieu parle! Etudes sur la Bible et son interprétation en hommage à Pierre Courthial, ed. P. Wells (Aix-en-Provence: Kerygma, 1984, paper 80 F) iii and 188 pp. ISBN: 2-905464-00-3.

Of the thirteen papers in this *Festschrift* honoring Professor Courthial, those most pertinent to NT study are by J. Carmignac on research regarding the dating of the Gospels [§ 28-452], P. Jones on two methods of interpreting the parable of the prodigal son [§ 28-537], P. Marcel on the authority of the NT [§ 28-431], F. Gonin on the humanity of the Scriptures [§ 28-839], Wells on how to interpret and preach the word of God [§ 28-858], H. Blocher on inerrancy and hermeneutics [§ 28-836], W. Edgar on the heresy of love and biblical discipline [§ 28-1121], and Marcel on the movement from rejection to loss regarding biblical authority [§ 29-17]. The articles also appeared in various issues of *Revue Réformée.*

The Eerdmans Analytical Concordance to the Revised Standard Version of the Bible, ed. R. E. Whitaker with J. E. Goehring (Grand Rapids: Eerdmans, 1988, $49.95) xiv and 1548 pp. Indexed. ISBN: 0-8028-2403-X.

The Bible as treated in this concordance includes the OT, the NT, and the Apocrypha of the Revised Standard Version. Apart from some very frequent words, all words in the English text are listed by dictionary form in alphabetical order followed by every context in which any form of the word is found. A citation giving the book, chapter, and verse for the context is provided at the left margin of each context line. The "analytical" feature of the concordance is that it provides information about what word in an original language (Hebrew, Aramaic, Greek, Latin) is being translated in each context. At the right end of each context line is the reference number for the original language word. Besides the main concordance there are also concordances of proper names and numbers. The indexes at the end of the book include all the Hebrew, Aramaic, Greek, and Latin words cited in the main concordance and in the concordance of proper names, followed in each case by all the headings to which they are referenced.

M. EVANG, *Rudolf Bultmann in seiner Frühzeit,* Beiträge zur historischen Theologie 74 (Tübingen: Mohr-Siebeck, 1988, DM 148) viii and 364 pp. Bibliography. Indexed. ISBN: 3-16-145316-6.

Prepared as a doctoral dissertation under the direction of E. Grässer and accepted by the Evangelical theological faculty at Bonn in 1987, this examination of Bultmann's theological development up to 1920 deals with his academic-theological training and development, orientation toward the church, understanding of biblical exegesis, and concentration on the theme of true religion. Evang argues that Bultmann's theological positions after 1920 were not the result of a break or a shift but rather the consequence of a persistent clarification and elaboration of questions that engaged him from the beginning of his theological career.

E. FISHER (ED.), *Within Context. Guidelines for the Catechetical Presentation of Jews and Judaism in the New Testament* (Morristown, NJ—Needham, MA: Silver Burdett & Ginn, 1987, paper) iii and 12 pp. Bibliography. LCN: 87-410281. ISBN: 0-382-00576-7.

Prepared by a group of Catholic educators, NT scholars, and publishers, this booklet seeks to provide insight and direction for catechists, homilists, and textbook publishers regarding their presentations of Jews and Judaism in the NT. The guidelines appear under three headings: historical perspectives, catechetical principles, and catechetical practices. The emphasis throughout is on the common spiritual patrimony shared by Christians and Jews.

E. S. FRERICHS (ED.), *The Bible and Bibles in America,* The Bible in American Culture 1 (Atlanta: Scholars Press, 1988, $18.95) ix and 224 pp. Bibliographies. Indexed. LCN: 87-9676. ISBN: 1-55540-096-5.

After the editor's eight-page introduction, this volume presents essays by J. Alden on the Bible as printed word, K. R. Crim on Bible translation by committees, H. P. Scanlin on Bible translation by American individuals, J. D. Sarna and N. M. Sarna on Jewish Bible scholarship and translations in the U.S.A., G. P. Fogarty on American Catholic translations of the Bible, F. F. Church on Thomas Jefferson's Bible, K. P. Jackson on the sacred literature of the Latter-Day Saints, and R. Peel on *Science and Health with Key to the Scriptures.*

J. H. GILTNER, *Moses Stuart. The Father of Biblical Science in America,* Biblical Scholarship in North America (Atlanta: Scholars Press, 1988, cloth $19.95, paper $14.95) viii and 158 pp., plate. Bibliography. Indexed. LCN: 86-29829. ISBN: 1-55540-104-X (cloth), -105-8 (paper).

This examination of Stuart's life (1780-1852) and scholarly contributions as the "father of biblical learning in America" contains ten chapters: the early years at Andover, the teacher at work, the OT critic, the grammatical-historical approach, the theological controversialist, Hebrew and Greek philology, the published scholar (critical works and commentaries), the biblical theologian (Rom 5:12-19 and the doctrine of original sin), public issues, and the end of a career.

D. J. HARRINGTON, *Interpreting the New Testament. A Practical Guide,* New Testament Message 1 (rev. ed.; Wilmington, DE: Glazier, 1988, paper $8.95) xi and 149 pp. Bibliographies. LCN: 79-52807. ISBN: 0-89453-124-7.

For the tenth printing of this introduction to NT exegesis [*NTA* 24, pp. 73-74] minor changes have been made in the main text and the bibliographies appended to each chapter have been brought up to date. Similar changes have been made in Harrington's *Interpreting the Old Testament. A Practical Guide* (1981; rev. ed., 1988).

W. HEHL, *Johann Albrecht Bengel. Leben und Werk* (Stuttgart: Quell, 1987, DM 28) 216 pp. Bibliography. ISBN: 3-7918-2024-9.

Prepared for the occasion of the 300th anniversary of Bengel's birth, this volume discusses old Württemberg and its Pietism, Bengel's life (1687-1752), his theological work, and his influence on later theology and the church. Also included are excerpts from Bengel's writings that illustrate his skills as interpreter of Scripture, translator, composer of prayers, preacher, pastor, and poet.

R. H. HIERS, *Reading the Bible Book by Book. An Introductory Study Guide to the Books of the Bible with Apocrypha* (Philadelphia: Fortress, 1988, paper $12.95) xvii and 238 pp. Indexed. LCN: 87-45893. ISBN: 0-8006-2074-7.

This sequel to Hiers's *Reader's Guide to the Bible* (1978) is intended to provide those who may be reading the Bible (including Apocrypha) for the first time or so with some sense of the historical context, major literary forms, and principal concerns of each book. The four parts of his introduction deal with the Hebrew Scriptures (in their usual order found in Protestant Bibles), the Deuterocanonicals and related works, the canonical early Christian writings, and the books of the Bible in context (historical, literary, thematic). Hiers is professor of religion at the University of Florida in Gainesville.

The International Standard Bible Encyclopedia. Vol. 4, *Q-Z,* ed. G. W. Bromiley et al. (rev. ed.; Grand Rapids: Eerdmans, 1988, $39.95) xix and 1211 pp., 86 maps. Illustrated. Bibliographies. LCN: 79-12280. ISBN: 0-8028-8164-5.

The first three volumes in this revised version of a reference work were described in *NTA* 24, p. 74; 26, p. 313; and 30, p. 344, respectively. The final volume includes articles by R. P. Martin on Q, J. Carmignac on Qumran, E. E. Ellis on quotations in the NT, W. S. LaSor on the religion of Judaism, L. Morris on the resurrection of Jesus, D. G. Miller on the letter to the Romans, etc. Bromiley was assisted by three associate editors (E. F. Harrison, R. K. Harrison, LaSor), a consulting editor (G. H. Wilson), and a project editor (E. W. Smith).

R. A. JOHNSON, *Rudolf Bultmann. Interpreting Faith for the Modern Era,* The Making of Modern Theology 2 (London—San Francisco: Collins, 1987, $15.95) 346 pp., frontispiece. Bibliography. Indexed. LCN: 87-18256. ISBN: 0-00-599061-0 (cloth), -599977-4 (paper).

After introductory essays on the formation and main themes of Bultmann's theology, this volume presents selections from Bultmann's writings under six headings: God as "wholly other," Jesus and the eschatological kingdom, existentialist interpretation, kerygma, modernity and faith in conflict, and demythologizing as controversial slogan and theological focus. Johnson, professor at Wellesley College in Massachusetts, is the author of *The Origins of Demythologizing* (1973).

G. Josipovici, *The Book of God. A Response to the Bible* (New Haven—London: Yale University Press, 1988, $29.95) xvi and 350 pp., plate. Bibliography. Indexed. LCN: 88-14038. ISBN: 0-300-04320-1.

Josipovici, professor of English at the School of European Studies, University of Sussex, presents his reflections on the nature of the Bible and our relation to it according to the following outline: the reader and the book, elements of rhythm (the rhythm established in Gen 1:1, Joseph and revelation, building the tabernacle, the rhythm falters in Judges), aspects of speech (memory, genealogy, and repetition; the need to utter; dialogue and distance), configurations of character (David and tears, Jesus—narrative and incarnation, Paul and subjectivity), reading and interpretation (the epistle to the Hebrews and the meaning of history, the man in the field), and the book of God (responding to the Bible).

A. Kee, *The Roots of Christian Freedom. The Theology of John A. T. Robinson* (London: SPCK, 1988, paper £8.95) xvi and 190 pp. Indexed. ISBN: 0-281-04338-8.

Kee, reader in religious studies at New College, University of Edinburgh, examines the late Bishop Robinson's major writings on biblical, theological, and social issues, and concludes that behind the superficial conservative-radical dialectic there was an integrated and coherent position. Under the heading "biblical exploration" he discusses five topics: the Gospels as record, John and Judaism, the relevance of Paul, redating the NT, and trusting the Bible. E. James has provided a six-page sketch of Robinson's life.

M. Klopfenstein et al. (eds.), *Mitte der Schrift? Ein jüdisch-christliches Gespräch. Texte des Berner Symposions vom 6.-12. Januar 1985,* Judaica et Christiana 11 (Bern—Frankfurt/M.—New York—Paris: Lang, 1987, paper $75.50) 389 pp. ISBN: 3-261-04077-7.

Of the sixteen papers prepared for a 1985 symposium on biblical theology and Jewish interpretation of Scripture, those most pertinent to the NT field are by P. Stuhlmacher on Jesus of Nazareth and NT Christology in the light of Scripture, J. Fraenkel on the center of Scripture from the perspective of rabbinic Judaism, U. Luz on Pauline theology as biblical theology, H. Stegemann on the center of Scripture from the perspective of the Qumran community, K. Koch on the significance of apocalyptic for interpreting Scripture, Y. Amir on the center of Scripture from the perspective of Hellenistic Judaism, E. Tov on the theological and tradition-historical relation of the Septuagint to the Hebrew Bible, and N. Lohfink on God's concern for a righteous society in the OT and NT.

W. A. Kort, *Story, Text, and Scripture. Literary Interests in Biblical Narrative* (University Park, PA—London: Pennsylvania State University Press, 1988, $20) xii and 159 pp. Indexed. LCN: 87-42549. ISBN: 0-271-00610-2.

The principal assumption directing the argument in this book is that the texts of biblical narratives themselves reveal properties that both require a new concept of Scripture and adumbrate what kind of concept that should be, i.e. one marked by narrativity and textuality. The five chapters concern a reassessment of narrative, the appearance of God in narrative form, critical methods and biblical narratives, narrativity and textuality, and textuality and Scripture. Kort, professor of religion at Duke University in Durham, NC, concludes that people with a literary concept of Scripture are aware that their place in a world is always structured and conditioned by narrativity and textuality.

R. Latourelle (ed.), *Vatican II. Assessment and Perspectives. Twenty-five Years After (1962-1987),* vol. 1 (New York—Mahwah, NJ: Paulist, 1988, $25) xix and 710 pp. Bibliography. LCN: 87-35972. ISBN: 0-8091-0412-1.

This first of a three-volume assessment of the contributions of the Second Vatican Council presents twenty-one articles under three headings: historical context and methodological problems (three), the word of God (ten), and the church as sacrament of salvation (eight). The articles most pertinent to biblical study are by G. O'Collins on revelation past and present, S. Lyonnet on chapters four and six in *Dei verbum,* J. O'Callaghan on affinities between popular Koine and NT Greek (*Dei verbum* 12), I. de la Potterie on the interpretation of Holy Scripture in the spirit in which it was written (*Dei verbum* 12c), H. Simian-Yofre on OT and NT—participation and analogy, J. Caba on the historicity of the Gospels (*Dei verbum* 19), M. Gilbert on new horizons and present needs in exegesis since Vatican II, U. Vanni on exegesis and actualization in the light of *Dei verbum,* J. Swetnam on the word of God and pastoral theology in the contemporary church, and A. Vanhoye on the biblical question of "charisms" after Vatican II.

J. P. Louw and E. A. Nida, *Greek-English Lexicon of the New Testament Based on Semantic Domains.* Vol. 1, *Introduction & Domains;* vol. 2, *Indices* (New York: United Bible Societies, 1988, $20) xxv and 845 pp., iv and 376 pp., 4 maps. LCN: 87-36866. ISBN: 0-8267-0341-0 (vol. 1), -0342-9 (vol. 2).

This Greek NT lexicon based on semantic domains has been designed primarily for translators but is also intended for scholars, pastors, and students. It focuses on the related meanings of different words. The first volume divides the vocabulary of the Greek NT into ninety-three domains (with subdomains): geographical objects and features, natural substances, plants, animals, foods and condiments, artifacts, constructions, etc. Under "geographical objects and features" it treats κόσμος, αἰών, ὁ οὐρανὸς καὶ ἡ γῆ, κτίσις, etc. The second volume contains three indexes: Greek terms and their English equivalents, English keywords directing the reader to a domain where further information can be found, and NT passages used as illustrations.

J. L. Mays (ed.), *Harper's Bible Commentary* (San Francisco: Harper & Row, 1988, $32.50) xviii and 1342 pp., 16 plates, 16 maps, tables. Illustrated. Bibliographies. Indexed. LCN: 88-45148. ISBN: 0-06-065541-0.

The companion to *Harper's Bible Dictionary* [*NTA* 30, p. 341], this volume introduces and interprets all of the Hebrew Scriptures, the books of the Apocrypha, and those in the NT. In addition to commentaries on the individual books it contains general articles concerning the entire Bible (e.g. J. Barton on reading and interpreting the Bible) and introductory articles on parts of the Bible in which the books show a similarity and have a relation to each other (e.g. N. R. Petersen on the Gospels and Acts). Short essays are included in some of the commentaries. The NT commentaries were prepared by R. H. Fuller on Mt, J. R. Donahue on Mk, F. B. Craddock on Lk, D. M. Smith on Jn, C. R. Holladay on Acts, P. W. Meyer on Romans, E. Schüssler Fiorenza on 1 Corinthians, V. P. Furnish on 2 Corinthians, W. Baird on Galatians, N. A. Dahl on Ephesians, etc. The five associate editors were J. Blenkinsopp, J. D. Levenson, W. A. Meeks, C. A. Newsom, and D. L. Petersen.

T. Muraoka (ed.), *Abr-Nahrain* 25 (Leiden: Brill, 1987, paper 65 gld. or $32.50) vii and 170 pp. and 10 plates, 5 figs., tables. ISBN: 90-04-08427-4.

The two articles in this annual published by the department of Middle Eastern Studies at the University of Melbourne that are most pertinent to the NT are by J. Bowman on Jonah and Jesus [§ 32-1110] and B. E. Colless on Hebrews and the "Song of the Pearl" [§ 32-1411]. Also included are five other articles and reviews of six books.

S. Neill and T. Wright, *The Interpretation of the New Testament, 1861-1986* (2nd ed.; Oxford—New York: Oxford University Press, 1988, cloth $45, paper $12.95) xi and 464 pp. Indexed. LCN: 87-28125. ISBN: 0-19-213428-0 (cloth), -283057-0 (paper).

The first edition of this survey of NT scholarship was described in *NTA* 9, p. 137. Wright has brought the book up to date to 1986, thus giving it a range of 125 years. Most of his alterations in the first eight chapters are small, consisting of updated references and so forth. Those chapters appear under the following headings: challenge to orthodoxy; the NT and history; what the NT says, and what it means; Jesus and the Gospel; Greeks and Christians; re-enter theology; the gospel behind the Gospels; and salvation is of the Jews. The main alterations and additions come in the concluding chapter ("history and theology"). Bishop Neill died in 1984. Wright is fellow and chaplain of Worcester College, Oxford, and university lecturer in NT studies.

W. Neuer, *Adolf Schlatter*, R. Brockhaus Bildbiographien (Wuppertal: Brockhaus, 1988) 187 pp., frontispiece. Illustrated. Bibliography. ISBN: 3-417-21101-8.

This illustrated biography of Schlatter (1852-1938) is divided into seven chapters: childhood and youth in St. Gallen; study in Basel and Tübingen; practical church ministry in Kilchberg, Neumünster, and Kesswil; the beginning of academic teaching in Bern; collaboration with H. Cremer in Greifswald; the systematic professorship in Berlin; and the highpoint of Schlatter's activity in Tübingen. A chronology of Schlatter's life is included. Neuer has also written a dissertation and several articles on Schlatter.

R. North (ed.), *Elenchus of Biblica 1985*, Elenchus of Biblical Bibliography 1 (Rome: Pontifical Biblical Institute, 1988, paper) 1048 pp. Indexed. ISBN: 88-7653-568-3.

The final volume of *Elenchus Bibliographicus Biblicus* covered publications through 1984 [*NTA* 31, p. 357]. The first volume of *Elenchus of Biblica* provides coverage for 1985 for more than 15,500 items: bibliography, introduction, critical texts and versions, exegesis of the whole OT or with the NT, OT historical books, OT didactic books, OT prophetic books, general exegesis of the NT, NT commentaries—Gospels, Acts, Johannine corpus, Paul and other epistles, etc.

G. A. Patrick, *F.J.A. Hort—Eminent Victorian*, Historic Texts and Interpreters in Biblical Scholarship 6 (Sheffield, UK: Almond Press, 1988, cloth £21.50 or $36.50) 127 pp., frontispiece. Bibliography. Indexed. ISBN: 1-85075-098-X (cloth), -097-1 (paper).

By giving an account of the work and achievement of Hort against the background of his life (1828-92), Patrick seeks to show that Hort deserves to be taken seriously not only for his NT textual criticism but also for his contributions to 19th-century theology and church life. The eight chapters in his biography of Hort deal with early life and influences, Cambridge, the parish priest, years of controversy, return to Cambridge, recognition and achievement, the Cambridge professor, and the parting of friends.

V. S. Poythress, *Science and Hermeneutics. Implications of Scientific Method for Biblical Interpretation*, Foundations of Contemporary Interpretation 6 (Grand Rapids: Zondervan, 1988, paper) 184 pp. Indexed. LCN: 88-6216. ISBN: 0-310-40971-3.

Poythress, professor of NT interpretation at Westminster Theological Seminary in Philadelphia, seeks to explain the conflicts that arise between science and the interpretation of Scripture. Drawing on his academic training in both mathematics and NT studies, he discusses the influence of natural science on biblical interpretation, the implications of T. S. Kuhn's work on scientific discoveries for biblical interpretation, differences between biblical interpretation and science, disciplinary matrices in biblical interpretation, models in science and in biblical interpretation, analogies as perspectives, lessons to be learned from the contextual character of knowledge, using perspectives in biblical interpretation, and prospects for deepening our understanding of the Bible. The appendix deals with interpretive method and other fields of research.

H. N. Ridderbos, *Redemptive History and the New Testament Scriptures*, trans. H. De Jongste (2nd, rev. ed.; Phillipsburg, NJ: Presbyterian and Reformed Publishing Company, 1988, paper $6.95) x and 91 pp. Indexed. LCN: 87-32875. ISBN: 0-87552-416-8.

First published in English as *The Authority of the New Testament Scriptures* [*NTA* 8, p. 148], this attempt at clarifying the relation between the history of redemption and Scripture examines the NT canon and the nature of its authority in light of NT redemptive history, i.e. in light of the coming and work of Jesus Christ in the fullness of time. The original translation has been reviewed, corrected, and smoothed out.

J. A. T. ROBINSON, *Where Three Ways Meet* (London: SCM, 1987, paper £8.95 or $16.95) xiii and 210 pp. Bibliography. ISBN: 0-334-02422-6.

The first part of this collection presents seven articles by the late Bishop Robinson under the heading "where three ways meet"—the ways of theological exploration (two), biblical interrogation (one), and social responsibility (four). The article most pertinent to the NT concerns the interpretation of the book of Revelation. The second part provides sermons and addresses under three headings: a statement of Christian faith, the meaning of the Eucharist, and last sermons. Also included is a bibliography of Robinson's writings from 1945 to 1987.

R. B. ROBINSON, *Roman Catholic Exegesis Since* Divino Afflante Spiritu. *Hermeneutical Implications,* SBL Dissertation Series 111 (Atlanta: Scholars Press, 1988, cloth $17.95, paper $11.95) vii and 183 pp. Bibliography. LCN: 88-11432. ISBN: 1-55540-240-2 (cloth), -241-0 (paper).

Prepared as a doctoral dissertation under the direction of B. S. Childs and accepted in 1982 by Yale University, this volume provides critical analyses of the hermeneutical theories of Catholic biblical scholars since the publication of Pope Pius XII's *Divino Afflante Spiritu* in 1943. After surveying Catholic hermeneutical discussion prior to the encyclical, it presents chapters on the *sensus plenior* (with R. E. Brown as the chief proponent), L. Alonso-Schökel, and N. Lohfink. Robinson concludes that these theorists raise important hermeneutical problems: the determinacy of the text (Brown), the relation of the text to the outside world (Alonso-Schökel), and validation in interpretation (Lohfink). He accuses all three of mixing categories and failing to go all the way to a full and consistent use of intrinsic literary categories.

L. RYKEN, *Words of Life. A Literary Introduction to the New Testament* (Grand Rapids: Baker, 1987, paper $11.95) 182 pp. Indexed. LCN: 87-30639. ISBN: 0-8010-7747-8.

Combining general commentary and specimen explications, this introduction to NT literary criticism contains chapters on the literary character of the NT; the Gospels; the parables; Acts; the Epistles; poetry, proverb, and hymn; oratory; and the book of Revelation. A four-page glossary of technical terms is included. Ryken, professor of English at Wheaton College in Illinois, is also the author of *How to Read the Bible as Literature* (1984) and *Words of Delight* (1987).

G. W. SAVRAN, *Telling and Retelling. Quotation in Biblical Narrative,* Indiana Studies in Biblical Literature (Bloomington—Indianapolis, IN: Indiana University Press, 1988, $39.95) ix and 161 pp., 3 figs. Bibliography. Indexed. LCN: 85-45315. ISBN: 0-253-35928-7.

Savran, who teaches in the Hebrew University School for Overseas Students, examines the literary device of "quoted direct speech" in biblical narratives (especially in Genesis through 2 Kings), i.e. a quotation in which the words that a character had spoken at one point in the narrative are later quoted in another context. The four chapters concern repetition and quotation in biblical narrative, formal aspects of quoted direct speech, the function of the quotation in the light of story analysis, and its function in the light of discourse analysis. The appendix treats quoted direct speech in Deuteronomy.

Schrift und Auslegung, Veröffentlichungen der Luther-Akademie Ratzeburg 10 (Erlangen: Martin-Luther-Verlag, 1987, paper DM 14) 127 pp. ISBN: 3-87513-053-7.

The eight articles in this volume were prepared for a conference held in 1984 at Ratzeburg. They are by U. Wilckens on Heb 10:32-39, F. Beisser on the word of God and Holy Scripture according to Luther, H. Kraft on the interpretation of the OT in the NT, O. Skarsaune on scriptural proof and christological kerygma in the scriptural interpretation of the earliest church, M. Brecht on typology in Luther's biblical interpretation, O. Bayer on scriptural authority and reason as an ecclesiological problem, K. Adloff on new aspects of exegesis according to Bultmann, and E. Larsson on the need for and limits of the historical-critical method.

Scripture and Prayer. A Celebration for Carroll Stuhlmueller, ed. C. Osiek and D. Senior (Wilmington, DE: Glazier, 1988, paper $12.95) v and 178 pp., plate. Bibliography. LCN: 88-82205. ISBN: 0-89453-740-7.

Of the eleven articles honoring Professor Stuhlmueller on his 65th birthday, those most pertinent to the NT field are by L. J. Hoppe on prayer and mission in the Qumran *Hodayot,* H. G. Perelmuter on sacrifice and prayer in Judaism, E. LaVerdiere on the Lord's Prayer in literary context, Senior on Jesus in crisis in Luke's passion prayers, M.-E. Rosenblatt on the voice of the one who prays in Jn 17, and Osiek on Paul's prayer and relationship with Christ. Also included are a photograph of the honoree, a four-page introduction by the editors, and a selected bibliography of Stuhlmueller's publications (compiled by K. G. O'Malley).

C. SPICQ, *Note di lessicografia neotestamentaria,* vol. 1, ed. F. L. Viero, Supplementi al Grande Lessico del Nuovo Testamento 4 (Brescia: Paideia, 1988) 945 pp. Bibliography. ISBN: 88-394-0408-2.

This first volume in the Italian version of Spicq's *Notes de Lexicographie néo-testamentaire* [*NTA* 23, p. 343; 27, p. 204] contains the articles from ἀγαθοποιέω, ἀγαθωσύνη to κῶμος.

N. B. STONEHOUSE, *J. Gresham Machen. A Biographical Memoir* (3rd ed.; Edinburgh—Carlisle, PA: Banner of Truth Trust, 1987, $12.95) 520 pp., frontispiece, plate. Indexed. LCN: 54-6236. ISBN: 0-85151-501-0.

The first edition of this biography of Machen (1881-1937), a well-known NT scholar and figure in American evangelicalism, appeared in 1954. The second edition was published in 1978. Stonehouse, who was Machen's colleague and successor in the NT department at Westminster Theological Seminary in Philadelphia, gave attention to Machen's associations with Princeton Theological Seminary and Westminster, as well as his books *The Origin of Paul's Religion* (1921) and *The Virgin Birth of Christ* (1930).

Text and Testimony. Essays on New Testament and Apocryphal Literature in Honour of A.F.J. Klijn, ed. T. Baarda et al. (Kampen: Kok, 1988, 75 gld.) 286 pp., frontispiece. Bibliography. ISBN: 90-242-3404-2.

The twenty-five papers honoring Professor Klijn on his 65th birthday are by K. Aland on the Rotas/Sator puzzle, Baarda on the origin of the textual variant "she recognized him" in the Syro-Sinaitic manuscript of Jn 20:16, J. N. Birdsall on the Georgian versions of Acts, G. Bouwman on the beginning of Acts and the Western text, R. van den Broek on the letter of James to Quadratus and the problem of the Jewish-Christian bishops of Jerusalem, J. H. Charlesworth on biblical interpretation as the crucible of the Pseudepigrapha, L. Cirillo on baptism as the remedy for concupiscence according to the ps.-Clementine catechesis of Peter, H. J. W. Drijvers and G. J. Reinink on baptism and light (Tatian, *Gospel of the Ebionites,* and *Acts of Thomas*), F. García Martínez on the limits of community—purity and impurity at Qumran and in the NT, A. Hilhorst on biblical metaphors taken literally, B. M. F. van Iersel on "he will baptize you with Holy Spirit" (Mk 1:8), M. de Jonge on Jesus' death for others and the death of the Maccabean martyrs, G. P. Luttikhuizen on the Jewish factor in the development of the gnostic myth of origins, B. M. Metzger on Greek manuscripts of Jn with "hermeneiai," I. A. Moir on fam. 272 as a possible new family of manuscripts in Jn 7:53–8:11, G. Mussies on Joseph's dream (Mt 1:18-23) and comparable stories, W. L. Petersen on an important unnoticed Diatessaronic reading in Turfan fragment M-18, G. Quispel on *Gospel of Thomas* and the trial of Jesus, J. Reiling on wisdom and the Spirit in 1 Cor 2:6-16, J. Roldanus on Abraham's heritage according to Irenaeus, W. Rordorf on the relation of the apocryphal *Acts of Paul* to the canonical Acts and the Pastorals, J. Smit Sibinga on Acts 9:37 and other cases of *ellipsis obiecti,* G. Strecker on the history-of-religions background of the antichrist (see 1 Jn 2:18, 22; 4:3; 2 Jn 7), K. Treu on the apocryphal work related to Jacob and Joseph (van Haelst no. 571) and the life-setting of the Apocrypha papyri, and W. S. Vorster on *Protevangelium of James* and intertextuality. Also included are a photograph of the honoree, a preface by the editors (Baarda, Hilhorst, Luttikhuizen, and A. S. van der Woude), and a bibliography of Klijn's books and articles (compiled by Hilhorst).

Tradition and Interpretation in the New Testament. Essays in Honor of E. Earle Ellis for His 60th Birthday, ed. G. F. Hawthorne with O. Betz (Grand Rapids: Eerdmans, 1987, $35; Tübingen: Mohr-Siebeck) xxi and 369 pp., frontispiece. Bibliography. Indexed. LCN: 87-22367. ISBN: 0-8028-3644-5 (E), 3-16-145306-9 (M-S).

The twenty-five articles in this volume in honor of Professor Ellis are by C. K. Barrett on proclamation and response; D. Daube on example and precept from Sirach to Rabbi Ishmael; R. N. Longenecker on three ways of understanding relations between the Testaments; I. H. Marshall on whether apocalyptic is the mother of Christian theology; C. F. D. Moule on Jesus, Judaism, and Paul; G. Strecker on love of God and of human beings in the NT; F. F. Bruce on Paul's use of the OT in Acts; P. Borgen on whether Paul can help with the relation between John and the Synoptics; D. R. Catchpole on the Law and the Prophets in Q; J. A. Fitzmyer on Aramaic evidence affecting the interpretation of "Hosanna" in the NT; Hawthorne on the role of Christian prophets in the Gospel tradition; S. Kim on the role of Zechariah in the self-identification of Jesus; U. Luz on the miracle stories in Mt 8–9; D. M. Smith on John, the Synoptics, and the canonical approach to exegesis; G. N. Stanton on the origin and purpose of Matthew's Sermon on the Mount; Betz on the OT background of 1 Corinthians 1–2; J. D. G. Dunn on Paul's interpretation of Scripture in Rom 10:1-10; J. Dupont on the "Lord of all" (Acts 10:36; Rom 10:12); L. Hartman on the paraenesis of Col 3:6–4:1; M. Hengel on the letter of James as anti-Pauline polemic; R. P. Martin on Paul's opponents in 2 Corinthians; W. A. Meeks on judgment and the brother in Rom 14:1–15:13; P. Richardson on Gospel traditions in the Corinthian church; W. Rordorf on *Acts of Paul* and the Pastorals; and P. Stuhlmacher on the hermeneutical significance of 1 Cor 2:6-16. Also included are a photograph of the honoree, his *curriculum vitae* and bibliography, and a *tabula gratulatoria.*

Understanding the Word. Essays in Honor of Bernhard W. Anderson, ed. J. T. Butler, E. W. Conrad, and B. C. Ollenburger, JSOT Supplement Series 37 (Sheffield, UK: JSOT Press, 1985, £32.50 or $55) 389 pp., frontispiece. Bibliography. Indexed. ISBN: 0-905774-88-4.

The eighteen essays honoring Professor Anderson appear under four headings: interpreting the word (three), the word and Israel's Scriptures (six), the word and the world (four), and appropriating the word (five). Those most pertinent to the NT are by J. P. Sampley on Romans and Galatians (comparison and contrast), H. C. Kee on Messiah and the people of God, and J. C. Beker on Paul's letter to the Romans as a model for biblical theology. Other contributors include W. Brueggemann, R. E. Murphy, K. D. Sakenfeld, P. D. Hanson, C. Westermann, P. Trible, and W. Zimmerli. Also included are a photograph of the honoree, a foreword by the editors, and a bibliography of Anderson's writings.

T. R. WRIGHT, *Theology and Literature,* Signposts in Theology (Oxford—New York: Blackwell, 1988, cloth $34.95, paper $14.95) viii and 243 pp. Bibliography. Indexed. LCN: 87-21793. ISBN: 0-631-14848-5 (cloth), -14849-3 (paper).

Wright, lecturer in English at the University of Newcastle, describes and explains how literary forms produce theological meaning, with the goal of providing a theoretical framework for a potential poetics of faith. After attacking both literalism and formalism, he discusses literary criticism of the Bible with particular attention to the readability of Genesis and the meanings of Mark's story. Then he treats narrative theology (the stories of faith), metaphorical theology (the poetry of faith), and theology and drama (acts of faith and doubt).

GOSPELS—ACTS

L. Aejmelaeus, *Die Rezeption der Paulusbriefe in der Miletrede (Apg 20:18-35),* Annales Academiae Scientiarum Fennicae, Series B: 232 (Helsinki: Suomalainen Tiedeakatemia, 1987, paper) 297 pp. Bibliography. Indexed. ISBN: 951-41-0499-4.

After a 78-page introduction to Paul's speech to the elders of Miletus according to Acts 20:18-35, the volume discusses tradition and redaction in this text with particular attention to its vocabulary and the tradition-historical roots of the individual verses. Then it considers the content of the Miletus speech: the Pauline motifs (the humble pastor, the gratuitous work), the un-Pauline motifs (the officials in Ephesus, the purpose of the journey to Jerusalem, the prophecy about the false teachers, Paul's unbroken stay in Ephesus), and Paul and Judaism (preaching before Jews and Gentiles, the plots of the Jews). Aejmelaeus argues that Luke knew and used Paul's letters in composing the Miletus speech.

R. Aus, *Water into Wine and the Beheading of John the Baptist. Early Jewish-Christian Interpretation of Esther 1 in John 2:1-11 and Mark 6:17-29,* Brown Judaic Studies 150 (Atlanta: Scholars Press, 1988, $25.95) x and 76 pp. Indexed. LCN: 88-11521. ISBN: 1-55540-245-3.

Aus, who serves a German-speaking Lutheran congregation in West Berlin, first examines the account of the wedding feast of Cana (Jn 2:1-11) against the background of Ahasuerus' wedding feast in Esther 1 and Jewish traditions. Then he analyzes Herod Antipas' birthday banquet in Mk 6:17-29 in the light of Ahasuerus' birthday banquet in Esther 1 and Jewish traditions. He argues that the NT accounts reflect a knowledge of the Esther story and show the same type of retelling and reforming/adapting found elsewhere in haggadic accounts.

K. A. Barta, *The Gospel of Mark,* Message of Biblical Spirituality 9 (Wilmington, DE: Glazier, 1988, cloth $12.95, paper $7.95) 136 pp. Bibliography. Indexed. LCN: 88-45357. ISBN: 0-89453-559-5 (cloth), -575-7 (paper).

Focusing on the story of Jesus as it unfolds dramatically in Mark's Gospel, this investigation of Markan spirituality is divided into seven chapters: beginnings, prayer, kingdom, power, healing, blindness, and discipleship. Barta, assistant professor of NT and Christian origins at Seattle University, concludes that Mark's story of Jesus encompasses everything that is human and affirms all our experience.

F. Bovon, *Luc le théologien. Vingt-cinq ans de recherches (1950-1975),* Le Monde de la Bible (2nd ed.; Geneva: Labor et Fides, 1988, paper) 496 pp. Bibliography. Indexed. ISBN: 2-8309-0125-8.

The first edition of this survey of research on the theology of Lk-Acts was described in *NTA* 23, p. 345. The English version was noticed in *NTA* 32, p. 99. The second French edition contains a survey of Lukan studies between 1978 and 1982 [§ 28-123] and a five-page bibliographic supplement listing commentaries and monographs published between 1982 and 1987.

H. Braun, *Jesus—der Mann aus Nazareth und seine Zeit,* GTB Siebenstern 1422 (rev. ed.; Gütersloh: Mohn, 1988, paper DM 19.80) 268 pp. Indexed. ISBN: 3-579-01422-6.

The first edition of this work was described in *NTA* 14, p. 107. This volume contains the text of the first edition as well as the twelve additional chapters in the second edition described in *NTA* 29, p. 322. Braun was professor of NT at the University of Mainz from 1955 to 1971.

R. E. Brown, *The Gospel and Epistles of John. A Concise Commentary* (Collegeville, MN: Liturgical Press, 1988, paper $3.95) 136 pp. LCN: 88-9622. ISBN: 0-8146-1283-0.

An earlier form of Brown's introduction and commentary for the Fourth Gospel and the Johannine epistles was published in 1960 as part of The New Testament Reading Guide [*NTA*

6, p. 262] and revised in 1965 and 1982 [*NTA* 27, pp. 327-328]. That work has now been revised, updated, and adjusted to the 1986 New American Bible translation of the NT, which appears at the top of each commentary page.

F. F. Bruce, *The Book of the Acts,* New International Commentary on the New Testament (rev. ed.; Grand Rapids: Eerdmans, 1988, $24.95) xxiii and 541 pp. Bibliography. Indexed. LCN: 88-6887. ISBN: 0-8028-2418-8.

The revised and updated version of a work first published in 1954, this commentary on Acts appears according to the following general outline: the birth of the church (1:1–5:42), persecution and expansion (6:1–9:31), the acts of Peter and beginnings of Gentile Christianity (9:32–12:24), church extension from Antioch and apostolic decree at Jerusalem (12:25–15:35), Paul leaves Antioch and moves to the Aegean world (15:36–19:20), and Paul plans to visit Rome and gets there by an unforeseen route (19:21–28:31). The revision is based on Bruce's translation of the Greek text of Acts. The introduction deals with Acts in the NT, the origin and purpose of Acts, and Paul in Acts.

J. Calloud and F. Genuyt, *L'Evangile de Jean (II). Lecture sémiotique des chapitres 7 à 12,* Dossiers du Centre Thomas More (L'Arbresle: Centre Thomas More, 1987, paper; Lyon: Centre pour l'Analyse du Discours Religieux) vii and 140 pp. ISBN: 2-905600-02-0 (CTM), 2-905601-01-9 (CADIR).

Calloud and Genuyt, who previously collaborated on *Le discours d'adieu* (1985) in the series, provide a semiotic analysis of Jn 7–12 according to the following headings: the ascent to Jerusalem (Jn 7); the Law, the word, and filiation (8); the healing of the man born blind (9); the gate and the shepherd (10); the resurrection of Lazarus (11); and the recognition suspended (12).

J. T. Carroll, *Response to the End of History. Eschatology and Situation in Luke-Acts,* SBL Dissertation Series 92 (Atlanta: Scholars Press, 1988, cloth $19.95, paper $12.95) vii and 208 pp. Bibliography. Indexed. LCN: 87-12699. ISBN: 1-55540-148-1 (cloth), -149-X (paper).

Prepared as a doctoral dissertation under the direction of D. R. Adams and accepted in 1986 by Princeton Theological Seminary, this volume first surveys research on Luke's eschatology and sets out a method for investigating eschatology and situation in Lk-Acts. Then it applies the method to nine texts: the "hope of Israel" (Lk 1–2), Luke's appeal for vigilance (Lk 12:35-48), instruction for the "day of the Son of Man" (Lk 17:20–18:8), Jerusalem and Jesus' kingship in relation to eschatology (Lk 19:11-27), Luke's programmatic statement on eschatology (Lk 21:5-36), the ascension narrative (Acts 1:3-11), the Joel citation of Acts 2:17-21 in relation to the eschatological perspective of Lk-Acts, the function of Acts 3:19-26 in Lukan eschatology, and the "hope of Israel" and eschatological fulfillment (Acts 28:17-31). Five excursuses are included. Carroll concludes that Luke presided over an unparalleled marriage of salvation history and living end-expectation, and that Luke's insistence on correlating eschatological claims with one's present manner of life represents a distinctive feature of his eschatological view.

J. H. Charlesworth, *Jesus Within Judaism. New Light from Exciting Archaeological Discoveries,* Anchor Bible Reference Library (New York: Doubleday, 1988, $22) xvi and 265 pp., 5 maps. Illustrated. Bibliography. Indexed. LCN: 87-13552. ISBN: 0-385-23610-7.

After describing "Jesus research" as a new phase of study, this volume evaluates the importance for Jesus research of the OT Pseudepigrapha, the Dead Sea scrolls, the Nag Hammadi codices, Josephus, and archaeology. Discoveries are discussed according to the following outline: a review of the discovery, reactions from journalists or scholars, the false claims that have inhibited perceptions, an assessment of the find's significance, representative examples, and new insights for Jesus research. The presentation concludes with an examination of Jesus' concept of God and his self-understanding. Besides four lists of ancient documents, there is an appendix on Jesus research from 1980 to 1984 and a 21-page annotated bibliography of books about Jesus. Charlesworth, professor of NT language and literature at Princeton Theological Seminary, maintains that recent discoveries help us to grasp better that Jesus was a Jew who was obviously in some way part of Judaism.

B. D. Chilton, *God in Strength. Jesus' Announcement of the Kingdom,* The Biblical Seminar (Sheffield, UK: JSOT Press, 1987) 347 pp. Bibliography. Indexed. ISBN: 1-85075-162-5.

The reprint of a book published in 1979 [*NTA* 24, pp. 78-79], this investigation of five Synoptic sayings-complexes pertaining to the kingdom of God argues that Jesus' concern was to announce God in strength, not to develop an apocalyptic regime or a political movement or a program for social reform. Chilton is professor of religion at Bard College in New York.

C. Coulot, *Jésus et le disciple. Étude sur l'autorité messianique de Jésus,* Études Bibliques, nouvelle série 8 (Paris: Gabalda, 1987, paper 290 F) 479 pp. Bibliography. Indexed. ISBN: 2-85021-028-5.

The first part of this investigation of Jesus' messianic authority and the response to it deals with sayings about the conditions for following him as master: following Jesus (Mt 8:18-22/Lk 9:57-62), the master's demands (Mt 10:37-39; Lk 14:25-35; 17:22-37; Mk 8:34–9:1; Mt 10:37/Lk 14:26; etc.), and detachment and recompense (Mk 10:17-31 parr.). The second part first examines the "vocation" accounts in the Synoptic Gospels: the first four disciples (Mk 1:16-20 par.), Levi (Mk 2:13-14 parr.), and Peter (Lk 5:1-11). Then it considers the various calls in Jn 1:35-51. Coulot's *Matériaux pour une étude de la relation "maître et disciple" dans l'Ancien et le Nouveau Testament* (1979) was described in *NTA* 26, p. 92.

W. L. Craig, *Knowing the Truth about the Resurrection. Our Response to the Empty Tomb* (Ann Arbor, MI: Servant Books, 1988, paper $7.95) xiv and 153 pp. LCN: 88-10324. ISBN: 0-89283-384-X.

The revised version of a book published under the title *The Son Rises* (1981), this volume argues that the resurrection of Jesus is a historical event as well as an expression of theological truth. After reflecting on the description of humankind as "the cosmic orphan," Craig clears away some "dead ends" in studying the resurrection and then discusses the burial of Jesus, the empty tomb, the appearances of Jesus, the origin of Christian faith, and resurrection life. Craig is associate professor of religious studies at Westmont College in Santa Barbara, CA.

M. H. Crosby, *House of Disciples. Church, Economics, and Justice in Matthew* (Maryknoll, NY: Orbis, 1988, cloth $23.95, paper $11.95) xii and 345 pp. Indexed. LCN: 88-5347. ISBN: 0-88344-610-3 (cloth), -609-X (paper).

Crosby, author of *Spirituality of the Beatitudes* (1981), seeks to uncover the ecclesial and economic dimensions of Matthew's notion of justice and how these justice-dimensions touch upon ethics and spirituality. After discussing the environment of Matthew's Gospel, he considers οἰκία in the structure of Mt, the presence and power of ἐξουσία in Mt, rightly-ordered relationships and resources in the household churches, ethos/ethics and Jesus/church, the beatitudes as building blocks for a house of wisdom, the Sermon on the Mount—building a house on the rock of justice, the call to conversion in a society resisting change, a sign of the kingdom in the house-church, and Matthew's message for the third millennium. Crosby concludes that an ethics of responsibility, modelled on the character of Jesus' response to his "heavenly Father," characterizes Matthean morality.

S. de Anitua, *Mater Dei. Reflexiones sobre la Virgen Maria* (San José, Costa Rica: Libro Libre, 1987, paper) 334 pp., plate. ISBN: 9977-901-63-5.

Eighty-nine brief reflections on Mary appear under three major headings: the annunciation (Lk 1:26-38), Advent with Mary, and Bethlehem (Lk 2:7-27). The second section is divided into three parts: the visit to Elizabeth (Lk 1:39-56), Mary and Joseph (Mt 1:18-24), and the way to Bethlehem (Lk 2:1-6).

É. Delebecque, *Évangile de Jean. Texte traduit et annoté,* Cahiers de la Revue Biblique 23 (Paris: Gabalda, 1987, paper 348 F) 217 pp., fig. ISBN: 2-85021-029-3.

In a 46-page introduction to the Fourth Gospel Delebecque discusses the distinctive features of John's Greek style, vocabulary, and thought. Then the volume presents on facing pages the Greek text and a new French translation. The translations are then explained and defended in seventy-three pages of philological notes at the end of the volume. Delebecque is the author of *Les Actes des Apôtres* (1982) and *Les deux Actes des Apôtres* (1986).

P. Diel and J. Solotareff, *Symbolism in the Gospel of John,* trans. N. Marans (San Francisco: Harper & Row, 1988, paper $19.95) viii and 222 pp. LCN: 87-46204. ISBN: 0-86683-509-1.

The English version of *Le symbolisme dans l'Évangile de Jean* [*NTA* 29, p. 88], this volume first contrasts the methodical psychological approach to the Fourth Gospel with a theological approach (even an updated one). Then it explores the mythical symbolism used in the Gospel with reference to the Prologue, illustrative episodes, and the teaching of Jesus. Diel (1893-1972) had a broad influence on post-Jungian psychoanalysis in France; his influence has continued through Solotareff, one of his students.

E. Drewermann, *Das Markusevangelium.* Erster Teil, *Mk 1,1 bis 9,13* (Olten—Freiburg: Walter-Verlag, 1987, DM 68 or 59 SFr) 656 pp., 4 plates. Bibliography. Indexed. ISBN: 3-530-16871-8.

The four chapters in the 113-page introduction concern the Yahwistic primeval history (or, the tragedy of human existence), redemption through the death of the Son of God (or, the mystery of God's reign), between time and eternity (or, myth and history), and preached preaching (or, exposition as homily). The main part of the volume provides expositions of Mk 1:1–9:13: "Let yourselves be baptized, repent!" (1:1-8), how heaven opened itself (1:9-11), in the wilderness and near to God, or united with beasts and angels (1:12-13), the first disciples (1:14-20), etc. Drewermann is the author of *Tiefenpsychologie und Exegese* (1985).

E. Ferguson, *Acts of Apostles. The Message of the New Testament,* Way of Life Series 164-165 (2 vols.; Abilene, TX: Abilene Christian University Press, 1986, paper) iii and 83 pp., iii and 85 pp. Bibliographies. LCN: 85-73385. ISBN: 0-915547-93-7 (vol. 1), -16-5 (vol. 2).

After a six-page general introduction to Acts, the first volume provides expositions of and review questions for Acts 1–12: preparation for Pentecost (chap. 1), the Christian Pentecost (2), healing and preaching (3), etc. The second volume deals with Acts 13–28 according to the same pattern: Paul's preaching in a synagogue (13), mission to southern Asia Minor (14), the conference at Jerusalem (15), etc. Ferguson is professor of Bible at Abilene Christian College in Texas.

J. Hamaide, *Jésus de Nazareth, que dis-tu de toi-même?,* Maranatha 13 (Paris: Médiaspaul, 1988, paper 69 F; Montreal: Editions Paulines) 191 pp. ISBN: 2-7122-0313-5 (M), 2-89039-388-7 (EP).

This attempt at "rediscovering Jesus" contains nine chapters: from law to gospel, the new messiah, the trial of Jesus, the cross of Jesus, dying out of love or the deaths of Jesus, "behold the man" (Jn 19:5), faith as great as a mustard seed, the wisdom of God, and the "intolerable" church I love.

I. B. Harrell and A. H. Benson (eds.), *This Man Jesus. The Gospel Narrative of His Life and Ministry* (Grand Rapids: Zondervan, 1988, paper $6.95) 215 pp. Indexed. LCN: 88-754. ISBN: 0-310-27701-9.

Using the New International Version, this Gospel harmony interweaves all the verses in the four Gospels into a single narrative so that "someone could begin reading at the beginning and go to the end without missing a single fact in the life of Jesus": introduction (Mk 1:1; Lk 1:1-4), the Word became flesh (Jn 1:1-5), the genealogy of Jesus (Mt 1:1-17), etc. At a few points the wording of the NIV has been modified: additions of "and," substitutions of names for pronouns, etc.

H. Hendrickx, *The Parables of Jesus*, Studies in the Synoptic Gospels (rev. ed.; San Francisco: Harper & Row, 1986, paper $14.95; London: Chapman, £7.95) xii and 291 pp. ISBN: 0-06-254815-8 (H&R), 0-225-66486-0 (C).

The revised and updated version of a book first published in 1983, this volume provides a general introduction to Jesus' parables and expositions of particular parables: the seed growing secretly (Mk 4:26-29), the mustard seed (Mk 4:30-32 parr.), the leaven (Mt 13:33; Lk 13:20-21), the parable of the weeds and its interpretation (Mt 13:24-30, 36-43), the good Samaritan (Lk 10:25-37), the rich fool (Lk 12:13-21), the wedding feast/great banquet (Mt 22:1-14; Lk 14:15-24), the three parables of Lk 15, the unjust steward (Lk 16:1-13), the rich man and Lazarus (Lk 16:19-31), the judge and the widow (Lk 18:1-8), and the Pharisee and the tax collector (Lk 18:9-14).

R. Kieffer, *Johannesevangeliet 11-21*, Kommentar till Nya Testamentet 4B (Uppsala: EFS-förlaget, 1988) 253 pp., photograph. Indexed. ISBN: 91-7080-810-4.

The first volume in this commentary on the Fourth Gospel was described in *NTA* 32, p. 104. The material in this volume is divided into eleven sections: Jesus who raised Lazarus must die (11:1-54), Jesus anointed and honored before his sacrificial death (11:55–12:36), disbelief and belief (12:37-50), etc. For each pericope there is the text in Swedish, notes on specific words and phrases, a literary analysis, and an exposition. Also included are a general treatment of the Fourth Gospel (particular character, structure, relation to the Synoptic Gospels, etc.) and three excursuses. Kieffer is lecturer in NT exegesis at the University of Lund.

J. J. Kilgallen, *A Brief Commentary on the Gospel of Luke; A Brief Commentary on the Acts of the Apostles* (New York—Mahwah, NJ: Paulist, 1988, paper $12.50 each) vi and 233 pp., vi and 232 pp. Bibliographies. LCN: 87-35973, 88-2324. ISBN: 0-8091-2928-0 (Lk), -2977-9 (Acts).

Kilgallen, associate professor in the department of theology at Loyola University in Chicago, shows how Luke shaped his two-volume work around the theme of God's salvation of the world through Jesus Christ. After a 28-page general introduction to Luke's work, he provides the Revised Standard Version of the Gospel along with comments on theological and historical matters: verses which serve to introduce both the Gospel and Acts (Lk 1:1-4); heaven announces the conceptions of John and Jesus—John is born, raised in the desert (1:5-80); the birth of the Savior, his presentation and finding in the Temple (2:1-52); etc. The volume on Acts follows the same basic format: preparations for Pentecost—Jesus teaches, departs; Matthias replaces Judas (Acts 1:1-26); Pentecost and Peter's explanation of it—the effects of Pentecost (2:1-47); etc.

J. D. Kingsbury, *Matthew as Story* (2nd ed.; Philadelphia: Fortress, 1988, paper $10.95) x and 181 pp. Bibliography. Indexed. LCN: 88-3718. ISBN: 0-8006-2099-2.

The first edition of this narrative-critical examination of Mt was described in *NTA* 30, p. 354. This revised and enlarged edition features new chapters on the great speeches of Jesus and the story-line of the religious leaders. The chapter on Jesus' use of "Son of Man" has been substantially revised, and the other chapters have been refined and enhanced. Additions have been made in both the footnotes and the bibliography.

M. KLINGHARDT, *Gesetz und Volk Gottes. Das lukanische Verständnis des Gesetzes nach Herkunft, Funktion und seinem Ort in der Geschichte des Urchristentums,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 32 (Tübingen: Mohr-Siebeck, 1988, paper DM 89) viii and 371 pp. Bibliography. Indexed. ISBN: 3-16-145298-4.

Prepared as a doctoral dissertation under the direction of K. Berger and accepted in 1987 by the theological faculty at Heidelberg, this investigation of Luke's understanding of the Law's origin, function, and historical setting in early Christianity first examines his programmatic formulations regarding the Law under three headings: the Law and the kingdom of God—the ecclesiological problem of a universal community in Lk 16, the essence of the Law (Acts 13:38-39; 15:10), and Lukan terminology concerning the Law. Then it deals with tradition, redaction, and actualization in the Lukan Law-texts: the Decalogue and the double love-commandment, apostolic council and apostolic decree, the controversy about the Sabbath, and Law and Temple cult.

J. KUDASIEWICZ, *Teologia ewangelii synoptycznych,* Teologia Nowego Testamentu 1 (Lublin: Redakcja Wydawnictw Katolicki Uniwersytet Lubelski, 1986, paper Zł 300) 120 pp. ISBN: 83-228-0067-3.

The volume first considers the theology involved in Jesus' words and deeds: the way to Jesus' words and deeds, Jesus' proclamation of God's kingdom, Jesus' miracles as signs of the realization of God's reign, and the Eucharist. Then it examines the distinctive theologies of each Synoptic Evangelist: Mark the Evangelist of Jesus Christ the Son of God, Matthew the Evangelist of the Messiah and Lord of the church, and Luke the Evangelist of salvation history.

J. KÜGLER, *Der Jünger, den Jesus liebte. Literarische, theologische und historische Untersuchungen zu einer Schlüsselgestalt johanneischer Theologie und Geschichte. Mit einem Exkurs über die Brotrede in Joh 6,* Stuttgarter Biblische Beiträge 16 (Stuttgart: Katholisches Bibelwerk, 1988, paper DM 39) 518 pp. Bibliography. ISBN: 3-460-00161-5.

The slightly revised version of a doctoral dissertation directed by P. Hoffmann and accepted in 1987 by the Catholic theological faculty at the University of Bamberg, this volume first explains the exegetical problem of the beloved disciple and lays out the methodological framework for the study. Then it examines in detail the beloved-disciple passages in chapters 13, 19, 20, and 21 of the Fourth Gospel. An excursus treats the bread discourse and the betrayer in Jn 6:26-71. Next it considers tradition and redaction in the beloved-disciple texts, the possibility of further such texts in Jn 1:35-40 and 18:15-16, and the image of the beloved disciple in the Fourth Gospel. Finally it offers observations on the historical background of the redactional work in general and of the beloved-disciple figure in particular.

X. LÉON-DUFOUR, *Lecture de l'évangile selon Jean.* Vol. 1, *Chapitres 1–4,* Parole de Dieu (Paris: Seuil, 1988, paper 149 F) 442 pp. Bibliography. ISBN: 2-02-009934-9.

After a 26-page introduction, this volume presents the first part of a reading of the Fourth Gospel according to the following outline: prologue (1:1-18), historical prologue—the first revelation of Jesus' glory (1:19–2:12), Jesus and the Temple of God (2:13-22), and from faith based on signs to faith in the word of life (2:23–4:54). For individual sections there is an introduction, a French translation, and an exposition of the units that make up the pericope. An eleven-page outline of the entire Gospel is included. Léon-Dufour is professor of Sacred Scripture on the theological faculty at Centre Sèvres in Paris.

L. Losacco, *La lettura biblica di Rosmini ne "L'introduzione del Vangelo secondo Giovanni commentata,"* Biblioteca di Studi Rosminiani 5 (Stresa: Sodalitas, 1986, paper 10,000 L) 47 pp. Indexed.

Part of a series assessing the significance of A. Rosmini (1797-1855) for philosophy and theology, this book takes as its starting point the posthumously published *L'introduzione del Vangelo secondo Giovanni commentata* (1882). After discussing Rosmini's use of Scripture, it examines his approach to reading the Bible and draws general conclusions.

E. Lupieri, *Giovanni Battista nelle tradizioni sinottiche,* Studi Biblici 82 (Brescia: Paideia, 1988, paper 13,000 L) 126 pp. Indexed. ISBN: 88-394-0409-0.

This investigation of the development of the Synoptic tradition regarding John the Baptist contains chapters on the Markan-Matthean tradition, the Markan redaction, the Lukan tradition, and the Matthean redaction. The final chapter explores the relation between the traditions and history. Lupieri will pursue this research in his forthcoming *Giovanni Battista. Storia e leggenda.*

B. Maggioni et al., *Il Vangelo di Giovanni,* Quaderni della Fondazione San Carlo 2 - 1987 (Modena: Mucchi, 1987, paper 10,000 L) 85 pp. Bibliographies.

The five articles in this volume are by Maggioni on the Johannine community and the genesis of the Fourth Gospel, G. Segalla on John and Judaism, G. Ghiberti on Johannine ecclesiology, Segalla on history and symbol in the Fourth Gospel, and I. de la Potterie on truth in the Johannine corpus.

I. Magli, *Gesù di Nazaret,* Saggistica Biblioteca Universale Rizzoli 693 (Milan: Rizzoli, 1987, paper 8,000 L) 103 pp. ISBN: 88-17-13693-X.

Magli, who teaches cultural anthropology at the University of Rome, divides her discussion of Jesus into four chapters: the "sacred" and culture, beyond the ties of blood, the breaking of the tabu, and hatred as love. She concludes by reflecting on the humanism of Jesus. A review article by C. Marucci on this work, which was first published in 1982, was summarized in § 28-71.

C. Martini, *Women and Reconciliation,* trans. L. Griffin, Cathedral Series 3 (Dublin: Veritas, 1987, paper £3.25) 66 pp. ISBN: 0-86217-239-X.

Martini, former rector of the Pontifical Biblical Institute and of the Gregorian University in Rome and now archbishop of Milan, deals with six themes in the light of biblical texts pertaining to women: attentiveness (Lk 1:26-35; Jn 2:1-5), practicality (Lk 1:36-45; 2:6-7), listening (Lk 10:38-42; 2:18-19, 51-52), celebration (Exod 15:19-21; Lk 1:46-50), tenderness (Lk 7:11-15; Jn 20:11-18), and giving (Lk 7:36-50; Jn 19:25-27).

L. W. Mazamisa, *Beatific Comradeship. An Exegetical-Hermeneutical Study on Lk 10:25-37* (Kampen: Kok, 1987, paper 42.90 gld.) 212 pp. Bibliography. ISBN: 90-242-3192-2.

Prepared as a doctoral dissertation under the direction of H. Baarlink and accepted in 1987 by the Theologische Hogeschool at Kampen, this exegetical-hermeneutical analysis of the parable of the Good Samaritan (Lk 10:25-37) gives special attention to the theme of "beatific comradeship." After surveying modern literary theories and the recent history of parable interpretation, the volume discusses the interpretation of Lk 10:25-37, considers its literary context, and gives an exegesis of the text. Mazamisa concludes with reflections on the Samaritan as the irrupting "other" and comrade of God, and Jesus as the parable of God par excellence and comrade of humanity.

D. McGann, *Journeying Within Transcendence. A Jungian Perspective on the Gospel of John* (New York—Mahwah, NJ: Paulist, 1988, paper $8.95) iv and 217 pp. LCN: 87-32756. ISBN: 0-8091-2952-3.

Drawing on the psychological insights of C. G. Jung, this volume connects Jesus' story in the Fourth Gospel with the depth-experiences of the readers. After treating the Prologue (Jn 1:1-18), it deals with the movements from call to mission (1:19–2:1), from water to wine (2:1-12), from secular to sacred (2:12–3:1) from head to heart (3:1–4:1), etc. McGann, a parish priest in Long Island, NY, is also the author of *The Journeying Self. The Gospel of Mark through a Jungian Perspective* (1985).

S. McKnight, *Interpreting the Synoptic Gospels,* Guides to New Testament Exegesis 2 (Grand Rapids: Baker, 1988, paper $6.95) 141 pp., 6 tables. Bibliographies. LCN: 88-10502. ISBN: 0-8010-6235-7.

Intended to help students formulate principles and methods for studying the Synoptic Gospels, this volume first discusses preliminary steps in Synoptic exegesis: introductory questions, background considerations, and the Synoptic problem. Then it leads the reader through the basic steps of Synoptic exegesis: textual criticism, grammatical analysis, tradition analysis (historical criticism, form criticism, redaction criticism), word analysis, and motif analysis. An appendix deals with literary criticism. McKnight is assistant professor of NT at Trinity Evangelical Divinity School in Deerfield, IL.

L. Morris, *Reflections on the Gospel of John.* Vol. 3, *The True Vine, John 11-16* (Grand Rapids: Baker, 1988, paper $8.95) v and 164 pp. LCN: 85-73360. ISBN: 0-8010-6229-2.

The first two volumes in this exposition of the Fourth Gospel were described in *NTA* 30, p. 355; 32, p. 107. The third volume offers reflections on twenty texts in Jn 11–16: "Lazarus is dead" (Jn 11:1-16), the resurrection and the life (11:17-44), "one man should die" (11:45-54), the anointing at Bethany (12:1-8), etc.

The Navarre Bible. Saint Matthew's Gospel in the Revised Standard Version and New Vulgate with a Commentary by the Faculty of Theology, University of Navarre, trans. M. Adams (Dublin: Four Courts Press, 1988, cloth £12.50 or $25, paper £7.95 or $12.50) 236 pp., map. ISBN: 1-85182-016-7 (cloth), -017-5 (paper).

After a ten-page general introduction to Mt, this volume presents the text of the Gospel according to the RSV (Catholic edition) and the Neo-Vulgata, along with comments made or selected by a committee of the theological faculty at the University of Navarre (J. M. Casciaro, S. Ausín, A. García-Moreno, G. Aranda, and J. Belda). A map of Palestine in Jesus' time and a summary of headings added to the Gospel text for this edition are included. The Spanish version appeared in 1983.

F. Neirynck, *Duality in Mark. Contributions to the Study of the Markan Redaction,* Bibliotheca Ephemeridum Theologicarum Lovaniensium 31 (rev. ed.; Leuven: Leuven University Press—Peeters, 1988, paper 1,200 BFr) 252 pp. Bibliography. Indexed. ISBN: 90-6186-279-5 (LUP), 90-6831-128-X (Peeters).

The first edition of this book, which consists of three articles published in *EphTheolLov* [§§ 16-167, 869; 17-133], was described in *NTA* 17, p. 408. Readings from the 26th edition of Nestle-Aland, *Novum Testamentum Graece* have been added in the margins and listed in an appendix. The major feature of the new edition is a 36-page section of "supplementary notes": additional bibliography, duality as a feature of Mark's style and composition, duplicate expressions and the Synoptic problem, etc.

F. Neirynck, *Q-Synopsis. The Double Tradition Passages in Greek,* Studiorum Novi Testamenti Auxilia 13 (Leuven: Leuven University Press—Peeters, 1988, paper 240 BFr) 63 pp., 2 tables. ISBN: 90-6186-284-1.

This synopsis of the Greek text of Q presents on facing pages the Matthean and Lukan versions with the corresponding words normally printed on the same lines. Bold-face type is used for words and parts of words that are identical in Mt and Lk. Synonyms and substitutes are marked with an asterisk. Other signs mark ad-missions, differing locations, and inversions of order. Small print is used for uncertain Q texts, narrative introductions, and other material peculiar to one Gospel. The synopsis was prepared in connection with R. Corstjens, G. Van Belle, F. Van Segbroeck, and J. Verheyden.

J. NEUMANN, *Der galiläische Messias. Eine Untersuchung über Leben, Wirken und Tod des historischen Jesus und den Ursprung des Glaubens an die Auferstehung Jesu.* Vol. 1 of *Die Entstehung des Christentums* (Hamburg: Johannes Neumann Verlag, 1986, paper DM 19.80) xii and 82 pp. Bibliography. Indexed. ISBN: 3-9801264-0-4.

After assessing the Gospels as Hellenistic biographies, this volume argues that Jesus the Galilean prophet was stoned for opposing Pharisaic casuistry and after his survival revered as conqueror of death and Messiah. The notoriety attracted by Jesus and his movement led Pilate to have Jesus crucified in Samaritan territory. Neumann identifies Jesus with the Samaritan Messiah described by Josephus in *Ant.* 18:85-89.

C. PANACKEL, ΙΔΟΥ Ο ΑΝΘΡΩΠΟΣ *(Jn 19,5b). An Exegetico-Theological Study of the Text in the Light of the Use of the Term* ΑΝΘΡΩΠΟΣ *Designating Jesus in the Fourth Gospel,* Analecta Gregoriana 251 (Rome: Pontificia Università Gregoriana, 1988, paper 50,000 L) xxiv and 395 pp. Bibliography. Indexed. ISBN: 88-7652-581-5.

Prepared as a doctoral dissertation under the direction of J. Caba and presented to the Gregorian University, this volume examines Pilate's statement in Jn 19:5b ("behold the man") in light of the applications of the term ἄνθρωπος to Jesus throughout the Fourth Gospel. After discussing the divine-human figure of Jesus in the Fourth Gospel, it analyzes the eight pre-passion occurrences of ἄνθρωπος in their Johannine contexts: Jn 3:27; 4:29; 5:7, 12; 7:46, 51; 8:40; 9:11, 16, 24b; 10:33b; 11:47, 50. Then it provides an exegetico-theological study of Jn 19:5b in the light of the Fourth Gospel's designation of Jesus as ἄνθρωπος. Panackel concludes that Jn 19:5b expresses (1) Pilate's contempt for the Jews and his judgment of Jesus' innocence, and (2) Jesus' humanity and divine status as Son of God.

F. PORSCH, *Johannes-Evangelium,* Stuttgarter Kleiner Kommentar, Neues Testament 4 (Stuttgart: Katholisches Bibelwerk, 1988, paper DM 19.40) 230 pp. Bibliography. ISBN: 3-460-15341-5.

After a twelve-page introduction to the Fourth Gospel, this volume presents a commentary under two major headings: the revelation of the glory of the Son before the world (Jn 1–12), and the revelation of the glory of the Son before his own (Jn 13–20). Within this general framework it treats the Prologue or introductory hymn (1:1-18), the beginnings in Galilee (1:19–2:12), the beginnings in Jerusalem (2:13–3:36), the self-revelation of Jesus in Samaria—return to Galilee (4:1-54), etc. Eight excursuses (on Johannine dualism, "sign" and faith, etc.) are included. Porsch, professor of NT at the Philosophisch-Theologische Hochschule St. Augustin, is the author of *Viele Stimmen—ein Glaube* (1982).

D. PRIOR, *Jesus and Power,* The Jesus Library (Downers Grove, IL: InterVarsity, 1987, paper $8.95) 192 pp. Bibliography. LCN: 87-38475. ISBN: 0-87784-988-9.

Prior, an Anglican pastor and the author of *The Message of 1 Corinthians* (1985), seeks to get inside the heartbeat of Jesus' ministry and mission in order to help Christians recover and apply Jesus' priorities concerning all aspects of power. His discussion of Jesus and power is presented in ten chapters: weak and helpless—the power of a baby, taking the easy way—power struggle, such people are dangerous—power under control, etc.

M. Rodriguez Ruiz, *Der Missionsgedanke des Johannesevangeliums. Ein Beitrag zur johanneischen Soteriologie und Ekklesiologie,* Forschung zur Bibel 55 (Würzburg: Echter, 1987, paper DM 48) 397 pp. Bibliography. ISBN: 3-429-01050-0.

The slightly revised and updated version of a doctoral dissertation directed by R. Schnackenburg and accepted by the Catholic theological faculty at Würzburg in 1985, this investigation of the concept of mission in the Fourth Gospel contains chapters on the Samaritan mission and the idea of mission represented in it (Jn 1–4), the three presuppositions for the Gentile mission in connection with the revelation of Jesus before the world (7:35; 10:16; 11:52), the Gentile mission in connection with the hour of Jesus (12:20-36), the Johannine concept of mission in the farewell discourses (13:34-35; 14:12; 15:8, 16, 20, 26-27; 16:7-11), the significance of Jesus' farewell prayer for the Johannine concept of mission (17:1-23), the risen Lord's commissioning of the disciples as the beginning of the Johannine mission (20:1-29), the Easter catch of fish as the symbol of the church's post-Easter mission (21:1-14), and the historical continuity of the Johannine concept of mission. Rodriguez Ruiz concludes that in the Fourth Gospel mission is a divine, christological, and ecclesiological saving-event.

G. Rossé, *L'ecclesiologia di Matteo. Interpretazione di Mt. 18, 20,* Contributi di Teologia 6 (Rome: Città Nuova, 1987, paper 9,000 L) 116 pp. Bibliography. ISBN: 88-311-3236-9.

Focusing on Mt 18:20 ("where two or three are gathered . . ."), this investigation of Matthew's ecclesiology contains five chapters: the presence of the risen one in the community, this presence as a fundamental aspect of Matthean ecclesiology, Mt 18 within the first Gospel, the teaching about the "little ones" in the community (Mt 18:1-14), and under the sign of brotherhood (Mt 18:15-35). Rossé is also the author of *Il grido di Gesù in croce* (1984).

M. Sabbe (ed.), *L'Évangile selon Marc. Tradition et rédaction,* Bibliotheca Ephemeridum Theologicarum Lovaniensium 34 (2nd ed.; Leuven: Leuven University Press—Peeters, 1988, paper 2,400 BFr) 601 pp. Indexed. ISBN: 90-6186-280-9 (LUP), 90-6831-129-8 (Peeters).

The first edition of this collection of twenty papers prepared for the 1971 sessions of the Journées Bibliques de Louvain was described in *NTA* 19, p. 389. Most of the articles have been expanded by an "additional note" at the end. In the case of the papers by E. Best and K. Aland the additional notes appear at the end of the volume (pp. 572-574).

S. Sabugal, *Pecado y reconciliación en el mensaje de Jesús,* Cristianismo 1 (Palermo: Augustinus, 1985, paper 22,000 L) 187 pp. Indexed.

Sabugal, professor of biblical exegesis at the Instituto Patrístico "Augustinianum" in Rome and author of *Abba' . . . La Oración del Señor (Historia y exégesis teológica)* (1985), examines the themes of sin and reconciliation, each according to the following outline: OT background, Jewish background, and the message of Jesus.

A. Serra, *Maria secondo il Vangelo* (2nd ed.; Brescia: Editrice Queriniana, 1988, paper 15,000 L) 177 pp. ISBN: 88-399-1744-6.

The sixteen articles in this collection treat the annunciation to Mary (Lk 1:26-38) as the dawn of the new covenant, Mary and Mount Zion, "blessed is the fruit of your womb" (Lk 1:42), the Magnificat as the song of Mary and of the people of God (four articles), "she wrapped him in swaddling clothes" (Lk 2:7b), "going into the house they saw the child with Mary his mother" (Mt 2:11a), "a sword will pierce your soul also" (Lk 2:35), Mary as living memory of the church (Lk 2:19, 51b), "they have no wine" (Jn 2:3), "do whatever he tells you" (Jn 2:5), "standing by the cross" (Jn 19:25), Mary as mother of the dispersed children of God, and "behold your mother" (Jn 19:26). Serra is professor of Scripture at the Pontificia Università Teologica "Marianum" in Rome.

G. Strecker, *The Sermon on the Mount. An Exegetical Commentary*, trans. O. C. Dean (Nashville, TN: Abingdon, 1988, paper $13.95) 223 pp. Bibliography. Indexed. LCN: 88-906. ISBN: 0-687-37560-6.

The English version of *Die Bergpredigt. Ein exegetischer Kommentar* [*NTA* 29, p. 93], this volume provides a thirteen-page introduction to the Sermon on the Mount, a historical exegesis of Mt 5–7, and a twelve-page "outlook." Strecker gives special attention to the dialectic between Jesus' radical, eschatologically based call to repentance and the practicable, ethically obligatory instruction presented in the Sermon on the Mount in its Matthean context.

Studien zum Matthäusevangelium. Festschrift für Wilhelm Pesch, ed. L. Schenke, Stuttgarter Bibelstudien (Stuttgart: Katholisches Bibelwerk, 1988, paper DM 39) 317 pp. ISBN: 3-460-32721-9.

This volume honoring Professor Pesch on his 65th birthday contains fifteen articles on Matthew's Gospel: O. Böcher on Matthew and the Magi, I. Broer on Matthew's redaction of the passion account, G. Dautzenberg on Mt 5:43c and the ancient tradition of Jewish misanthropy, H. Giesen on Jesus' healings of the sick as understood in Mt, F. Hahn on the eschatological discourse in Mt 24–25, P. Hoffmann on the Q text of the sayings about anxiety (Mt 6:25-33; Lk 12:22-31), O. Knoch on the knowledge and use of Mt by the Apostolic Fathers, N. Lohfink on the king-messiah and his "poor" coming to Zion (Mt 21:1-17), H. Merklein on the process of mercy (Mt 18:21-35), F. Mussner on the attitude toward Judaism in Q and its revision by Matthew, R. Pesch on the ecclesiology of Mt 18:20, Schenke on the interpretation of the parable of the workers in the vineyard (Mt 20:1-15) by Matthew, R. Schnackenburg on greatness in God's kingdom (Mt 18:1-5), G. Schneider on "in heaven—on earth" as a Matthean theological perspective, and D. Zeller on Jesus as authoritative teacher (Mt 5–7) and the Hellenistic law-giver. Schenke has provided a three-page foreword.

K. Syreeni, *The Making of the Sermon on the Mount. A procedural analysis of Matthew's redactoral activity.* Part 1, *Methodology & Compositional Analysis*, Annales Academiae Scientiarum Fennicae, Dissertationes Humanarum Litterarum 44 (Helsinki: Suomalainen Tiedeakatemia, 1987, paper) vii and 245 pp. Bibliography. Indexed. ISBN: 951-41-0528-1.

Prepared as a doctoral dissertation under the direction of H. Räisänen and presented to the theological faculty at the University of Helsinki, this redactional analysis of the Sermon on the Mount (Mt 5–7) argues that it was not a pre-Matthean discourse incorporated as an undigested morsel in the Gospel but rather belonged to Matthew's time, theology, and situation. The four parts in this first of two volumes deals with methodological and hermeneutical issues, the Sermon in Matthew's overall literary plan (Mt as a "double and comprehensive" Gospel, the Sermon in Matthew's discourse planning and in his narrative and linear planning), the compositional basis of the Sermon (the Q sermon), and Matthew's literary plan for the Sermon (his linear plan, "the Law and the Prophets," "righteousness" and "getting in").

R. L. Thomas and S. N. Gundry, *The NIV Harmony of the Gospels with Explanations and Essays* (San Francisco: Harper & Row, 1988) 343 pp., 2 maps. Bibliographies. Indexed. LCN: 86-43023. ISBN: 0-06-063523-1.

The revision of a harmony of the Gospels prepared by J. A. Broadus (1893) and revised twice by A. T. Robertson (1903, 1922), this volume follows the divisions of Christ's life proposed in the earlier editions but uses the New International Version rather than the English Revised Version of 1881, provides new section titles, and presents twelve essays related to harmonistic studies (on the legitimacy of a harmony of the Gospels, a history of harmonies, source criticism, form criticism, etc.). An analytical outline of the harmony, two tables, three chronological charts, and two maps are included.

M. M. THOMPSON, *The Humanity of Jesus in the Fourth Gospel* (Philadelphia: Fortress, 1988, paper $11.95) viii and 168 pp. Bibliography. Indexed. LCN: 87-45900. ISBN: 0-8006-2075-5.

Thompson, assistant professor of NT interpretation at Fuller Theological Seminary in Pasadena, CA, investigates the meaning of Jn 1:14 and the humanity of Jesus in the Fourth Gospel in the light of recent scholarship dealing with that verse in particular and the Gospel as a whole. The four major chapters in the volume deal with the origins of Jesus; incarnation and flesh; signs, seeing, and faith; and the death of Jesus. She concludes that even though Jesus shares his humanity with all other humans, that humanity does not finally limit or define him; nevertheless, his uniqueness or unlikeness does not efface his humanity.

D. L. TIEDE, *Luke,* Augsburg Commentary on the New Testament (Minneapolis, MN: Augsburg, 1988, paper) 455 pp. Bibliography. LCN: 88-22292. ISBN: 0-8066-8858-0.

In his twelve-page introduction to Lk, Tiede, professor of NT and president at Luther Northwestern Theological Seminary in St. Paul, MN, and author of *Prophecy and History in Luke-Acts* (1980), highlights three aspects of the Gospel: narrative, scriptural commentary, and truth about God. His commentary appears according to the following general outline: the beginning—setting the stage (1–2), the middle—telling the story (3–21), and the end—transcending the tragedy (22–24). The central section is divided into three parts: the inauguration of the kingdom of Jesus the Messiah (3:1–9:50), the way of the determined Messiah (9:51–19:27), and Jesus' visitation (19:28–21:38).

R. URO, *Sheep Among the Wolves. A Study on the Mission Instructions of Q,* Annales Academiae Scientiarum Fennicae, Dissertationes Humanarum Litterarum 47 (Helsinki: Suomalainen Tiedeakatemia, 1987, paper) viii and 271 pp. Bibliography. ISBN: 951-41-0533-8.

Taking the missionary instructions in Mt 10 and Lk 10 as a focus, this volume explores the theological and historical character of Q first by analyzing the disciples' mission in the Synoptic Gospels (Mk 6:7-13, 30; Mt 9:37-38; 10:5-16; Lk 9:1-6; 10:1-20), reconstructing that section of Q, and tracing the composition history of that section. Then it examines the social, literary, and tradition-critical settings of the mission instructions under the following headings: the earliest directions, the mission speech of Lk 10:3-16, and the mission speech and the final redaction of Q. Uro concludes that Q as a document of Jesus' sayings came into being ca. A.D. 70.

A. VALENTINI, *Il Magnificat. Genere letterario. Struttura. Esegesi,* Associazione Biblica Italiana 16 (Bologna: Dehoniane, 1987, paper 40,000 L) 301 pp. Bibliography. Indexed. ISBN: 88-10-30204-4.

This investigation of the Magnificat (Lk 1:46b-55) first reviews modern scholarship regarding its literary genre and structure. Next it proposes a reading of the text with reference to its literary form, life-setting, and literary structure. Then it offers a detailed exegesis of the Greek text, with particular attention to its keywords. The five excursuses deal with late Jewish sacred poetry and literary genres, the Magnificat and contemporary sacred poetry, the identity of the various groups (proud, mighty, rich, humble, hungry), the aorists of vv. 51-55, and the Magnificat and the Lukan beatitudes. The appendix relates the themes of the Magnificat to Luke's work as a whole.

S. VAN TILBORG, *The Sermon on the Mount as an Ideological Intervention. A Reconstruction of Meaning* (Assen—Maastricht—Wolfeboro, NH: Van Gorcum, 1986, 65 gld.) vii and 376 pp. Indexed. ISBN: 90-232-2243-1.

Van Tilborg, author of *The Jewish Leaders in Matthew* (1972), uses L. Althusser's philosophical theory of the practical functioning of an ideology as a literary device for interpreting biblical literature. He discusses the individual sayings in the Sermon on the Mount

(Mt 5–7) as "ideological interventions in the context of an existing social practice." His exposition of the text proceeds according to the following outline: suffering of the people and its restoration (Mt 5:3-16), the laws for the people (5:17-48), the practices of justice (6:1-18), the problems of the rich and their solution (6:19-34), the laws for the people—mutual relations (7:1-12), and not words but deeds (7:13-27).

I. M. ZEITLIN, *Jesus and the Judaism of His Time* (Cambridge, UK: Polity Press, 1988, $24.95) ix and 204 pp. Bibliography. Indexed. LCN: 87-35519. ISBN: 0-7456-0448-X.

Zeitlin, professor of sociology at the University of Toronto and author of *Ancient Judaism* (1984), first discusses Judaism in Jesus' time: the unifying principles, varieties of Jewish religious experience, and the messianic idea in Israel. Then he considers Jesus as a charismatic religious virtuoso: Jesus the pious Palestinian Jew, his distinctive religious virtuosity, Jesus and the Torah, the identity of the first Evangelist, Jesus' originality and creative genius, and the kingdom of heaven and the role of the Messiah. Finally he treats "the road to Golgotha": Jesus as revolutionary, his passion (arrest, trial, execution), the resurrection appearance, the first Christians, and Paul's reinterpretation of Jesus' teaching. The book is published in association with Blackwell (Oxford) and distributed in the U.S.A. by Harper & Row (San Francisco).

EPISTLES—REVELATION

G. BERARDI, *Le lettere del Nuovo Testamento.* Vol. 1, *Lettere Paoline;* vol. 2, *Lettere non Paoline* (Vatican City: Libreria Editrice Vaticana, 1987, paper 40,000 L each; Fano: Pontificio Seminario Marchigiano Pio XI) 447 pp., 403 pp. Bibliography. ISBN: 88-209-1669-X (vol. 1), -1668-1 (vol. 2).

These volumes contain photographic reproductions of fascicles prepared by Professor Berardi (1904-73) to facilitate understanding of the NT epistles. The first volume presents the Greek text of Paul's letters (Romans through Philemon) arranged according to stichs along with the Vulgate and Berardi's Italian translation. The second volume treats the non-Pauline letters (Hebrews, James, etc.) according to the same format. Outlines, maps, vocabulary lists, and other aids are included. Two "monographic appendixes" deal with the OT quotations in the Pauline corpus and hymns in the Pauline corpus. M. Costantini and A. Gasperoni have provided introductions and edited the material for publication.

I. BERTAU, *Unterscheidung der Geister. Studien zur theologischen Semantik der gotischen Paulusbriefe,* Erlanger Studien 72 (Erlangen: Palm & Enke, 1987, paper DM 40) vii and 251 pp. Bibliography. Indexed. ISBN: 3-7896-0172-1.

The slightly revised and expanded version of a doctoral dissertation accepted in 1987 by the philosophical faculty (linguistic and literary studies) of the Friedrich-Alexander-Universität in Erlangen-Nürnberg, this investigation of the Gothic translation of the Pauline epistles focuses on κρίνω and related words. For individual cases in the Pauline and Deuteropauline letters it discusses (in Romans 8; 14; 1 Corinthians 4; 5; 10; 11; etc.) first the Greek text and then the Gothic version. Bertau gives particular attention to the theme of "discernment" related to the Pauline uses of κρίνω and related terms in both Greek and Gothic.

J. T. BRISTOW, *What Paul Really Said About Women* (San Francisco: Harper & Row, 1988, $12.95) xiv and 130 pp. Indexed. LCN: 87-46200. ISBN: 0-06-061059-4.

Bristow, a Disciples of Christ pastor at the Lake City Christian Church in Seattle, WA, maintains that Paul, far from being an advocate of male superiority, was in fact the first great champion of sexual equality. After explaining where the idea that women are inferior to men really began, he discusses new roles for husbands and wives, women as leaders in the church, educating women, the question of dress and hairstyles, whether celibacy is holy, and the slandered apostle.

R. F. Collins, *Letters That Paul Did Not Write. The Epistle to the Hebrews and the Pauline Pseudepigrapha,* Good News Studies 28 (Wilmington, DE: Glazier, 1988, paper $17.95) 327 pp. Bibliographies. Indexed. LCN: 88-81133. ISBN: 0-89453-652-4.

Collins, professor of NT studies at the Catholic University of Leuven and author of *Introduction to the New Testament* (1983), treats the disputed Pauline epistles in an order that reflects the weight of scholarly judgment denying or questioning their Pauline authorship. Thus he deals with Hebrews, the Pastorals, Ephesians, Colossians, and 2 Thessalonians, considering not only the issue of authorship but also content, historical setting, theology, portrait of Paul, etc. Also included are chapters on ancient writers and the Pauline pseudepigrapha, a seven-page glossary of terms, and a 36-page general bibliography in addition to the bibliographies at the end of each chapter.

F. Contreras Molina, *El Espíritu en el libro del Apocalipsis,* Koinonia 28 (Salamanca: Secretariado Trinitario, 1987, paper) 214 pp. Bibliography. ISBN: 84-85376-67-6.

This investigation of the role of the Spirit in the book of Revelation deals with the “seven spirits” (Rev 1:4; 3:1; 4:5; 5:6), the Spirit as promoting and advancing prophetic experience (1:10; 4:2; 17:3; 21:10), the Spirit speaking to the church and interpreting Jesus’ message (2:7, 11, 17, 29; 3:6, 13, 22), the Spirit and the prophetic church (11:8, 11), the Spirit consoling the church with the blessing of rest (14:12-13), the “unclean spirits” (16:13-14a; 18:2), the Spirit continuing the witness of Jesus in the prophetic church (19:10), the Spirit guiding and inspiring the church toward its encounter with the Lord (22:17), and the Spirit in the Johannine writings.

J. T. Fitzgerald, *Cracks in an Earthen Vessel: An Examination of the Catalogues of Hardships in the Corinthian Correspondence,* SBL Dissertation Series 99 (Atlanta: Scholars Press, 1988, cloth $17.95, paper $11.95) vii and 289 pp. Bibliography. Indexed. LCN: 86-26164. ISBN: 1-55540-087-6 (cloth), -088-4 (paper).

Prepared as a doctoral dissertation under the direction of A. J. Malherbe and accepted in 1984 by Yale University, this volume first surveys research on Paul and the περίστασις catalogue and examines the term περίστασις (“circumstance”). Then after discussing the most important types of περίστασις catalogues, it focuses on the hardships of the sage according to Greco-Roman writings. Next it investigates three of the περίστασις catalogues found in Paul’s Corinthian correspondence (1 Cor 4:9-13; 2 Cor 4:8-9; 6:3-10). Fitzgerald, assistant professor in the department of religion at the University of Miami in Florida, concludes that Paul’s use of σοφός imagery and περίστασις catalogues shows that he was familiar with the traditions about the sages and the means used to depict them but adapted those traditions in light of the OT traditions about the afflicted righteous one and the suffering prophet, as well as his fixation on the cross of Christ.

J. A. Fitzmyer, *Paul and His Theology. A Brief Sketch* (2nd ed.; Englewood Cliffs, NJ: Prentice Hall, 1989, paper $9.75) xviii and 119 pp., table. Bibliography. Indexed. LCN: 88-7274. ISBN: 0-13-654419-3.

The revision of *Pauline Theology: A Brief Sketch* [*NTA* 12, p. 143], this volume contains the articles “Paul” and “Pauline Theology” from the forthcoming *New Jerome Biblical Commentary* to be published in 1990. After an introduction to Paul (name, sources and chronology), the first part treats Paul’s career: youth and conversion, visits to Jerusalem, missions, and last imprisonment. The second part gives an introduction to Pauline theology and focuses on Paul’s christocentric soteriology, anthropology, and ethics. Fitzmyer is Gasson Professor at Boston College.

E. FUCHS AND P. REYMOND, *La Deuxième épître de saint Pierre. L'épître de saint Jude,* Commentaire du Nouveau Testament, deuxième série 13b (2nd ed.; Geneva: Labor et Fides, 1988, paper) 194 pp. Bibliographies. ISBN: 2-8309-0123-1.

The corrected and expanded version of commentaries on 2 Peter and Jude [*NTA* 26, pp. 205-206] features a one-page bibliographic complement that lists publications on the two letters from 1979 to 1986.

R. Y. K. FUNG, *The Epistle to the Galatians,* New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1988, $21.95) xxxiii and 342 pp. Bibliography. Indexed. LCN: 88-11252. ISBN: 0-8028-2175-X.

After a 32-page general introduction to Paul's letter to the Galatians (location of the Galatian churches, identity of the Galatian agitators, date of the epistle, genre), the volume presents a commentary according to the following general outline: autobiographical defense—background (1:1-10) and Paul's independent gospel and apostleship (1:11–2:14), main argument—exposition of the doctrine of justification by faith (2:15–5:12), guidance on practical Christian living (5:13–6:10), and summary and conclusion (6:11-18). The six-page summary of theological conclusions deals with the status of justification by faith in Paul's thought as seen in Galatians. Fung is resident scholar and adjunct lecturer at the China Graduate School of Theology in Hong Kong.

D. GUTHRIE, *The Relevance of John's Apocalypse* (Grand Rapids: Eerdmans, 1987, paper $6.95; Exeter, UK: Paternoster) 121 pp. LCN: 87-13677. ISBN: 0-8028-0329-6 (E), 0-85364-460-0 (P).

In his 1985 Didsbury Lectures at the British Isles Nazarene College, Manchester, UK, Guthrie sought to bring out ways in which the book of Revelation might have practical implications for the church today. The four chapters in this volume concern the content and the search for meaning, the Christology and its modern challenge, the church (past, present, and future), and the conflict and its consummation.

D. JACKMAN, *The Message of John's Letters. Living in the love of God,* The Bible Speaks Today (Downers Grove, IL: InterVarsity, 1988, paper; Leicester, UK) 202 pp. LCN: 88-4001. ISBN: 0-8308-1226-1 (USA), 0-85110-782-6 (UK).

After an eight-page general introduction, Jackman, pastor of Above Bar Church in Southampton, UK, divides his exposition of 1 John into eighteen sections: the prologue (1:1-4), walking in God's light (1:5-7), radical treatment for sin (1:8-10), marks of Christian reality (2:1-6), etc. The other Johannine letters are treated under the following headings: priorities of truth and love (2 John), and learning by example (3 John).

L. E. KECK, *Paul and His Letters,* Proclamation Commentaries (2nd ed.; Philadelphia: Fortress, 1988, paper $9.95) x and 164 pp. Bibliography. Indexed. LCN: 88-7006. ISBN: 0-8006-2340-1.

The first edition of this introduction to Paul and his letters was described in *NTA* 23, pp. 236-237. The second edition features a 33-page appendix on Paul's theology in historical criticism. It also attempts to clarify Paul's understanding of the Law and of faith/trust. Keck is dean and professor of biblical theology at Yale Divinity School.

O. KNOCH, *1. und 2. Timotheusbrief. Titusbrief,* Die Neue Echter Bibel 14 (Würzburg: Echter, 1988, paper DM 19.80) 87 pp. Bibliography. ISBN: 3-429-01139-6.

In his eleven-page introduction to the Pastorals Knoch considers their relation to the genuine Pauline epistles and attributes them to a teacher/church officer who wrote ca. A.D. 100 in order to respond in Paul's spirit to various problems facing the churches of the Pauline mission. For each letter (1 Timothy, 2 Timothy, Titus) the volume provides the German text according to the Einheitsübersetzung along with notes below. Knoch is professor of biblical introduction and proclamation at the University of Passau and author of *"Durch die Gnade Gottes bin ich, was ich bin"* (1984).

W. L. Lane, *Hebrews. A Call to Commitment* (Peabody, MA: Hendrickson, 1988, paper $7.95) 184 pp. Indexed. ISBN: 0-943575-03-6.

A reprint from the edition originally entitled *Call to Commitment: Responding to the Message of Hebrews* [*NTA* 30, p. 107].

J. R. Michaels, *1 Peter*, Word Biblical Commentary 49 (Waco, TX: Word, 1988) lxxv and 337 pp. Bibliographies. Indexed. LCN: 81-71768. ISBN: 0-8499-0248-7.

In his 45-page introduction to 1 Peter Michaels, professor of religious studies at Southwest Missouri State University in Springfield, MO, deals with historical attestation, structure and integrity, sources and literary affinities, audience (Gentile Christians), genre (an apocalyptic diaspora letter to "Israel"), implications of audience and genre (the Jewishness of 1 Peter), authorship and date, and theological contributions. Then for each pericope he provides bibliography, translation, notes, literary observations (form, structure, setting), comments, and explanation: greeting (1:1-2), reborn to hope (1:3-5), rejoicing and faith (1:6-9), the witness of salvation (1:10-12), etc.

E. H. Peterson, *Reversed Thunder. The Revelation of John and the Praying Imagination* (San Francisco: Harper & Row, 1988, $15.95) xiv and 207 pp. Indexed. LCN: 87-45717. ISBN: 0-06-066500-9.

Peterson, pastor of Christ Our King Presbyterian Church in Bel Air, MD, describes his approach to Revelation as follows: "I have submitted my pastoral imagination to St. John's theological poetry, meditated on what I have heard and seen, and written it down in what I think of as a kind of pastoral midrash" (p. xii). After reflecting on famous last words, he presents his exposition of Revelation as a series of "last words" on Scripture (1:1-11), Christ (1:12-20), the church (2–3), worship (4–5), evil (6–7), etc.

L. Portefaix, *Sisters Rejoice. Paul's Letter to the Philippians and Luke-Acts as Seen by First-century Philippian Women*, Coniectanea Biblica, New Testament Series 20 (Stockholm: Almqvist & Wiksell, 1988, paper 167 SKr) xix and 260 pp., 6 figs., 3 maps. Bibliography. Indexed. ISBN: 91-22-01201-X.

This volume first considers the social and religious backgrounds of women in ancient Philippi: female existence, religion and female existence, Philippi at the time of the rise of Christianity, and deities of importance to women at Philippi. Then using the reception theory of literary texts held by W. Iser and H. R. Jauss, it examines how Paul's letter to the Philippians and Lk-Acts (especially Acts 16:11-40) would have been received by 1st-century Philippian women, and discusses pagan Philippian women and Christianity. Portefaix concludes that the pagan background of the Philippian female recipients of the NT made possible a fairly wide understanding of Christian teaching.

K. Rommel, *Der zornige Apostel. Paulus und die Galater*, Geschichten des Glaubens neu erzählt (Stuttgart: Quell, 1988, paper DM 4.80) 48 pp., 4 photographs. ISBN: 3-7918-5402-X.

Combining historical data, information in Paul's letter to the Galatians, and imaginative reconstruction, this booklet contains sections on the identity of the Galatians, three letters about Paul, the great confusion, no other gospel, whether Christians must fight, the boundless freedom, the law of Christ, and living from baptism.

W. M. RUSCHKE, *Entstehung und Ausführung der Diastasentheologie in Karl Barths zweitem "Römerbrief,"* Neukirchener Beiträge zur Systematischen Theologie 5 (Neukirchen-Vluyn: Neukirchener, 1987, paper DM 64) x and 229 pp. Bibliography. Indexed. ISBN: 3-7887-1207-4.

The revised version of a doctoral dissertation directed by G. E. Stoll and accepted by the Evangelical theological faculty at Münster in 1978, this investigation of the second edition (1922) of Barth's *Der Römerbrief* considers its theological significance as diastasis ("the distance between God and humankind"), dialectic, indication (*Hinweis*), philosophy, and crisis. Ruschke concludes that Barth is the authentic theologian of the present.

J. R. W. STOTT, *The Letters of John. An Introduction and Commentary,* Tyndale New Testament Commentaries 19 (2nd ed.; Grand Rapids: Eerdmans, 1988, paper $5.95; Leicester, UK: Inter-Varsity) 234 pp. LCN: 88-772. ISBN: 0-8028-0368-7 (E), 0-85111-888-7 (IVP).

The first edition of this exposition of 1–3 John was described in *NTA* 9, p. 438. Besides using the New International Version, this edition clarifies obscurities, modernizes phraseology, eliminates repetitions, expands what was too compressed, adds more contemporary applications, and integrates recent scholarship. After a 44-page general introduction to the Johannine letters, it provides for each letter an outline and a commentary. It treats the chief exegetical problems raised by 1 John in eleven additional notes.

G. H. TER SCHEGGET, *Het moreel van de gemeente. Essays over de ethiek van Paulus volgens Romeinen 12 en 13* (Baarn: Ten Have, 1985, paper 16.50 gld.) 104 pp. Bibliography. Indexed. ISBN: 90-259-4289-X.

Ter Schegget, author of *Het lied van de Mensenzoon* (1975), presents twenty brief essays on various aspects of Christian morality with reference to ideas and phrases in Romans 12–13: good admonition (12:1), reasonable worship (12:1), the sacrifice of the body (12:1), against conformism (12:2), etc. A Dutch translation of Romans 12–13 is provided after the essays.

D. F. WATSON, *Invention, Arrangement, and Style. Rhetorical Criticism of Jude and 2 Peter,* SBL Dissertation Series 104 (Atlanta: Scholars Press, 1988, cloth $20.95, paper $13.95) xii and 214 pp. Bibliography. LCN: 87-13010. ISBN: 1-55540-155-4 (cloth), -156-2 (paper).

Prepared as a doctoral dissertation under the direction of F. W. Young and accepted by Duke University in 1986, this volume first sketches the development of rhetorical criticism in biblical studies and outlines the methodology as applied to the NT. Then it shows how both the letter of Jude and 2 Peter incorporate the conventions of Greco-Roman rhetoric and follow similar rhetorical outlines: quasi-*exordium* (Jude 1-2; 2 Pet 1:1-2), *exordium* (Jude 3; 2 Pet 1:3-15), *narratio* (Jude 4), *probatio* (Jude 5-16; 2 Pet 1:16–3:13), and *peroratio* (Jude 17-23; 2 Pet 3:14-18). The final chapter explores the implications of rhetorical criticism for questions of literary integrity and dependency. Four appendixes and a glossary of rhetorical terms are included.

R. McL. WILSON, *Hebrews,* New Century Bible Commentary (Grand Rapids: Eerdmans, 1987, paper $10.95; Basingstoke, UK: Marshall Morgan & Scott) xii and 268 pp. Bibliography. Indexed. ISBN: 0-8028-0326-1 (E), 0-551-01499-7 (MM&S).

In his 26-page introduction to Hebrews, Wilson discusses its inclusion in the NT canon, authorship, destination and place of writing, date, and background of thought and ideas. His commentary on the text appears under thirty-five headings: prologue (1:1-4), the superiority of the Son to the angels (1:5-14), the danger of neglect (2:1-4), the supremacy of Jesus (2:5-9), etc. Wilson, formerly professor of NT studies at St. Mary's College, St. Andrew's in Scotland, describes Hebrews as "a book with a message, of encouragement, inspiration, hope, assurance."

L. C. ARAÚJO AND S. A. G. SOARES (EDS.), *O Negro e a Bíblia: Um Clamor de justiça*, Estudos Bíblicos 17 (Petrópolis: Vozes, 1988, paper) 76 pp. Bibliographies.

The five articles in this fascicle [see *NTA* 32, p. 383] are by E. Hoornaert on reading the Bible in relation to Black slavery in the colony of Brazil, Soares on OT references to Blacks (see Amos 9:7), Soares and A. Vieira de Mello on protest and resistance (Psalm 137), J. Comblin on the baptism of the minister of the Ethiopian queen (Acts 8:26-40), and Comblin on slaves and Paul's gospel.

L. BALLARINI, *Gesù, nostro fratello Ebreo. Alla scoperta dell'umanità Ebraica di Gesù. Per un dialogo tra Cristiani ed Ebrei*, "Le Mie Vie" (Is. 55,9) - Collana Spiritualità (Milan: Istituto Propaganda Libraria, 1987, paper 15,000 L) 310 pp.

This contribution to the new understanding between Christians and Jews first treats under the heading "toward the search for unity" three topics central to the development of early Christianity: Jesus our Hebrew brother, Judaism as the cradle of the Hebrew humanity of Jesus, and the church of the circumcision as the prolongation of the Hebrew Christ. Then it considers the Hebrew Sabbath and the Christian Sunday: the two celebrations today, historical origins, a common basis, theological content, etc. Ballarini is also the author of *Israele, fratello mio, chi sei?* (1986).

M. BARTH, *Rediscovering the Lord's Supper. Communion with Israel, with Christ, and Among the Guests* (Atlanta: Knox, 1988, paper) iv and 113 pp. LCN: 87-46294. ISBN: 0-8042-3749-2.

Barth, professor emeritus of NT at the University of Basel, first considers the relation between the Passover and the Lord's Supper as revealed by the Synoptic Gospels. Then he focuses on community with Christ according to Paul in 1 Corinthians 10. Next he treats the theme of community among Christ's guests as it is unfolded in 1 Corinthians 11 and Lk-Acts. Finally he discusses the witness of John 6 and the term "sacrament." The epilogue concerns the 1982 Lima documents ("BEM"). A longer version of this book appeared in German as *Das Mahl des Herrn* [*NTA* 31, p. 375].

H. O. J. BROWN, *Heresies. The Image of Christ in the Mirror of Heresy and Orthodoxy from the Apostles to the Present* (Grand Rapids: Baker, 1988, paper $18.95) xxvi and 486 pp. Indexed. LCN: 88-22120. ISBN: 0-8010-0953-7.

The paperback edition of a work published in 1984, this history of heresies through twenty centuries of Christian history gives particular attention to Christology and Trinitarianism, and tries to bring out both positive and negative aspects of heretical movements. Brown, professor of biblical and systematic theology at Trinity Evangelical Divinity School in Deerfield, IL, treats such movements as gnosticism, Marcionism, Monarchianism, and Arianism. G. H. Williams has provided a four-page foreword.

D. L. CARMODY, *Biblical Woman. Contemporary Reflections on Scriptural Texts* (New York: Crossroad, 1988, paper $10.95) xvi and 168 pp. Bibliography. LCN: 88-20421. ISBN: 0-8245-0892-0.

These reflections on twelve OT and twelve NT passages pertaining to women aim (1) to situate the text historically and explain how it fits into the larger literary unit of which it is a part, and (2) to suggest some of the present-day implications that the text seems to carry. The NT texts are Lk 1:30-31; Mk 14:6; Mt 27:55; Jn 4:39; 11:5; 20:18; Acts 18:26; 1 Cor 11:3; Gal 3:28; Eph 5:25; 1 Tim 2:11-15; and Rev 12:1. Discussion questions are provided for each text. Carmody is chair of the religion faculty at the University of Tulsa in Oklahoma.

G. Danesi and S. Garofalo, *Migrazioni e accoglienza nella Sacra Scrittura,* "Senza frontiere," Serie teologico-pastorale (Padua: Edizioni Messaggero, 1987, paper 20,000 L) 297 pp. ISBN: 88-7026-739-3.

In the first part of this volume (pp. 13-130) Danesi considers the theme "the way of God and the God of the way" in the OT and indicates how it may be actualized. In the second part Garofalo develops a biblical spirituality of welcoming in light of the OT, and discusses hospitality in the life and teaching of Jesus and of the apostles.

V. Eller, *Christian Anarchy. Jesus' Primacy over the Powers* (Grand Rapids: Eerdmans, 1987, paper $13.95) xiv and 267 pp. LCN: 87-6734. ISBN: 0-8028-0227-3.

Eller, professor of religion at the University of LaVerne in California, understands Christian anarchy as the result of faith in God's primacy as sovereign Lord and orderer of history so that all human scheming and power-plays are put in their proper place. He shows that Christian anarchy is a major theme of church history by looking at its OT background, roots in the teaching of Jesus, continuance by Paul, recovery by the Anabaptists in the Reformation, and modern development by J. Ellul, K. Barth, and others.

P. Fredriksen, *From Jesus to Christ. The Origins of the New Testament Images of Jesus* (New Haven—London: Yale University Press, 1988, $22.50) xii and 256 pp. Bibliography. Indexed. LCN: 87-34688. IBSN: 0-300-04018-0.

Fredriksen, associate professor of religious studies at the University of Pittsburgh, calls attention to the different NT images of Jesus and accounts historically for their development and diversity. She reads the pertinent NT texts in three cycles: descriptive, historical, and explanatory. The descriptive cycle portrays the canonical images of Jesus against their Hellenistic background, whereas the historical cycle gives particular attention to Judaism as the religious world of Jesus. The explanatory cycle reconstructs the growth of traditions about Jesus in the period between his execution and the composition of the NT books. A glossary of terms and suggestions for further reading are included.

F. Gryglewicz, *Teologia dziejów apostolskich, listów katolickich i pism Św. Jana ewangelisty,* Teologia Nowego Testamentu 3 (Lublin: Redakcja Wydawnictw Katolicki Uniwersytet Lubelski, 1986, paper Zł 300) 160 pp. ISBN: 83-228-0068-1.

After examining the theology of Acts, this volume treats the theologies of the catholic epistles: James, 1 Peter, and 2 Peter and Jude. Then it considers the theology of John, taking into account the Fourth Gospel, the Johannine epistles, and the book of Revelation.

G. Kegel, *Und ich sah einen neuen Himmel und eine neue Erde. Das Neue Testament und die Heilung der Welt* (Gütersloh: Mohn, 1988, paper DM 78) 319 pp. Bibliography. Indexed. ISBN: 3-579-00086-1.

Kegel argues that the common concern of all NT writers was not so much faith in God's unique saving action in Jesus Christ as it was the healing of the world. After discussing theology as the definition of Christian faith, he presents his plea for a new starting point for Christian theology under the saying "I saw a new heaven and a new earth." Then he lays out his case for taking the healing of the world as the common concern of the NT authors with particular attention to phrases in the Lord's Prayer (Mt 6:9-13), and reflects on the healing of the world as task and opportunity for human beings. Kegel is the author of *Auferstehung Jesu - Auferstehung der Toten* (1970).

K. Kertelge (ed.), *Das Gesetz im Neuen Testament,* Quaestiones Disputatae 108 (Freiburg—Basel—Vienna: Herder, 1986, paper DM 49.80) 240 pp. Indexed. ISBN: 3-451-02108-0.

The ten articles in this volume are by K. Müller on Law and Law-fulfillment in early Judaism, F. Mussner on living the Torah in Jewish understanding, G. Dautzenberg on criticism of and obedience to the Law in the Jesus tradition, P. Fiedler on the Torah according to Jesus and in the Jesus tradition, J. Lambrecht on Paul's understanding of the Law, I. Broer on Matthew's understanding of the Law, A. Weiser on the criticism of the Law and the Temple by the Hellenists, W. Radl on the Law in Acts 15, H. Frankemölle on the Law in the letter of James, and J. Beutler on the "great commandment" in the Fourth Gospel. A review article on this book was abstracted in § 32-1323r.

W. KIRCHSCHLÄGER, *Ehe und Ehescheidung im Neuen Testament. Überlegungen und Anfragen zur Praxis der Kirche* (Vienna: Herold, 1987, paper öS 148 or DM 21) 111 pp. Bibliography. Indexed. ISBN: 3-7008-0353-2.

Kirchschläger, professor of NT exegesis on the theological faculty at Luzern, first discusses the understanding of marriage on the part of Jesus and the early church: OT foundations, NT texts, systematic perspectives, and pastoral implications. Then he takes up the matter of divorce in light of the NT: the Jewish practice of the writ of divorce, NT approaches to this practice, the so-called Pauline privilege, and the practice of Jesus. Finally he reflects on the significance of and problems arising from the NT teachings about marriage and divorce.

R. A. KRIEG, *Story-Shaped Christology. The Role of Narratives in Identifying Jesus Christ,* Theological Inquiries (New York—Mahwah, NJ: Paulist, 1988, paper $8.95) vi and 169 pp. LCN: 87-25904. ISBN: 0-8091-2941-8.

To show how the use of narratives can contribute to the christological task of identifying Jesus today, Krieg, associate professor of theology at Notre Dame, examines three kinds of narrative: the historical narrative, the biblical story, and biography. After asking "Who is Jesus Christ today?," he discusses three sources for Christology, the question of a biography for Jesus, the Synoptic story, three narratives in Christology, and narratives in Christology. Attention is given to the works of W. Kasper, E. Schillebeeckx, and F. J. van Beeck.

E. LOHSE, *Theologische Ethik des Neuen Testaments,* Theologische Wissenschaft 5,2 (Stuttgart—Berlin—Cologne—Mainz: Kohlhammer, 1988, paper DM 25) 145 pp. Bibliographies. Indexed. ISBN: 3-17-010060-2.

After describing the task and method in dealing with the theological ethics of the NT, this volume discusses ethical traditions in the milieu of the NT, the christological foundations of early Christian ethics, the reign of God, the new righteousness, advice for the everyday life of Christians, the new creation in the life of believers, the worldliness of faith, commandment and law, testing in suffering, and early Christian ethics in the world of late antiquity. Lohse is the author of *Die Entstehung des Neuen Testaments* (4th ed., 1983) and *Grundriss der neutestamentlichen Theologie* (3rd ed., 1984) in the same series.

F. MILDENBERGER, *Zeitgemässes zur Unzeit. Texte zum Frieden zum Verstehen des Evangeliums und zur Erfahrung Gottes,* Theologie im Gespräch 1 (Essen: Die Blaue Eule, 1987, paper DM 27) 178 pp. ISBN: 3-89206-138-6.

The eighteen articles in this collection focus on three major themes: the Christian contribution to peace, the significance of Reformation theology and confessions, and the experience of God and speaking correctly about God. The articles most pertinent to NT study are on Christ "our peace" (Eph 2:14), Luther as teacher and preacher of Scripture, Jesus and the kingdom of God, and the resurrection and our life in this world. Mildenberger is professor of systematic theology at Erlangen.

D. MOLLAT, *La Parola e lo Spirito. Esegesi Spirituale,* Teologia Sapienziale 3 (Vatican City: Libreria Editrice Vaticana, 1987, paper 20,000 L) 330 pp. Indexed. ISBN: 88-209-1544-8.

The Italian version of the collection of Mollat's articles first published in a two-volume French edition [*NTA* 25, p. 81].

H. G. Pöhlmann, *Wer war Jesus von Nazareth?*, GTB Siebenstern 1423 (6th ed.; Gütersloh: Mohn, 1988, paper DM 14.80) 144 pp., 3 figs. Indexed. ISBN: 3-579-01423-4.

The first edition of this examination of contemporary portraits of Jesus was described in *NTA* 20, p. 377. In addition to minor insertions and supplements this edition contains a new chapter on feminist approaches to Jesus as well as new sections on the perspectives of P. Lapide and E. Fromm. Since 1979 Pöhlmann has been professor at the University of Osnabrück.

E. Richard, *Jesus: One and Many. The Christological Concept of New Testament Authors* (Wilmington, DE: Glazier, 1988, $29.95) 546 pp. Bibliography. Indexed. LCN: 87-82346. ISBN: 0-89453-641-9.

Richard, who teaches at Loyola University in New Orleans, begins his survey of NT Christology with the observation that Christology is the result less of the retelling of a historical event (the one Jesus) than of the manifold claims made on Jesus' behalf by generations of believers (the many images or portraits of the Lord of faith). After introductory chapters on Jesus, the NT, and the development of the Jesus tradition, he discusses the portraits of Jesus in Mark, Matthew, Luke-Acts, and the Johannine writings. Then he deals with Jesus as viewed by Paul and the Paulinist writers, in the general letters and Revelation, and in post-NT times (classical Christology, popular literature). S. M. Duffy has contributed the chapter on classical Christology.

R. Rieplhuber, *Die Stellung der Frau in den neutestamentlichen Schriften und im Koran*, Studien 5 (Altenberge: Christlich-Islamisches Schrifttum, 1986, paper DM 49.80) 293 pp. Bibliography. ISBN: 3-88733-062-5.

The slightly revised version of a thesis accepted in 1984 by the Philosophisch-Theologische Hochschule der Salesianer Don Boscos, this volume treats the place of women in the NT world (Greece, Rome, Judaism), in the NT writings (equality before God in following Jesus, women in the early Christian communities, the beginning of suppressing the collaboration of women in the Pastorals, marriage and divorce, the Pauline command about the veil), in pre-Islamic times and the milieu of the Quran, and in the Quran. The final chapter compares the NT and the Quran with regard to the place of women.

Sapienza e Torah, Atti della XXIX Settimana Biblica (Bologna: Dehoniane, 1987, paper 35,000 L) 266 pp. ISBN: 88-10-30252-4.

Of the ten papers and four communications in this collection, those most pertinent to NT study are by A. Paul on the sapiential Torah and the Hellenistic cultural world; L. Moraldi on wisdom and Torah in Jewish writings; C. Marucci on the sapiential relevance of the Torah in *4 Maccabees* and Josephus' writings; E. Manicardi on Jesus, wisdom, and the Law in Mt 11–12; R. Penna on Paul's breaking and retrieving the connection between Law and wisdom; R. Fabris on the "wisdom that comes from above" and the "law of liberty" in James; V. Pasquetto on the relation between sapiential motifs and νόμος in the Christology of the Fourth Gospel; and E. Jucci on the sacred order and law in *Temple Scroll*.

M. Sawicki, *The Gospel in History. Portrait of a Teaching Church: The Origins of Christian Education* (New York—Mahwah, NJ: Paulist, 1988, paper $12.95) iv and 298 pp. Indexed. ISBN: 0-8091-2954-X.

After defining some important terms (gospel, church, symbol), this survey of the gospel's transformation of human existence contains chapters on ecclesial transformation, the teaching of Jesus, first century (the apostolic age), fourth century (the eclipse of antiquity), seventh century (feudal bondings), tenth century (thine is the kingdom and the power), thirteenth century (reintegrations), sixteenth century (reformations), and nineteenth century (evangelizing a new nation). Sawicki, associate professor of religious education at Lexington Theological Seminary in Kentucky, identifies as essential to the communication of the gospel in each age (1) words of proclamation and reflection, (2) care for human needs, and (3) celebration of the intimate relationship between God and human beings established in Jesus Christ.

L. Schottroff and W. Schottroff, *Die Macht der Auferstehung. Sozialgeschichtliche Bibelauslegungen,* Kaiser Taschenbücher 30 (Munich: Kaiser, 1988, paper DM 12.80) 132 pp. Bibliography. ISBN: 3-459-01725-2.

The nine essays in this collection treat major themes in the Hebrew Bible and the NT: creation, the servant of God, righteousness, refugees, the relation of Christians to the state, etc. All the articles are written from a hermeneutical perspective that takes into account the social context of both the biblical writers and their modern interpreters.

Supplément au Dictionnaire de la Bible, ed. J. Briend and É. Cothenet, Fascicule 62: *Salut* (Paris: Letouzey & Ané, 1988, paper 200 F) cols. 513-740. Bibliographies.

Continuing and concluding the article on salvation begun in the preceding fascicle [*NTA* 32, p. 238], this fascicle treats salvation in Mesopotamian literature (by A. Bouchard), Hittite literature (E. Laroche), the OT (É. Beaucamp), the Qumran writings (P.-H. Poirier), the OT Pseudepigrapha (Poirier), Philo (J. Laporte), Josephus (Poirier), the Synoptic Gospels and Acts (J. Delorme), Pauline literature (M. Carrez), the Catholic epistles (Cothenet), and the Johannine literature (M. Morgen).

W. M. Swartley (ed.), *Essays on War and Peace: Bible and Early Church,* Occasional Papers 9 (Elkhart, IN: Institute of Mennonite Studies, 1986, paper $6.50) 154 pp. LCN: 87-176721. ISBN: 0-936273-09-7.

The seven papers in this volume are by M. Fretz on *ḥērem* in the OT; E. Pries on violence and the sacred scapegoat; M. C. Lind on N. Lohfink (ed.), *Gewalt und Gewaltlosigkeit im Alten Testament* (1983); P. Dyck on P. Stuhlmacher's contributions to a biblical theology of the NT; J. Lugibihl on Jesus as conscientizer; W. Elster on the new law of Christ and early Christian pacifism; and J. Friesen on war and peace in the patristic age.

K. Wengst, *Humility: Solidarity of the Humiliated. The transformation of an attitude and its social relevance in Graeco-Roman, Old Testament-Jewish and Early Christian tradition,* trans. J. Bowden (Philadelphia: Fortress, 1988, paper $9.95) ix and 96 pp. Bibliography. Indexed. LCN: 88-45252. ISBN: 0-8006-2320-7.

The English version of *Demut—Solidarität der Gedemütigten* [*NTA* 32, p. 259], this examination of the theme of humility in the Greco-Roman, OT-Jewish, and early Christian traditions concludes that on the whole humility is not so much a virtue of subjects as it is the solidarity of the lowly. Wengst is the author of *Pax Romana and the Peace of Jesus Christ* (1987).

THE WORLD OF THE NEW TESTAMENT

Y. Amir, *Studien zum Antiken Judentum,* Beiträge zur Erforschung des Alten Testaments und des antiken Judentums 2 (Frankfurt/M.—Bern—New York: Lang, 1985, paper $22.30) viii and 123 pp. ISBN: 3-8204-5610-4.

The six essays in this collection concern Psalm 119 as witness to a proto-rabbinic Judaism (1982), the question of a Greek influence on the book of Qohelet (1965), the figure of "Thanatos" in the book of Wisdom (1979), Homer and the Bible as means of expression in book 3 of *Sibylline Oracles* (1974), the concept of "Judaism" and the self-understanding of Hellenistic Judaism (1969), and the Jewish paradox in the background of Hellenistic hostility toward Jews (1983). Amir is professor of Jewish philosophy at Tel Aviv University.

Apocrifos del Antiguo Testamento. Vol. 5, *Testamentos o Discursos de Adios* (Madrid: Ediciones Cristiandad, 1987) 527 pp. Bibliographies. ISBN: 84-7057-421-3.

The first four volumes in this project were described in *NTA* 29, p. 342; 30, pp. 118-119. The fifth volume provides introductions and annotated Spanish translations for *Testaments of the Twelve Patriarchs* (A. Piñero), *Testament of Job* (Piñero), *Testament of Moses* (L. Vegas Montaner), *Testament of Isaac* (G. Aranda Pérez), *Testament of Jacob* (Aranda Pérez), *Testament of Solomon* (Piñero), *Testament of Adam* (F.-J. Martínez Fernández), and *Testament of Abraham* (Vegas Montaner). Two more volumes are being prepared in this project initiated by the late A. Díez Macho and now directed by M. A. Navarro, A. de la Fuente, and Piñero.

Aufstieg und Niedergang der römischen Welt. Geschichte und Kultur Roms im Spiegel der neueren Forschung. II: *Principat.* Band 18.1: *Religion (Heidentum: Die religiösen Verhältnisse in den Provinzen),* ed. W. Haase (Berlin—New York: de Gruyter, 1986, DM 580) xv and 871 pp., 114 plates, figs., tables, 5 folding maps. Bibliographies. ISBN: 3-11-010050-9.

The fifteen articles in this volume are by E. Birley on the deities of Roman Britain, M. J. Green on the iconography and archaeology of Romano-British religion, J. M. Blázquez on native religions of Spain in the time of the Roman emperors, J. Mangas on Roman religion in Spain during imperial times, M. Bendala Galán on the oriental religions of Spain in pre-Roman and Roman times, J.-J. Hatt on the two sources of Gallic religion and the religious politics of the Roman emperors in Gaul, C.-J. Guyonvarc'h and F. Le Roux-Guyonvarc'h on rupture and continuity in Gallo-Roman religion, R. Turcan on oriental religions in Narbonnaise Gaul and the Rhone Valley, J.-M. Demarolle on ceramics and religion in Roman Gaul, E. M. Wightman on pagan cults in the province of Belgica, B. H. Stolte on religious relations in Lower Germany, A.-B. Follmann-Schulz on Roman temple sites in Lower Germany, E. Schwertheim on oriental religions in Roman Germany, F. Pétry on the cults of Upper Germany, and L. Pauli on native gods and sacrificial practices in the region of the Alps.

D. E. AUNE (ED.), *Greco-Roman Literature and the New Testament: Selected Forms and Genres,* SBL Sources for Biblical Study 21 (Atlanta: Scholars Press, 1988, cloth $22.95, paper $15) vii and 146 pp. Bibliographies. LCN: 87-34007. ISBN: 1-55540-231-3 (cloth), -209-7 (paper).

Each chapter in this volume has been prepared by a NT scholar who has specialized in a type of ancient literature that lends itself to comparison with the NT and early Christian writings: V. K. Robbins on the chreia, D. L. Balch on household codes, W. R. Stegner on the ancient Jewish synagogue homily, S. K. Stowers on the diatribe, J. L. White on ancient Greek letters, Aune on Greco-Roman biography, and R. F. Hock on the Greek novel. Aune has supplied a two-page introduction.

D. BANON, *La lecture infinie. Les voies de l'interprétation midrachique* (Paris: Seuil, 1987, paper 110 F) 281 pp. Bibliography. Indexed. ISBN: 2-02-009769-9.

Based on a doctoral dissertation directed by G. Steiner and R. Martin-Achard and accepted in 1986 by the University of Geneva, this investigation of the nature of midrash and its methods appears under the five headings: reading and tradition, or the "second revelation"; midrash, or the search for meaning; Hebrew, the interstitial language; hermeneutics and ethics; and hermeneutics and transcendance. A three-page glossary of Hebrew terms is included. E. Levinas has provided a five-page preface.

T. S. BEALL, *Josephus' Description of the Essenes Illustrated by the Dead Sea Scrolls,* Society for New Testament Studies, Monograph Series 58 (Cambridge—New York: Cambridge University Press, 1988, $37.50) vii and 200 pp. Bibliography. Indexed. LCN: 87-23828. ISBN: 0-521-34524-3.

The revision of a doctoral dissertation directed by J. A. Fitzmyer and accepted by Catholic

University of America, this volume provides fresh translations of Josephus' descriptions of the Essenes with a commentary in which the relevant passages from the Dead Sea scrolls are brought to bear. After an eleven-page introduction, the book presents on facing pages the Greek texts and English translations of Josephus' three major Essene passages (*Life* 1:10-12; *War* 2:119-161; *Ant.* 18:11, 18-22) and his ten minor passages. Then it offers an 89-page commentary on the three major passages, a summary of parallels and discrepancies between Josephus and Qumran, and a two-page appendix on other passages that mention the Essenes. Beall concludes that none of the apparent discrepancies puts into question the identification of the Qumran community with Josephus' Essenes.

G. A. BISBEE, *Pre-Decian Acts of Martyrs and Commentarii,* Harvard Dissertations in Religion 22 (Philadelphia: Fortress, 1988, paper $14.95) xv and 187 pp. LCN: 88-3713. ISBN: 0-8006-7074-4.

This examination of the Acts of Martyrs whose dramatic date occurs during the 1st and 2nd centuries A.D. is limited to the genre of *commentarius,* i.e. the record of a trial taken down by an official scribe. After an introduction to *commentarii* and the Acts of Martyrs and a survey of scholarship on Christian Acts, the volume considers judicial procedure, scribes and archives, and focuses on the form of the *commentarius.* Then it studies *commentarii* and the Acts of pagan martyrs, *commentarii* and the Acts of Christian martyrs, *Acts of Justin Martyr, Martyrdom of Polycarp,* and *Acts of Ignatius.* A sample of representative texts and three appendixes are included. Bisbee, president of Chiron, Inc., in Cambridge, MA, seeks to establish criteria for distinguishing historical from fictional elements and to shed light on the development of Christian theologies of martyrdom and Christianity's confrontation with the Roman empire.

G. BLAIL, *Die Apokryphen. Die Schriften zwischen Altem und Neuem Testament. Eine Einführung und Orientierung* (Stuttgart: Quell, 1988, paper DM 9.80) 93 pp. ISBN: 3-7918-1900-3.

After a general introduction to the OT Apocrypha, this volume discusses the following books: Judith, Wisdom, Tobit, Sirach, Baruch, 1 Maccabees, 2 Maccabees, additions to Esther, additions to Daniel, and Prayer of Manasseh. A chronological chart, a table linking specific texts and days in the church year, and a glossary of technical terms are included.

H. N. BREAM, *The Apocryphon of John and Other Coptic Translations* (Baltimore, MD: Halgo, 1987, paper $18) viii and 250 pp. LCN: 87-12104. ISBN: 0-9613805-3-5.

In his introduction to *Apocryphon of John* the late Professor Bream (1917-85) described the apocryphon's purpose as "to reveal the true situation of man's condition to man himself and to urge him to waken out of spiritual sleep." This volume features Bream's translation of *Apocryphon of John* according to MS Berol. 8502 with variants from the three Nag Hammadi manuscripts of the work. It also contains a section-by-section exposition of the text, with special attention to the religious message of the work. Brief introductions and translations for *Apocalypse of Paul, Apocalypse of Adam, First Apocalypse of James, Authentic Teaching,* and *Sophia of Jesus Christ* are included. H. Goedicke has supplied a two-page preface.

D. D. BUCHHOLZ, *Your Eyes Will Be Opened. A Study of the Greek (Ethiopic) Apocalypse of Peter,* SBL Dissertation Series 97 (Atlanta: Scholars Press, 1988, $29.95) ix and 482 pp., 2 tables. Bibliography. LCN: 86-27900. ISBN: 1-55540-024-8 (cloth), -025-6 (paper).

Prepared as a doctoral dissertation under the direction of W. H. Brownlee and J. M. Robinson and accepted in 1984 by the Claremont Graduate School in California, this volume first distinguishes the *Apocalypse of Peter* studied here from the gnostic document found at Nag Hammadi and the Arabic *Book of Rolls,* considers ancient witnesses to it, and provides a history of research. Then after surveying the manuscript evidence and patristic quotations, it presents on facing pages the Ethiopic text (with a critical apparatus below) and two translations (one literal, the other free), an index of Ethiopic words, a 110-page commentary, and a discussion of the reliability of the Ethiopic text. Three appendixes are included. Buchholz concludes that *Apocalypse of Peter* came from a 2nd-century A.D. (during the Bar Kokhba revolt) group that opposed the high Christology developing in the Johannine community and relied on a future-oriented, physical eschatology against the Johannine realized, spiritual eschatology.

F. C. CONYBEARE, *Philo of Alexandria. About the Contemplative Life, or the Fourth Book of the Treatise Concerning Virtues. Critically Edited with a Defense of its Genuineness,* Greek & Roman Philosophy 27 (New York—London: Garland, 1987, $67) xvi and 403 pp., plate. Bibliography. Indexed. LCN: 86-29576. ISBN: 0-8240-6926-9.

The reprint of a book published in 1895, this volume begins with a 24-page introduction to the sources for Philo's *De vita contemplativa.* Then it provides the Greek text with critical apparatus and detailed notes below, the Latin and Armenian versions, the Eusebian excerpts, a 66-page commentary, a 101-page excursus on the Philonic authorship, an index of Greek words, and a glossary of the Old Latin version. Conybeare argued against the hypothesis that the treatise was composed by Christian monks ca. A.D. 300 and not by Philo.

A.-M. DENIS, *Concordance grecque des pseudépigraphes d'Ancien Testament. Concordance, corpus des textes, indices* (Louvain: Université Catholique de Louvain, 1987, 7,500 BFr) xxi and 925 pp., 9 microfiche. ISSN: 0076-1265.

The Greek OT Pseudepigrapha treated in this concordance include fourteen complete works (*Life of Adam and Eve, 2 Enoch, Testament of Abraham, Testaments of the Twelve Patriarchs, Joseph and Aseneth, Psalms of Solomon, Paraleipomena Jeremiae, 3 Baruch,* etc.) and eighteen fragmentary or limited works. This volume provides a general list of Greek words with indications of their frequency in each work, a complete concordance of Greek words with each entry in about fifteen words of context, and the Greek texts of the OT Pseudepigrapha. The nine microfiche inserted in the back of the book present (1) an alphabetical list of all the forms presented in the texts, (2) an inverse index of lemmata, (3) a list of decreasing frequencies in the corpus and in each work, and (4) a complete concordance of "helping words" used more than twenty times in the corpus. Denis carried out the project in collaboration with Y. Janssens. The volume is distributed inside Belgium by Peeters of Louvain and outside Belgium by Brill of Leiden.

J. DORESSE, *L'Évangile selon Thomas. "Les Paroles Secrètes de Jésus"* (2nd ed.; Monaco: Le Rocher, 1988, paper 125 F) xxix and 221 pp. Bibliography. ISBN: 2-268-00622-0.

This revised and expanded version of a work first published in 1957 features a new 29-page introduction in which Doresse reflects on developments pertaining to *Gospel of Thomas* over the past thirty years. The main text consists of an 80-page introduction to the Nag Hammadi discoveries and *Gospel of Thomas,* a literal French translation of the text, an 83-page commentary on the individual sayings, an appendix on the Savior's coming into the world and the overthrow of the cosmic order, a table of parallels between *Gospel of Thomas* and the canonical Gospels, and an updated bibliography.

G. DORIVAL, M. HARL, AND O. MUNNICH, *La Bible grecque des Septante. Du judaïsme hellénistique au christianisme ancien,* "Initiations au christianisme ancien" (Paris: Cerf, 1988, 194 F; Éditions du C.N.R.S.) 368 pp. Bibliographies. Indexed. ISBN: 2-204-02821-5 (Cerf), 2-222-04155-4 (CNRS).

This handbook for Septuagint study begins with three chapters by Dorival on the Jews in Egypt under the Ptolemies, the origins of the Septuagint—the Greek translation of the Pentateuch, and the completion of the Septuagint—from favor to rejection. Next there are three chapters by Munnich on the text of the Septuagint, Harl on the differences between the Septuagint and the Masoretic text, and Harl on the language of the Septuagint. The third part contains essays by Harl on the Septuagint at the outset of the Christian era and its place in the NT, Harl on the Septuagint in the Greek Fathers and in Christian life, and Dorival on the Septuagint in the Christian world—canon and versions. Harl is director of the annotated French translation of the Septuagint, “La Bible d’Alexandrie”; she is assisted by Dorival and Munnich.

E. FERGUSON, *Early Christians Speak. Faith and Life in the First Three Centuries* (rev. ed.; Abilene, TX: Abilene Christian University Press, 1987, paper) 258 pp., 8 plates. Bibliographies. Indexed. LCN: 81-68871. ISBN: 0-89112-044-0.

Focusing on the 2nd century A.D., the nineteen chapters in this volume fall into the following groups: the Christian proclamation and baptism, the community at worship, the organization and discipline of the church, and Christian life-style. The individual chapters begin with Ferguson’s translations of selections from various writings of the early centuries of the Christian era. These texts then serve as the basis of his discussions of such topics as faith, baptism, substitutes for immersion, infant baptism, etc. The first edition of the work appeared in 1981.

A.-J. FESTUGIÈRE, *Freedom and Civilization Among the Greeks,* trans. P. T. Brannan, Princeton Theological Monograph Series 11 (Allison Park, PA: Pickwick Publications, 1987, paper $15) xvi and 76 pp. LCN: 87-7809. ISBN: 0-915138-98-0.

The English version of *Liberté et civilisation chez les Grecs* (1947), this volume consists of four studies on freedom among the Greeks, community and the Greek city, community and *Romanitas,* and autarky and community in ancient Greece. The translator has provided a ten-page introduction.

G. FILORAMO, *L’attesa della fine. Storia della gnosi,* Biblioteca Universale Laterza 189 (Bari: Laterza, 1987, paper 25,000 L) xxiii and 322 pp. Bibliography. Indexed. ISBN: 88-420-2823-1.

The new edition of an introduction to gnosticism that was described in *NTA* 28, p. 329.

P. GARNSEY, *Famine and Food Supply in the Graeco-Roman World. Responses to Risk and Crisis* (Cambridge, UK—New York: Cambridge University Press, 1988) xix and 303 pp., 2 figs., 2 maps, 8 tables. Bibliography. Indexed. LCN: 87-16737. ISBN: 0-521-35198-7.

This investigation of food supply and food crisis in classical antiquity first considers the incidence and severity of food crisis along with survival strategy. Next it deals with food supply and food crisis in ancient Athens from ca. 600 to 322 B.C.: the resources of Attica, the beginnings of dependence, rulers of the sea, vulnerability and vigilance, and the transition from uncertainty to crisis. Then it treats food supply and food crisis in Rome ca. 509 B.C. to A.D. 250: the beginnings of empire, rulers of the Mediterranean, food and politics, rulers of the world, and the subjects of Rome. Garnsey co-edited *Trade in the Ancient Economy* (1983) and *Trade and Famine in Classical Antiquity* (1983).

L. L. GRABBE, *Etymology in Early Jewish Interpretation. The Hebrew Names in Philo,* Brown Judaic Studies 115 (Atlanta: Scholars Press, 1988, $49.95) xvi and 268 pp. Bibliography. Indexed. LCN: 86-24788. ISBN: 1-55540-080-9.

After an introduction to research on Philo’s etymologizing of Hebrew names, this volume first discusses Philo’s procedures in dealing with names and etymologies, traditions influential on Philo, and the source of the Hebrew etymologies. The second part of the book considers in alphabetical order 166 biblical names from Ἀαρών to Ὡσηέ and explains how they are treated in various Philonic texts. Grabbe concludes that Philo used an onomastical list of Hebrew etymologies that he consulted as he had need.

R. M. GRANT, *Greek Apologists of the Second Century* (Philadelphia: Westminster, 1988, $19.95) 254 pp. Illustrated. Bibliography. Indexed. LCN: 88-822. ISBN: 0-664-21915-2.

After discussing the background and beginnings of Christian apologetic, the volume considers the reign of Trajan, the reign of Hadrian, and Antoninus Pius and the Christians.

Then it treats Justin (conversion and works; church, Bible, and theology; moral questions), Marcus Aurelius and the Christians, Apollinaris of Hierapolis, Melito of Sardis, Athenagoras of Athens, the Gallican martyrs and Tatian, Tatian on the Bible and theology, Celsus against the Christians, and Theophilus of Antioch (literature, the Bible, theology). It concludes with chapters on early Alexandrian Christianity, early use of the Apologists, and the Apologists in the 3rd century and after and in the Middle Ages and later. Grant, professor emeritus of NT and early Christianity at the University of Chicago, is the author of *Gods and the One God* (1986).

B. GROSSFELD, *The Targum Onqelos to Exodus; Leviticus and Numbers; Deuteronomy,* The Aramaic Bible 7-9 (Wilmington, DE: Glazier, 1988, $45.95, $47.95, $45.95) xiv and 120 pp., xiv and 171 pp., 126 pp. Bibliographies. Indexed. ISBN: 0-89453-486-6 (vol. 7), -487-4 (vol. 8), -488-2 (vol. 9).

The first volume in this four-volume annotated translation of *Targum Onqelos* contained a forty-page general introduction as well as the translation, apparatus, and notes for Genesis [*NTA* 32, p. 391]. These volumes complete the project by providing English translations of *Targum Onqelos* according to MS Vatican Eb. 448 along with an apparatus and more extensive notes for (7) Exodus, (8) Leviticus and Numbers, and (9) Deuteronomy. Grossfeld is professor of Hebrew and Aramaic at the University of Wisconsin-Milwaukee and author of *A Bibliography of Targum Literature* (1972, 1977).

V. GROSSI (ED.), *Cristianesimo e Guidaismo: Eredità e Confronti. XVI Incontro di Studiosi dell'antichità cristiana,* Augustinianum, vol. 28, nos. 1-2 (Rome: Institutum Patristicum "Augustinianum," 1988, paper) 460 pp., 6 plates. Bibliographies.

The twenty-six articles in this volume are by M. Pesce on themes, problems, and limits regarding the Jewish heritage of Christianity; P. Sacchi on the Jewish heritage in Christianity; M. Simonetti on the character and limits of Jewish-Christian Christology; W. Horbury on messianism among Jews and Christians in the 2nd century; R. Petraglio on Christian interpolations in the Greek Psalter; E. dal Covolo on the "kingdom of God" in Justin's *Dialogue with Trypho;* C. P. Bammel on Origen's *Hexapla* and *hebraica veritas* in the conflict of opinions; F. Trisoglio on the development from the Hebrew Passover to the Christian one in Melito of Sardis; A. M. Mazzanti on anthropology and the roots of evil in Philo of Alexandria; M. V. Cerutti on the anthropological roots of evil in late Jewish texts; A. Michel on Judaism and the Academy as represented by Philo and Cicero; Z. Malachi on mutual influences on Christian and Jewish liturgical poetry in the first four centuries; A. Somekh on messianic apology in *Targum Onqelos* of Genesis 49; M. Mees on the sacrifice of Isaac in Christian perspective from Clement of Rome to Clement of Alexandria; J. Magne on the "judaization" process as seen in various re-readings of the account of the multiplication of the loaves; J. Maier on Ps 24:1—rabbinic interpretation, Jewish *bĕrākâ,* and Christian benediction; L. Cracco Ruggini on the letter of Anna to Seneca in pagan and Christian Rome of the 4th century; I. Opelt on Jerome and his Jewish teachers; J. Gaudemet on the juridical condition of Jews in the first three centuries of the Roman empire; J. Irmscher on Justinian's legislation regarding Jews; E. Bammel on the beginnings of church history in the light of Jewish sources; B. L. Zekiyan on Hellenism, Hebraism, and Christianity in Moses Xorenac'i; O. Pasquato on the Jewish heritage according to John Chrysostom; L. Leloir on the Desert Fathers at the school of their Jewish ancestors; F. Bisconti on the phenomenon of iconographic continuity; and L. Dequeker on the iconography of the ark of the Torah in the Jewish catacombs of Rome.

D. J. HALPERIN, *The Faces of the Chariot. Early Jewish Responses to Ezekiel's Vision,* Texte und Studien zum Antiken Judentum 16 (Tübingen: Mohr-Siebeck, 1988, DM 178) xxi and 610 pp. Bibliography. Indexed. ISBN: 3-16-145115-5.

This volume explores the ways in which Jews in antiquity interpreted the "chariot" vision in Ezekiel 1. Its nine chapters concern shadows of the Merkabah, the beginnings of Merkabah interpretation, the Merkabah and the apocalypses, the synagogue tradition, the Merkabah and the calf, the Merkabah and the waters, the Merkabah and the rainbow, the Shabu'ot cycle, and the Merkabah and the Hekhalot. Seven appendixes are included. Halperin, associate professor of religious studies at the University of North Carolina in Chapel Hill, is the author of *The Merkabah in Rabbinic Literature* (1980).

D. J. HARRINGTON, *The Maccabean Revolt. Anatomy of a Biblical Revolution,* Old Testament Studies 1 (Wilmington, DE: Glazier, 1988, paper $9.95) 143 pp. Bibliography. LCN: 88-81307. ISBN: 0-89453-655-9.

Harrington, professor of NT at Weston School of Theology in Cambridge, MA, and general editor of *NTA,* observes that the Maccabean revolt of the 2nd century B.C. was a biblical revolution in its goal of restoring biblical religion and its appeal to biblical models of action. Intended as an introduction to the story of the Maccabean revolt, the book first leads the reader through the primary sources with particular attention to their distinctive theological perspectives: Daniel (God's kingdom), 2 Maccabees (God's Temple), and 1 Maccabees (God's dynasty). Then it lays bare the "anatomy" of the Maccabean revolt, shows how other Jewish sources viewed these events, and reflects on the significance (literary, historical, theological) of the Maccabean revolt. An annotated bibliography provides a roadmap for further study.

P. HÖFFKEN, *Elemente kommunikativer Didaktik in frühjüdischer und rabbinischer Literatur,* Religionspädagogik in der Blauen Eule 1 (Essen: Die Blaue Eule, 1986, paper DM 56) 536 pp. Bibliography. ISBN: 3-89206-113-0.

Accepted as a *Habilitationsschrift* in 1984 by the educational faculty at the University of Bonn, this volume describes and analyzes learning processes in Judaism in NT times against the background of a communications-theoretical approach to education. After situating the present study in the context of past research on Jewish education in antiquity, it considers various processes of thought and expression: antitheses, discriminations, foundations, and relationships. Next it discusses the use of heroes and anti-heroes, with particular attention to literary models in early Jewish and rabbinic literature and to teachers and fathers as models. Then it examines the phenomenon of retelling biblical stories in early Jewish and rabbinic literature.

E. KLEIN, *A Comprehensive Etymological Dictionary of the Hebrew Language for Readers of English* (New York: Macmillan, 1987, $90; London: Collier Macmillan) xix and 721 pp. LCN: 87-14042. ISBN: 0-02-917431-7.

Klein (1899-1983), author of *A Comprehensive Etymological Dictionary of the English Language* (1966), provides etymologies for some 30,000 Hebrew words used in the biblical, rabbinic, medieval, and modern phases of the language's history. Each entry contains the term (e.g. *'abbā'*), a grammatical classification (masculine noun), the linguistic strata in which it occurs (postbiblical and new), the meanings (father, daddy; "Abba"—title of ancient rabbis; reverend [father]), and etymological information (Aramaic, properly "the father" [*hā'āb* in Hebrew]). H. Rabin has contributed a two-page introduction.

B. LAYTON, *Catalogue of Coptic Literary Manuscripts in the British Library Acquired Since the Year 1906* (London: British Library, 1987, £115) lxvii and 444 pp. and 32 plates, 2 figs., 4 tables. Indexed. ISBN: 0-7123-0003-1.

Since the publication of W. E. Crum's *Catalogue of the Coptic MSS in the British Museum* (1905) the Coptic collection (now part of the British Library collections) has been considerably augmented by gifts, bequests, and purchases. This new catalogue contains descriptions of an additional 297 Coptic manuscripts and fragments added to the collection between 1906 and 1982, all of literary character, and comprising biblical, liturgical, patristic, and philological works as well as 19th-century transcripts of ancient manuscripts. Each catalogue entry contains thirteen parts: short title entry; physical description of the manuscript; related fragments; analysis of contents; colophons; corrections, marginal apparatus, ancient annotations; etc. Sixteen indexes and photographs of manuscripts are included. Layton is the author of *The Gnostic Scriptures* (1987).

J. N. LIGHTSTONE, *Society, the Sacred, and Scripture in Ancient Judaism. A Sociology of Knowledge,* Studies in Christianity and Judaism 3 (Waterloo, Ont.: Wilfrid Laurier University Press, 1988, paper $14.95 Can.) xiii and 126 pp. Bibliography. Indexed. ISBN: 0-88920-975-8.

Lightstone, professor of religion at Concordia University in Montreal and author of *Commerce of the Sacred* (1984), explores the relation of religion, social patterns, and the perception of the character of Scripture in four distinct modes of ancient Judaism: the "restoration" community of the 5th to 4th centuries B.C., the Judaism of the Greco-Roman Diaspora down to the end of the 4th century A.D., earliest rabbinic Judaism of the 2nd century A.D. in the land of Israel, and late antique talmudic rabbinism (primarily in Babylonia) down through the 6th century A.D. He attempts (1) to describe for each of the settings how Scripture is perceived, and (2) to broach the issue of explanation and of theory with reference to the sociology of knowledge.

C. R. LONG, *The Twelve Gods of Greece and Rome,* Études préliminaires aux religions orientales dans l'Empire romain 107 (Leiden—New York: Brill, 1987, 148 gld. or $74) xxii and 372 pp. and 101 plates, frontispiece, 2 maps. Bibliography. Indexed. LCN: 87-5108. ISBN: 90-04-07716-2.

The expansion of a doctoral dissertation directed by I. Levin and accepted in 1980 by Case Western Reserve University in Cleveland, OH, this volume first assembles the ancient evidence pertaining to the cult of the Twelve Gods of Greece and Rome by providing a catalogue of representations and a dossier of Greek and Latin texts (with translations). Then it considers the origins and end of this cult, its spread in the 4th century B.C., the political and philosophical concepts of the Twelve Gods, their relationship to the ruler and to other gods (especially the Meter Theon or Cybele), and the varying roster of the Twelve. The three appendixes concern the Egyptian month gods (a catalogue of representations), groups of gods other than the Twelve, and the Alexander and Darius vases. Long concludes that there was no single prototype from which all or even a majority of the representations of the Twelve Gods derived.

H. MACCOBY, *Early Rabbinic Writings,* Cambridge Commentaries on Writings of the Jewish and Christian World 200 BC to AD 200 (Cambridge, UK—New York: Cambridge University Press, 1988, cloth $59.50, paper $19.95) xxiv and 245 pp. Bibliography. Indexed. LCN: 87-26793. ISBN: 0-521-24248-7 (cloth), -28553-4 (paper).

Maccoby, fellow of Leo Baeck College in London, first presents a 48-page introduction to rabbinic literature in which he treats the oral Torah, canonicity, style, Pharisees and Sadducees, etc. Then he provides new English translations and commentaries for selected passages in various rabbinic works: Mishnah, Tosefta, tannaitic midrashim (*Mekilta, Sifra, Sifre*), tannaitic passages in the Talmud (baraitas), Targums, liturgy, history (*Megillat Ta'anit, Seder 'Olam Rabbah*), haggadic midrashim, and mystical literature. Other volumes in the series were described in *NTA* 29, pp. 347-348; 30, pp. 127, 371; 31, pp. 118-119; 32, p. 266.

G. H. MACURDY, *Hellenistic Queens. A Study of Woman-Power in Macedonia, Seleucid Syria, and Ptolemaic Egypt* (Chicago: Ares Publishers, 1985, paper $20) xv and 261 pp. Illustrated. Bibiography. Indexed. ISBN: 0-89005-542-4.

The reprint of a book published in 1932, this volume considers the question of "woman-power" from the time of the early royal women in Macedonia down to the last queen of Macedonia, Laodice wife of Perseus. Then it discusses the position of the queens of Seleucid Syria and of Ptolemaic Egypt from the founding of the dynasties to the last Seleucid and Ptolemaic queens whose position and power were reflected in the vassal queens of Pontus and Mauretania under the Roman empire. Macurdy, who was professor of Greek at Vassar College in Poughkeepsie, NY, argues that very few of the queens in Macedonia and Seleucid Syria possessed any political power and that only gradually in Egypt did a woman become the equal of a man as ruler.

A. J. Malherbe, *Ancient Epistolary Theorists*, SBL Sources for Biblical Study 19 (Atlanta: Scholars Press, 1988, cloth $24.95, paper $17.95) vii and 88 pp. Indexed. LCN: 87-9565. ISBN: 1-55540-136-8 (cloth), -244-5 (paper).

First published as an article in *Ohio Journal of Religious Studies* [see § 22-645], this volume first provides an introduction to and summary of ancient epistolary theory. Then it presents on facing pages texts and translations of statements about epistolary theory by Demetrius, Cicero, Seneca, ps.-Demetrius, Philostratus of Lemnos, Bologna Papyrus 5, Gregory of Nazianzus, Julius Victor, and ps.-Libanius.

L. Moraldi, *Le Apocalissi Gnostiche. Apocalissi di Adamo, Pietro, Giacomo, Paolo,* Biblioteca Adelphi 181 (Milan: Adelphi, 1987, paper 22,000 L) xviii and 253 pp. Bibliography.

After a ten-page introduction, this volume presents Italian translations of five gnostic apocalypses: *Apocalypse of Adam, Apocalypse of Peter, First Apocalypse of James, Second Apocalypse of James,* and *Apocalypse of Paul.* Then it provides for each work an introduction and notes on the text. A list of Nag Hammadi codices and a general bibliography are included.

J. Moreno G. et al., *El Judaismo Alejandrino,* Cuaderno Judaico 13 (Santiago: Universidad de Chile, Facultad de Filosofía Humanidades y Educación, Centro de Estudios de Cultura Judaica, 1984, paper $4) iv and 72 pp. Bibliographies. LCN: 86-106421.

The four papers in this volume on Alexandrian Judaism are by Moreno on the Hellenistic-Jewish Diaspora, R. Senociaín on "the end" according to the sage of the book of Proverbs, L. Drinberg Woscoboinik on the book of Wisdom, and R. Tapia Adler on the wisdom of Ben Sira.

J. Neusner, *Mekhilta According to Rabbi Ishmael. An Analytical Translation.* Vol. 1, *Pisha, Beshallah, Shirata, and Vayassa,* Brown Judaic Studies 148 (Atlanta: Scholars Press, 1988, $44.95) xiv and 268 pp. Indexed. LCN: 88-11442. ISBN: 1-55540-237-2.

This first "analytical translation" of *Mekilta de Rabbi Ishmael* makes visible the principal and indicative literary traits of the Hebrew text, highlighting the distinctive character of the rhetoric and logic of the original. After a six-page preface, the volume presents English versions of the following sections of *Mekilta:* Pisha (on Exod 12:1–13:16), Beshallah (on Exod 13:17–14:31), Shirata (on Exod 15:1-21), and Vayassa (on Exod 15:22–17:7), along with brief literary analyses interspersed throughout.

J. Neusner, *Paradigms in Passage. Patterns of Change in the Contemporary Study of Judaism,* Studies in Judaism (Lanham, MD—New York—London: University Press of America, 1988, $18.95) xvii and 200 pp. ISBN: 0-8191-6899-8.

The thirteen essays in this volume concern the paradigm shift in Judaic studies, what happens to scholarship when paradigms shift, one new paradigm of learning, the coming crisis in ethnic studies, book reviewing as a "blood sport," what is at stake in the passing of a paradigm, the debate with E. Schweid about Neusner's *Judaism,* when scholarship becomes obsolete, the end of Jewish history, what is at stake in the paradigm shift (the case of *Sifra*), the passing of the Judeo-Christian tradition, hermeneutics and "the Judaism beyond the texts," and the academy as a place of learning.

J. Neusner, *Scriptures of the Oral Torah. Sanctification and Salvation in the Sacred Books of Judaism* (San Francisco: Harper & Row, 1987, $24.95) iv and 396 pp. Bibliography. Indexed. LCN: 87-45192. ISBN: 0-06-066106-2.

Through selections from the seven most important documents of the oral Torah brought to closure in late antiquity, this anthology explores how the framers of the oral Torah related to the written Torah (Scripture) their principal proposition concerning salvation and eternal life. After a 42-page introduction, the volume exemplifies the approaches to salvation and sanctification in the Mishnah, the Tosefta, *m. ʾAbot,* the Jerusalem Talmud, *Genesis Rabbah, Leviticus Rabbah,* and the Babylonian Talmud, respectively.

J. Neusner, *Sifra. An Analytical Translation.* Vol. 1, *Introduction. Vayyiqra Dibura Denedabah and Vayyiqra Dibura Dehobah;* vol. 2, *Sav, Shemini, Tazria, Negaim, Mesora, and Zabim;* vol. 3, *Aharé Mot, Qedoshim, Emor, Behar, and Behuqotai,* Brown Judaic Studies 138-140 (Atlanta: Scholars Press, 1988, $37.95, $41.95, $49.95) xvii and 351 pp., xvii and 434 pp., xvi and 415 pp. Indexed. LCN: 87-32375. ISBN: 1-55540-205-4 (vol. 1), -206-2 (vol. 2), -207-0 (vol. 3).

In his 53-page introduction to *Sifra* on Leviticus, Neusner discusses its textual tradition, the problem of authorship, the plan and program of the work, relations to other works, etc. He observes that fundamental to the purpose of *Sifra* was the desire to demonstrate the inadequacy of reason unaided by revelation. After G. G. Porton's translation of the "beraita de Rabbi Ishamel," the first volume presents Neusner's analytical translations with brief comments on logic and rhetorical technique for the first sixty-nine chapters of *Sifra.* The second volume provides translations and comments for 104 more chapters, and the third volume covers the remaining 104 chapters in *Sifra.* The basis of the translation and commentary is the edition prepared by S. Koleditzky (1961). Boldface type signifies material common to *Sifra* and the Mishnah or Tosefta; words in regular type occur only in *Sifra.*

J. Neusner, *Sifra in Perspective. The Documentary Comparison of the Midrashim of Ancient Judaism,* Brown Judaic Studies 146 (Atlanta: Scholars Press, 1988, $39.95) xxi and 249 pp. Indexed. LCN: 88-10073. ISBN: 1-55540-232-1.

The companion volume to Neusner's analytical translation of *Sifra,* this volume first discusses *Sifra* in and out of context, compares the rhetoric and logic with those of other halakic midrashim, examines its topics and propositions with reference to the book of Leviticus, and explains why *Sifra,* while singular, is not unique. The two appendixes deal with (1) the problem of "the Judaism beyond the texts" and (2) the correct context of a text (the debate with E. Schweid).

J. Neusner, *The Wonder-Working Lawyers of Talmudic Babylonia. The Theory and Practice of Judaism in its Formative Age,* Studies in Judaism (Lanham, MD—New York—London: University Press of America, 1987, cloth $28.50, paper $16.75) x and 361 pp., 2 maps. LCN: 87-6161. ISBN: 0-8191-6287-6 (cloth), -6288-4 (paper).

The four essays in this volume, which have been reprinted from Neusner's *History of the Jews in Babylonia* (1965-70), investigate the relation between the beliefs of the Judaic system and the everyday life of the Jews subjected to the governance of the rabbis who shaped and executed those beliefs in everyday life. The chapters concern (1) the relation between the people and the Torah as sages taught and applied it, (2) the definition of the rabbi as a holy man with special attention to the interplay between Torah-study and wonder-working or magic, (3) the life of the schools, and (4) the rabbis as political figures in the courts.

J. Neusner, *Wrong Ways and Right Ways in the Study of Formative Judaism. Critical Method and Literature, History, and the History of Religion,* Brown Judaic Studies 145 (Atlanta: Scholars Press, 1988, $37.95) xx and 253 pp. Indexed. LCN: 88-4546. ISBN: 1-55540-228-3.

The twelve essays in this examination of right and wrong ways of studying formative

Judaism concern the odd cases of S. Lieberman and S. W. Baron; intertextuality and the literature of Judaism; the case of J. Kugel's joking rabbis and other serious issues; the case of the critique of mishnaic logic in *Sifra;* positivism, gullibility, and the history of formative Judaism; the conception of the "original tradition," dating stories through their contents, and making up traditions-history; confusing the history of Judaism with the history of the Jews (the case of S. J. D. Cohen); system or tradition in formative Judaism; seeing religions as social systems; Judaism in the 1st century; the mishnaic stage in the formation of Judaism; and the talmudic stage in the formation of Judaism.

W. E. RAST WITH M. ZEIGER (EDS.), *Preliminary Reports of ASOR-Sponsored Excavations 1982–85,* BASOR Supplement 25 (Baltimore, MD: Johns Hopkins University Press, 1988, paper) iii and 222 pp. Illustrated. Bibliographies. LCN: 87-35829. ISBN: 0-8018-3697-2.

Of the seven reports in this volume, those most pertinent to the NT world concern the 1984 explorations of the ancient harbors of Caesarea Maritima (by R. L. Hohlfelder), the 1984 and 1985 Sardis campaigns (C. H. Greenewalt, N. D. Cahill, and M. L. Rautman), the 1985 *Limes Arabicus* project (S. T. Parker), and glass from the North Theater Byzantine Church and the soundings at Jerash in 1982-83 (C. Meyer).

J. ROTH, *The Halakhic Process: A Systemic Analysis,* Moreshet 13 (New York: Jewish Theological Seminary of America, 1986, $29.50) vii and 398 pp. Indexed. LCN: 86-7460. ISBN: 0-87334-035-3.

This examination of the process of halakic decision-making contains chapters on the sources of the legal system, the concepts of *dĕ-ʾôrāitâ* and *dĕ-rabbanan* (meanings and implications), aspects of decision-making, judicial discretion and precedent, the source and scope of rabbinic authority, the qualifications of authorities, rabbinic authority vis-à-vis matters *dĕ-ʾôrāitâ,* custom in the halakic system, extralegal sources within halakah, the language of *pĕsaq,* and new legal sources within halakah. Roth is associate professor of Talmud at Jewish Theological Seminary of America. The book is distributed by Ktav of Hoboken, NJ.

A. ROUSSELLE, *Porneia. On Desire and the Body in Antiquity,* trans. F. Pheasant, Family, Sexuality and Social Relations in Past Times (Oxford—New York: Blackwell, 1988, $24.95) x and 213 pp. Bibliography. Indexed. LCN: 87-31934. ISBN: 0-631-13837-4.

Rousselle, assistant professor of history at the University of Perpignan, studies the social background to emotional and sexual relations in the last years of antiquity according to the following outline: the bodies of men; the bodies of women; the bodies of children; virginity and hysteria; adultery and illicit love; separation, divorce, and prostitution; salvation by child sacrifice and castration; female virginity and male continence; the strength of desire; from abstinence to impotence; and from virginity to frigidity. The French original was entitled *Porneia* (1983).

P. SCHÄFER (ED.), *Konkordanz zur Hekhalot-Literatur.* Vol. 2, *l—t,* Texte und Studien zum Antiken Judentum 13 (Tübingen: Mohr-Siebeck, 1988, DM 225) vi and 366 pp. ISBN: 3-16-145179-1.

The first volume in this concordance to the Hekhalot literature was described in *NTA* 31, p. 259. The concordance is based on the texts contained in *Synopse zur Hekhalot-Literatur* [*NTA* 26, pp. 348-349] and *Geniza-Fragmente zur Hekhalot-Literatur* [*NTA* 29, p. 234]. This volume contains words that begin with the Hebrew letters from lamed to taw. For individual words it gives the root or word, forms of the word, the form in full context, and references to the texts. Also included is an appendix listing (1) the occurrences of very common words (*ʾšr, ʾt,* etc.) and partial words, (2) abbreviations, (3) corrections for the first volume, and (4) corrections for the two volumes of texts. The concordance was prepared in collaboration with G. Reeg, K. Herrmann, C. Rohrbacher-Sticker, G. Weyer, and R. Otterbach.

J. R. Shelton, *As the Romans Did. A Source Book in Roman Social History* (New York–Oxford: Oxford University Press, 1988, cloth $34.95, paper $19.95) xx and 492 pp., 5 figs., 5 maps, 3 charts. Bibliography. Indexed. LCN: 87-1582. ISBN: 0-19-504176-3 (cloth), -504177-1 (paper).

This anthology of 425 translations includes literary sources, personal letters, legal documents, etc., pertaining to ancient Roman civilization. The material appears under fifteen headings: the structure of Roman society, families, marriage, housing and city life, domestic and personal concerns, education, occupations, slaves, freedmen, government and politics, the Roman army, the provinces, women in Roman society, leisure and entertainment, and religion and philosophy. Introductions and brief notes accompany the selections. The three appendixes deal with (1) sources, (2) Roman money, and (3) important dates and events.

F. Siegert, *Philon von Alexandrien. Über die Gottesbezeichnung "wohltätig verzehrendes Feuer"* (De Deo). *Rückübersetzung des Fragments aus dem Armenischen, deutsche Übersetzung und Kommentar,* Wissenschaftliche Untersuchungen zum Neuen Testament 46 (Tübingen: Mohr-Siebeck, 1988, DM 89) viii and 190 pp. Bibliography. Indexed. ISBN: 3-16-145234-8.

Siegert, author of *Argumentation bei Paulus* (1985), seeks to reconstruct and explain the Greek text of the Philonic treatise *De Deo.* After a twelve-page introduction, the volume provides a reproduction of the Armenian version of *De Deo,* offers a retroversion of the text into Greek with brief notes below and a German translation, and presents a 101-page commentary. Siegert observes that the clearest proof of the treatise's Philonic authorship is the ease with which it can be retroverted into Philonic Greek.

O. Skarsaune, *The Proof from Prophecy. A Study in Justin Martyr's Proof-Text Tradition: Text-Type, Provenance, Theological Profile,* Supplements to Novum Testamentum 56 (Leiden: Brill, 1987, 184 gld. or $92) xv and 505 pp., tables. Bibliography. Indexed. ISBN: 90-04-07468-6.

The revision of a doctoral dissertation directed by C. F. Wisløff and accepted by the University of Oslo in 1981, this investigation of the exegetical tradition transmitted to Justin Martyr attempts to define the extent of the traditional material and to grasp its theological provenance. First it establishes that Justin's non-Septuagintal quotations were taken from written Christian sources and that his long Septuagintal quotations were excerpted from biblical manuscripts. Then it tries to group the quotations in connected series of OT testimonies, taking as the starting point *First Apology* 31 ff. and *Dialogue with Trypho* 11-141. Finally it discusses the setting, profile, and provenance of Justin's exegetical material. One appendix deals with Justin's quotation material in Irenaeus and Tertullian, and the other appendix provides analytic tables of Justin's OT quotations. Skarsaune concludes that the situation of missionary competition between Jews and Christians for Gentile God-fearers was the mold in which Justin's two main traditions of OT exegesis were cast.

D. F. Sutton, *Papyrological Studies in Dionysiac Literature.* P. Lit. Lond. 77: *A Postclassical Satyr Play and* P. Ross. Georg. I.11: *A Hymn to Dionysus* (Oak Park, IL: Bolchazy-Carducci Publishers, 1987, cloth $30, paper $15) 106 pp. Indexed. LCN: 87-72088. ISBN: 0-86516-197-6 (cloth), -198-4 (paper).

The two papyri studied in this volume concern the cult and literature associated with Dionysus. For P. Lit. Lond. 77 the volume provides the Greek text and discusses its nature as a postclassical play, its genre, date and authorship, style, and the play of which it was a part (a satyric *Medea* by Theodorides). Then it presents the Greek text of P. Ross. Georg. I.11 (a hymn to Dionysus recounting the god's victory over his enemy Lycurgus), an eighteen-page commentary, and a ten-page discussion. Both studies draw on the *Thesaurus Linguae Graecae* data-bank.

R. van den Broek, T. Baarda, and J. Mansfeld (eds.), *Knowledge of God in the Graeco-Roman World,* Études préliminaires aux religions orientales dans l'Empire romain 112 (Leiden—New York: Brill, 1988, paper 112 gld. or $56) ix and 290 pp. Indexed. LCN: 88-5064. ISBN: 90-04-08688-9.

This volume contains papers prepared for a symposium held at the University of Utrecht in 1986: G. Mussies on identification and self-identification of gods in classical and Hellenistic times, P. W. van der Horst on the unknown god (Acts 17:23), M. Baltes on the theology of Xenocrates, D. T. Runia on naming and knowing with particular attention to Philo's *De mutatione nominum,* Mansfeld on Middle Platonic theology and the Xenophanes reception, P. L. Donini on the knowledge of God and divine hierarchy according to Albinus, M. E. Stone on the way of the Most High and the injustice of God in *4 Ezra,* P. W. van Boxel on human behavior and God's justice in early Jewish tradition, J.-P. Mahé on the antediluvian generations and the fall of the aeons in Hermetism and gnosticism, Baarda on the Sabbath as god or world in gnostic understanding (*Gospel of Thomas* 27), van den Broek on *Eugnostos* and Aristides on the ineffable god, J. M. Dillon on the knowledge of God in Origen, G. C. Stead on knowledge of God in Eusebius and Athanasius, R. Turcan on the gods and the divine in the mysteries of Mithra, and M. Tardieu on the concept of God in Manichaeism.

A. van den Hoek, *Clement of Alexandria and His Use of Philo in the* Stromateis. *An Early Christian reshaping of a Jewish model,* Supplements to Vigiliae Christianae 3 (Leiden—New York: Brill, 1988, 100 gld. or $50) xii and 261 pp. Bibliography. Indexed. LCN: 90-04-08756-7.

After summarizing previous research on Clement of Alexandria's use of Philo's writings, van den Hoek studies Philo's influence on Clement's *Stromateis* according to the following outline: the Hagar and Sarah motif (*Stromateis* 1.28-32); the story of Moses (1.150-182); the Law and the virtues (2.78-100); the Temple, vestments, and the high priest (5.32-40); the short sequences; and the isolated references. She concludes that the interpretation of Scripture was Clement's most important focus of attention in Philo's writings and that philosophical and theological concepts (especially pertaining to God) were next in importance.

G. Vermes, *The Dead Sea Scrolls in English* (3rd ed.; Sheffield, UK: JSOT Press, 1987, cloth £25 or $42.50) xvi and 320 pp. Bibliography. Indexed. ISBN: 1-85075-151-X.

Compared with the first two editions (1962, 1975), the third edition has been enlarged through the inclusion of *Temple Scroll* and other material published during the last dozen years. In addition the three introductory chapters have been replaced by an abridged version of the corresponding chapters from *The Dead Sea Scrolls: Qumran in Perspective* (1982). They concern the community, the history of the community, and the religious ideas of the community.

S. G. Wald, *The Doctrine of the Divine Name. An Introduction to Classical Kabbalistic Theology,* Brown Judaic Studies 149 (Atlanta: Scholars Press, 1988, $35.95) xi and 187 pp. Indexed. LCN: 88-11520. ISBN: 1-55540-242-9.

This study is built around texts, mostly deriving from the closing decades of the 13th century, the crucial period in which kabbalistic thought first coalesced into a fairly coherent and unified intellectual tradition. The centerpiece of the exposition of kabbalistic thought is a detailed analysis of the doctrine of the divine name as presented in *The Secrets of the Letters of the Divine Name.* After an introduction, the volume provides a systematic presentation of the essential elements of the doctrine of the divine name, an annotated translation of the systematic sections of *The Secrets,* a running commentary and paraphrase of the translation, and a newly edited Aramaic text of *The Secrets* in its entirety.

R. WINTERHALTER, *The Fifth Gospel. A Verse-by-Verse New Age Commentary on the Gospel of Thomas* (San Francisco: Harper & Row, 1988, paper $8.95) 122 pp. Indexed. LCN: 87-45728. ISBN: 0-06-250972-1.

Winterhalter, minister of the First Divine Science Church in Belleville, IL, and author of *The Odes of Solomon: Original Christianity Revealed* (1985), observes that the "new" sayings in *Gospel of Thomas* support the metaphysical view of Jesus' teachings and help us to capture Jesus' new age vision of reality. After a seven-page introduction, he provides for each of the 114 sayings in *Gospel of Thomas* the English text, comments about its relation to the Synoptic tradition and *Odes of Solomon,* and spiritual affirmations.

"Working With No Data." Semitic and Egyptian Studies Presented to Thomas O. Lambdin, ed. D. M. Golomb with S. T. Hollis (Winona Lake, IN: Eisenbrauns, 1987, $28.50) xiv and 264 pp. Illustrated. Bibliographies. LCN: 87-30571. ISBN: 0-931464-35-8.

Of the seventeen articles in this volume honoring Professor Lambdin, those most pertinent to the NT world are by M. Bar-Asher on different traditions of Mishnaic Hebrew, Golomb on the targumic renderings of the Hebrew verb *lĕhištaḥăwôt,* D. J. Harrington on the "apocalypse of Hannah" in *Targum Jonathan* of 1 Sam 2:1-10, E. Isaac on the oldest Ethiopic manuscript (K-9) of *1 Enoch* and recent studies of the Aramaic fragments from Qumran Cave 4, and J. C. VanderKam on the textual base for the Ethiopic translation of *1 Enoch.* Also included are a preface by Golomb, tributes by J. Huehnergard and R. J. Clifford, and a bibliography of Lambdin's publications.

ADDITIONAL BOOKS RECEIVED

T. K. CARROLL AND T. HALTON, *Liturgical Practice in the Fathers,* Message of the Fathers of the Church 21 (Wilmington, DE: Glazier, 1988, cloth $19.95, paper $15.95) 342 pp. Bibliography. Indexed. LCN: 88-81138. ISBN: 0-89453-361-4 (cloth), -324-X (paper).

J. H. FICHTER, *A Sociologist Looks at Religion,* Theology and Life 23 (Wilmington, DE: Glazier, 1988, paper $15.95) 256 pp. Indexed. LCN: 87-82350. ISBN: 0-89453-637-0.

T. KARDONG, *The Benedictines,* Religious Orders 1 (Wilmington, DE: Glazier, 1988, $16.95; Dublin: Dominican Publications) 208 pp., plate. Bibliography. Indexed. LCN: 87-82815. ISBN: 0-89453-647-8 (G), 1-907271-92-8 (D).

M. H. SNYDER, *The Christology of Rosemary Radford Ruether. A Critical Introduction* (Mystic, CT: Twenty-Third Publications, 1988, paper $12.95) xv and 152 pp. Bibliography. Indexed. LCN: 87-51564. ISBN: 0-89622-358-2.

D. WESTLEY, *A Theology of Presence. The Search for Meaning in the American Catholic Experience* (Mystic, CT: Twenty-Third Publications, 1988, paper $7.95) vii and 155 pp. Indexed. LCN: 88-72012. ISBN: 0-89622-373-6.

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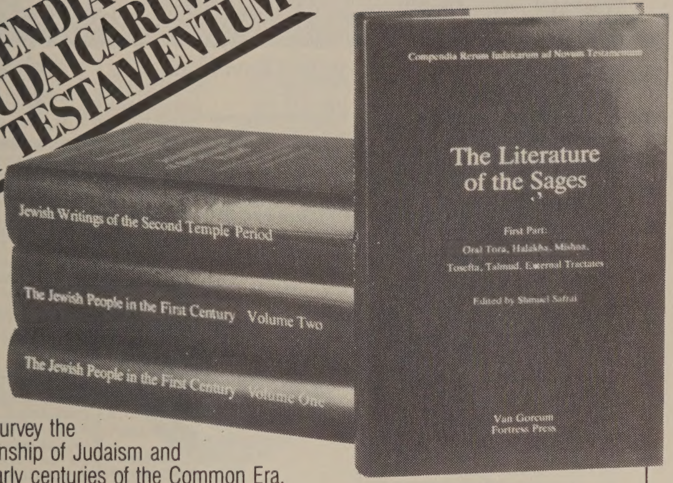
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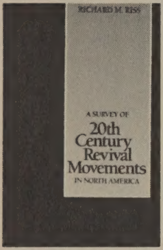
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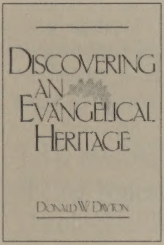
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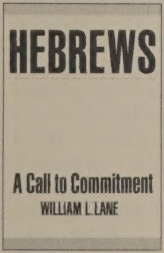
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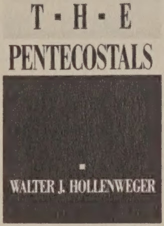
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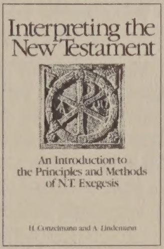
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PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

501. ANON., "Pubblicazioni di P. Silverio Zedda S.I.," *RivistBib* 36 (3, '88) 285-286.

The article lists the major publications of Professor Zedda: eleven books, nine articles on Paul, and five articles on Lk-Acts. [The issue, which is dedicated to Zedda on the occasion of his 75th birthday, also contains a picture of him and a greeting from C. M. Martini.] —D.J.H.

502. E. BEIJER, "Anton Fridrichsen som akademisk lärare till kyrkans tjänst" [Anton Fridrichsen as an Academic Teacher in the Service of the Church], *SvenskExegÅrs* 53 ('88) 88-109.

Fridrichsen came to Uppsala with a solid international training and reputation, and filled a void that had existed in the theological faculty at that time. His program of "realistic interpretation" of the Bible was scientifically demanding but also practical, in terms of the impact that it had on the life of the church. For Fridrichsen, the Bible's unity was established in the self-understanding of Jesus, who fulfills the promises of the OT. The NT grew out of the church, the "messianic community," whose cultic life provided the life-setting for the various NT writings. The Bible is thus both a human word, historically conditioned, and a divine word, "the absolute within the relative." Within the spiritual atmosphere of the church's life one comes most deeply to the meaning of the Bible's message. While Fridrichsen had early on intended to return to his native Norway as a pastor, he found his life in Uppsala sufficiently satisfying that he stayed on; and, as teacher to numerous Swedish clergy, laypeople, and scholars, he served the Swedish church in an outstanding way.—B.A.P.

503. C. BREEN, "A Vocation to Biblical Scholarship: P. M. Benoit, OP, 1906-1987," *Religious Life Review* [Dublin] 28 (135, '89) 4-6.

Acclaimed universally as an exegete, Benoit never forgot his primary identity as a Dominican.—D.J.H.

504. M. CZAJKOWSKI, "Pismo święte a ekumenizm (Die Heilige Schrift und der Ökumenismus)," *StudTheolVars* 26 (1, '88) 164-179.

The Bible is actually beginning to unite the Christians whom it once divided. This is evident in the mutual recognition of its authority, collaboration in biblical scholarship, and common translations. In Poland, collaboration on common translations still lags, yet the biblical apostolate stimulates ecumenical collaboration in many dimensions.—J.P.

505. K. GRAYSTON, "They Set Us in New Paths. III. A Century of New Testament Commentaries," *ExpTimes* 100 (3, '88) 84-87.

Six commentaries published between 1920 and 1979 stand out because they have marked a turning point in the exegesis and interpretation of NT writings: R. Bultmann on John, F. J. Foakes Jackson and K. Lake on Acts, A. Nygren on Romans, H. D. Betz on Galatians, E. Schweizer on Colossians, and J. Moffat on Hebrews.—D.J.H.

506. H. RIESENFELD, "Bo Reicke till minne" [Bo Reicke—in memory], *SvenskExegÅrs* 53 ('88) 85-87.

The article sketches the life, academic career, and major publications of the late Professor Reicke (1914-87).—D.J.H.

507. A. L. RUEFF, "Den Christen jüdische Theologie erklärt," *Reformiertes Forum* [Zurich] 3 (2, '89) 25.

The article provides biographical information about S. Ben Chorin, an assessment of his contributions to NT study (especially his biographies of Jesus, Paul, and Mary) and to Christian-Jewish dialogue, and a list of his books.—D.J.H.

508. H. SCHWEIZER, "Zum Tod von Karl Hermann Schelkle," *TheolQuart* 168 (3, '88) 179-181.

This appreciation of the late Professor Schelkle (1908-88) takes account of his personal characteristics and his scholarly achievements, especially in the area of biblical theology. [The same issue (pp. 234-236) contains H. Feld's bibliography of Schelkle's publications between 1973 and 1988.]—D.J.H.

509. J. SWETNAM, "Catholics and the Bible," *BibToday* 26 (6, '88) 362-365.

This concluding reflection on a series of articles about Catholics and the Bible in various countries gives special attention to the challenges and possibilities facing Catholics in the USA as they seek to integrate the Scriptures more fully into their lives.—D.J.H.

510. R. WILLIAMS, "New Testament Textbooks: A Review Article," *Critical Review of Books in Religion* [Atlanta] 1 ('88) 19-41.

This survey of introductions to the NT (all in English) first considers words and phrases that have developed specialized meanings: introduction, history of religions, literary criticism, and canon. Next it assesses the usefulness of various textbooks as part of a course. Then it focuses on specific features: the organizational structure, the nature and function of summaries, the disappearing Jesus, style, and the scholarly apparatus. Finally it ranks five recent introductions to the NT in the following order: J. L. Price, L. T. Johnson, D. L. Barr, H. C. Kee, and E. D. Freed.—D.J.H.

Canon

511. S. M. OGDEN, "The Problem of Normative Witness: A Response," *PerkJourn* 41 (3, '88) 22-26.

The Jesus-kerygma of the earliest church is the proper norm for testing the NT writings and all other Christian witness. The article clears up possible misunderstandings of this approach, compares it with other proposals (appeals to a list of NT writings or to the historical Jesus), responds to the objection that the NT does not support the proposal, and reflects on how to deal with the problem of normative witness.—D.J.H.

512. G. Blandino, "The Inspiration and Truth of Sacred Scripture," *Teresianum* 39 (2, '88) 465-477.

God accomplished his revelation in a gradual way such that the ideas truly revealed have been increasing and the mistaken ideas (of human origin) have been diminishing. Even though Scripture contains some scientific, geographic, historical, and religious errors, it does teach "the truth revealed by God without error" because it contains the revealed doctrine which is without error and because this revealed doctrine is recognizable by means of various criteria. — D.J.H.

513. I. de la Potterie, "'Η ἀνάγνωση τῆς 'Αγίας Γραφῆς 'ἐν πνεύματι': 'Ο Πατερικὸς τρόπος ἀνάγνωσης τῆς Βίβλου εἶναι δυνατὸς σήμερα;" [The Reading of Holy Scripture 'in the Spirit.' Is the Patristic Manner of the Reading of Scripture Possible Today?], *DeltBibMel* 15 (2, '86) 23-39.

The Modern Greek version of an article published in German and Italian [§ 31-19] as well as English [§ 31-960]. It argues that a return to the ultimate purpose of Christian exegesis, that is, the reading of Scripture "in the Spirit" via patristic and medieval precedents, is needed in view of the mounting criticisms of the historical-critical method. We cannot exactly imitate ancient methods but must nevertheless rediscover a patristic manner of spiritual interpretation that retains but deepens historical exegesis. — Th.S.

514. D. S. Dockery, "Author? Reader? Text? Toward a Hermeneutical Synthesis," *Theol Educ* 38 ('88) 7-16.

The article first describes hermeneutical approaches that locate the meaning of a text in the author's intention, the perspective of the reader/interpreter, and the text itself, respectively. Then it suggests that the interpreter's goal must be to determine a text's meaning in its historical and canonical contexts and to communicate its meaning to people today. — D.J.H.

515. P. Encrevé, "Parole ou écriture," *FoiVie* 87 (6, '88) 1-12.

After underlining the differences between word and scripture, the article reflects on this issue from a sociological perspective and considers the scripture-word distinction, whether the Bible is a word, and whether Jesus is the word of God. Finally it discusses the respective places of scripture and word in Hebrew and Jewish religion in comparison with neighboring religions. — D.J.H.

516. W. J. S. Farris, "The Hermeneutical Arc," *TorontoJournTheol* 4 (1, '88) 86-100.

This essay proposes that the "hermeneutical arc" would be a preferable, or supplementary, metaphor to H.-G. Gadamer's "two-horizons" to represent the process of integrating literary with sociohistorical interpretation. The arc suggests that the respective horizons of text and interpreter must be distinguished and focused, while a space is maintained and traversed between attending to the text in its integrity as a finished work and, on the other hand, analyzing the experiential and conceptual world inhabited by the interpreter. The problem of sustaining a relational interpretive arc is explored. — C.R.M.

517. M. **Gerhart**, "Genric Competence in Biblical Hermeneutics," *Semeia* 43 ('88) 29-44.

This essay explores the notion of genre in terms of "genric" competence—the ability of readers to construct, identify, compare, test, retrieve, and critique genres. Six examples highlight theoretical issues and illustrate the ways in which genric competence is evoked whenever a text is read: genre as readability, as multiple hypotheses, as conflicting interpretations, as metaphoric process, as retrieval, and as innovation. Genric analysis is important for opening up alternative versions and visions of the text for the penultimate purpose of understanding it better. [A response is offered in the same issue (pp. 45-51) by R. Detweiler.] —C.R.M.

518. G. **Hawkes**, "Beyond Criticism: Bible Study Today," *JournTheolSAfric* 65 ('88) 60-72.

The approach developed by W. Wink in *The Bible in Human Transformation* (1973) and *Transforming Bible Study* (1980) holds real promise for overcoming the yawning gap between critical study of Scripture and engagement through Scripture with the Ultimate Reality. After assessing the achievements and limitations of biblical criticism, the article explains the "new hermeneutic" and the psychology of C. G. Jung, and shows how Wink has brought these two approaches together.—D.J.H.

519. G. M. **Jantzen**, "The Mystical Meaning of Scripture: Medieval and Modern Presuppositions," *KingTheolRev* 11 (2, '88) 39-43.

The article outlines what was intended by the "mystical meaning of Scripture" and indicates shifts in hermeneutical principles from medieval to modern times, particularly in relation to the spiritual life. This approach emphasizes Christ as the center of hermeneutics and the application to the reader's relationship to Christ and the church.—D.J.H.

520. W. H. **Kelber**, "Gospel Narrative and Critical Theory," *BibTheolBull* 18 (4, '88) 130-136.

Five modes of reading Gospel narrative are organized around the construction and deconstruction of meaning: meaning as reference in the historical, theological reading; meaning as narrative in the literary, formalist interpretation; meaning as consciousness according to receptionist aesthetics; meaning as system in structuralism; and meaning as deferment in postmodernism.—D.J.H.

521. J. **Kremer**, "Wortgetreu - nicht buchstäblich. Grenzen und Möglichkeiten einfachen Bibellesens," *BibKirch* 43 (3, '88) 103-108.

Literal translation of the Bible does not have to mean a word-for-word rendering of the ancient text. This article considers the ministerial function of biblical scholarship, the relation of biblical exposition to the church, and the limited possibility of a simple reading of the Bible.—D.J.H.

522. V. **Long**, "In no way can the Bible err," *Homiletic & Pastoral Review* [New York] 89 (5, '89) 25-28.

The complete inerrancy of Scripture has been upheld by every papal encyclical on Scripture and by Vatican II. It has been defended by distinguished Catholic scholars such as J. E. Steinmueller, W. Most, and J. Ratzinger.—D.J.H.

523. F. **Martin**, "Literary Theory, Philosophy of History and Exegesis," *Thomist* 52 (4, '88) 575-604.

The central issue in biblical studies is that of developing a theology of human communication. The work done by P. Ricoeur in the philosophy of language and literature can provide a point of departure in elaborating such a theology. After examining Mk 14:32-42 from the perspectives of literary and historical criticism, the article attempts to understand what that text is talking about. Then it reflects on how the exegesis is clarified by and in turn modifies some of Ricoeur's proposals, and considers how this narrated event is revelation. – D.J.H.

524. W. J. **O'Malley**, "Scripture from Scratch," *America* [New York] 160 (4, '89) 77-81.

The ineffectiveness of the Scriptures in most Catholics' lives arises from homiletic dilution to ethical humanism, the seeming impracticability of the Scriptures in the world of monopoly capitalism, the early cessation of religious learning, and ignorance of the true meaning and necessity of symbol and myth in human life. The root cause is that they have never really learned to read the biblical message for themselves, without a priest or teacher to explain it. – D.J.H.

525. S. **Parmisano**, "Preaching and contemporary exegesis," *Homiletic & Pastoral Review* [New York] 89 (3, '88) 21-25.

Without yielding to fundamentalism or an exaggerated hermeneutics, one must preach Jesus precisely as revealed in the whole NT. The Jesus as the Gospels present him is the historical Jesus. – D.J.H.

526. G. **Pelland**, "Que faut-il attendre de l'histoire de l'exégèse ancienne?" *Gregorianum* 69 (4, '88) 617-628.

In assessing and using ancient exegesis it is necessary to take into account such factors as the Hellenistic cultural and literary inheritance, the influence of Jewish hermeneutical methods, the polemical context, patristic convictions about the unity of Scripture, and the complementary perspectives in the tradition of the "great church." – D.J.H.

527. V. S. **Poythress**, "Christ the Only Savior of Interpretation," *WestTheolJourn* 50 (2, '88) 305-321.

Using the categories and perspectives developed in an earlier study of God's lordship in interpretation [§ 32-1025], this article reflects on the significance of Christ our Redeemer with respect to interpretive sinfulness. Christ is the substitute, sin-bearer, and purifier of our interpretive rebellion. – D.J.H.

528. D. N. **Premnath**, "Recent Developments in Biblical Studies," *BangalTheolFor* 20 (3, '88) 1-7.

The paradigmatic shift in biblical studies can be characterized as a change from a single discipline to a field of multiple disciplines. The author's own work on latifundialization as mirrored by the 8th century B.C. prophets is an example of an interdisciplinary approach. – D.J.H.

529. F. **Raurell**, "Fe i exegesi: entre el revisionisme i la caricatura. Clima d'unes actituds," *EstFranc* 89 (393, '88) 601-620.

Characteristic of alarmist critics of scientific Catholic exegesis is a lack of interest in the historical circumstances in which the biblical text arose and developed. H. U. von Balthasar, R. Laurentin, and P. Toinet do not seem to understand the real nature of the historical-critical method as a descriptive or expository procedure.—D.J.H.

530. F. Raurell, "Lettura plurale del testo. Metodi biblici," *Laurentianum* 29 (2-3, '88) 251-286.

The article explains the historical-critical method: its "open" character and the difficulty of defining it, the various techniques (textual criticism, literary criticism, etc.), and its significance. Next it considers linguistic methods, or structural analysis: the relation between linguistics and structuralism, a pluralistic method, and going beyond classical concepts of text and reading. Then after establishing the complementarity between the diachronic and synchronic methods, it discusses hermeneutics as an "actualizing reading": between objectivity and subjectivity, the versions as hermeneutical transaction, and fusion of horizons.—D.J.H.

531. H. Ritt, "Gegen die verkopften Methoden der Bibelwissenschaft?" *BibLiturg* 61 (4, '88) 210-216.

The challenge to improve our exegetical methods has come from Latin American liberation theology, modern linguistic and literary theory, depth psychology, feminist theology, and materialist exegesis. Those responding to the challenge must both retain the "historical" dimension of the biblical text and enter into creative dialogue with the new methods. Above all, it is necessary to rediscover God's word in the Bible and our response to it.—D.J.H.

532. V. K. Robbins, "Pronouncement Stories From a Rhetorical Perspective," *Forum* 4 (2, '88) 3-32.

This essay reviews various definitions and nomenclature that have guided analysis of pronouncement stories in the past, presents a definition that distinguishes pronouncement stories from other stories on the basis of their internal rhetoric, explores expansion and elaboration in pronouncement stories, discusses epideictic, deliberative, and judicial rhetoric in them, and displays an initial probe of rhetorical stasis in a Gospel unit (Mt 12:22-37). The Gospel writers lived in a cultural environment in which apt and aptly-attributed actions and sayings were being elaborated not only with rudimentary rhetorical skills but with the advanced skills associated with rhetorical stasis.—C.R.M.

533. B. P. Robinson, "Biblical Authority: Is It Time for Another Paradigm Shift?" *Script Bull* 18 (2, '88) 34-41.

A new paradigm for understanding biblical authority must recognize that (1) biblical books evolved over several centuries, (2) particular passages carried different meanings in this evolution, and (3) meaning must not be tied too closely to conscious authorial intent. There are multiple layers of meaning to Scripture. But nothing is an authentic meaning of Scripture that was not intended by human authors and readers before the end of the apostolic period (ca. A.D. 100).—D.J.H.

534. C. Rowland, "Reading the Bible in the Struggle for Justice and Peace," *Way Supplement* 63 ('88) 25-37.

Liberation theologians rightly point out that the insights of the poor and marginalized have breathed new life into our understanding of the concerns of the Bible. Reading the story of the people of God and the Gospel stories in particular with the eyes of the poor can cast much new light on parts of the text that the bourgeois reading of the 1st-century church and of the academy can so easily miss. – D.J.H.

535. E. SCHEFFLER, "Searching for meaning in biblical scholarship – reflections with Hermann Hesse," *TheolEvang* 21 (2, '88) 2-8.

According to Hesse, every human being develops (or can develop) through three religious stages: innocence, guilt, and grace. The article applies Hesse's schema first to the way in which biblical academics work and then as a hermeneutical key to studying the Bible. – D.J.H.

536r. E. SCHÜSSLER FIORENZA, *In Memory of Her* [*NTA* 28, pp. 97-98; § 32-519r].

F. W. HUGHES, "Feminism and Early Christian History," *AnglTheolRev* 69 (3, '87) 287-299.—This work should not be ignored, because of the large bibliography to which it refers, the content of early Christian literature and history it explores, and the many methodological issues it raises. In some cases the conclusions represent the cutting edge of historical studies, but in other cases the voice of a singular opinion crying in the wilderness. The author seems to say more than she (or anyone else) knows about what happened during the life of the historical Jesus, confidently concluding that there was an original egalitarianism among male and female disciples of Jesus. Her feminist critical hermeneutics seems not to have transcended some recognizable older patterns when it comes to the overall understanding of what is saving about history. – D.J.H.

537. R. SLENCZKA, "Was heisst und was ist schriftgemäss?" *KerDog* 34 (4, '88) 304-320.

The phrase "according to the Scriptures" means that the Scriptures point to Christ and are opened up by him, and provide the criterion to test what is in accord with them in exegesis, the church, and Christian life. Holy Scripture is the word of the triune God which he speaks and through which he works; and because it is the word of God, it is the Holy Scripture of the Christian community. – D.J.H.

538. G. SMITH, "'This is the Word of the Lord,'" *ExpTimes* 100 (4, '89) 137-139.

The authority of the Bible must be weighty and normative but not necessarily conclusive. There must be a *consensus fidelium* so that different facets and aspects of the Bible can be kept in a creative relationship. We should beware of too precise and legalistic a definition such as is implied in the declaration "this is the word of the Lord" applied to some biblical books and not to others. – D.J.H.

539. B. VEDDER, "Kennistheoretische beschouwingen bij een interpretatie van teksten in het perspectief van 'Wirkungsgeschichtliche' exegese (Philosophical reflections on the interpretation of Bible texts in relation with 'Wirkungsgeschichtliche' exegesis)," *Bijdragen* 49 (3, '88) 238-263.

The article proposes that *Wirkungsgeschichte* ("history of effects") and *intertextualité* ("relation between texts") be transformed into an approach to exegetical inquiry. The concept of *Wirkungsgeschichte* means that especially the content is the productive element of the text by which other texts are created. H.-G. Gadamer and P. Ricoeur have shown how a text can have multiple meanings. Every meaning and interpretation results in a new text. This process brings about a network of relations between texts. The proposed approach seeks to retrace the route of meaning through which the text or text-fragment has gone. – D.J.H.

540. M. Waldstein, "Die Fundamente der Theologie Rudolf Bultmanns," *IntKathZeit/Communio* 17 (5, '88) 451–467, (6, '88) 550-557.

The German version of the article published in English in *Communio/IntCathRev* [§ 32-40]. – D.J.H.

Textual Criticism

541. P.-M. Bogaert, "La Bible latine des origines au moyen âge. Aperçu historique, état des questions," *RevThéolLouv* 19 (3, '88) 276-314.

This continuation of a historical survey of the Latin Bible up to the Middle Ages [see § 33-56] first examines the question of when the Latin Bible emerged as one volume (from *bibliothecae* to *pandectes*). Then it discusses the debate between the ecclesiastical tradition represented by the Septuagint translated into Latin and Jerome's translation of the Hebrew text (toward a different Vulgate). An eleven-page appendix offers a bibliography of editions and essential works on the Latin OT. – C.R.M.

542. P.-M. Bogaert, "Bulletin d'ancienne littérature chrétienne latine. Tome VI. Bulletin de la Bible latine," *RevBén* 98 (3-4, '88) [221]-[252].

This installment [see § 31-518] in Tome VI of the ongoing survey of scholarship on the Latin Bible provides bibliographic information and summaries (in most cases) for a hundred books and articles. [To be continued] – D.J.H.

543. J. K. Elliott, "Why the International Greek New Testament Project Is Necessary," *RestorQuart* 30 (4, '88) 195-206.

The article first describes the theoretical and practical problems involved in the discipline of NT textual criticism as background to the need for the International Greek New Testament Project. Then it outlines some of the difficulties encountered when the committee set out to produce an objective presentation of all the textual evidence for Luke [see *NTA* 30, p. 356; 32, p. 245]. – C.R.M.

544. J. O'Callaghan, "Verso le origini del Nuovo Testamento," *CivCatt* 139 (3321, '88) 269-272.

The very early dates proposed for certain NT papyri and the NT fragments from Qumran Cave 7 shorten substantially the period of oral transmission assigned to early Christianity. – D.J.H.

Textual Criticism, §§ 33-611, 630, 652, 658, 659, 698r, 709, 727, 771, 781, 805.

Biblical Philology

545. A. Hilhorst, "Termes chrétiens issus du vocabulaire de la démocratie athénienne," *FilolNT* 1 (1, '88) 27-34.

Originally part of the vocabulary of Athenian democracy, the Greek words πολιτεία, ἐκκλησία, λειτουργία, χορηγία, and θεωρός underwent a broadening of meaning that removed all their technical character and then once more became terms with a precise meaning in the framework of biblical Greek and/or early Christianity. – D.J.H.

546. J. MATEOS, "Análisis de un campo lexemático. Εὐλογία en el Nuevo Testamento," *FilolNT* 1 (1, '88) 5-25.

Taking as its starting point the etymology of εὐλογία and its simplest meaning ("speak well"), the article first establishes the semantic field of the term as including smoothness, praise, blessing, promise, etc. Then it applies the analysis to the NT occurrences of εὐλογία, improving W. Bauer's classification and studying five difficult cases (Rom 16:18; 1 Cor 10:16; 2 Cor 9:5, 6; 1 Pet 3:9). The outline of a dictionary article on εὐλογία in the NT summarizes the analysis.—D.J.H.

547. A. PIÑERO SÁENZ, "Boletín de filologia neotestamentaria," *FilolNT* 1 (1, '88) 119-136.

This bulletin supplies bibliographic information for 191 books and articles pertaining to NT philology that were published between 1984 and 1986-87. The information appears under the following headings: grammar in general, character of biblical Greek; textual criticism; stylistics; structuralism; phoenetics, accentuation; morphology; rhetoric; semantics; semiotics; Semitisms, the language of Jesus; syntax; translation and related grammatical problems; and vocabulary.—D.J.H.

Biblical Translation

548. ANON., "Ecumenical Bible Translation. Guidelines for Interconfessional Cooperation in Translating the Bible: The New Revised Edition (1987)," *AfricEcclRev* 30 (6, '88) 331-344.

This revised version of the 1968 "guiding principles" issued by the Secretariat for Promoting Christian Unity and the United Bible Societies first deals with technical features: textual, exegetical, and linguistic. Then it discusses procedures: climate for cooperation, revision versus translation, organizational structure, etc.—D.J.H.

549. E. COTHENET, "Traduction oecuménique de la Bible. Nouvelle édition 1988," *EspVie* 98 (46, '88) 631-633.

The new edition of *Traduction oecuménique de la Bible* (1988) is discussed with reference to the process of revision, the contents of the new edition, the celebrations marking its publication, and plans for a concordance based on it.—D.J.H.

550. R. M. FRYE, "Language for God and Feminist Language. A Literary and Rhetorical Analysis," *Interpretation* 43 (1, '89) 45-57.

Inclusive language scenarios for speaking of God involve major misreadings of history and historical evidence. At least equally damaging are misunderstandings of how language works and conveys meaning, as when a personification of a divine attribute (wisdom) is treated as though it were a divine person (Sophia), or when similes and illustrative comparisons (e.g. Isa 42:14; 45:10; 49:15; 66:13) are treated as though they were predicating metaphors or appellations.—D.J.H.

551. C. HARBSMEIER, "Marginalia sino-theologica," *SvenskExegÅrs* 53 ('88) 69-84.

After general observations on translating the Bible into Chinese, the article makes an inventory of Chinese versions of the Bible and discusses some basic terms (the Holy Bible, saints, gospel, God, sin) likely to be misunderstood by the Chinese. Then it reflects on general problems: textual magic, dogmaticism, and syntactic and semantic complexity. —D.J.H.

552. J. R. Yeatts, "Variables Related to Recall of the English Bible: Comprehensibility, Structural Importance, Meaningfulness, Interest, Specificity of Denotation and Abstractness-Concreteness," *Journal for the Scientific Study of Religion* [W. Lafayette, IN] 27 (4, '88) 593-608.

Six versions of three biblical texts (Gen 21:8-21; Psalm 124; Rom 7:7-13) were used to test recall among a group of undergraduate college students. Other variables were more consistently related to memory of the biblical text than was comprehensibility [see § 28-879]. Recall of subunits of narrative text (Gen 21:8-21) was clearly related to meaningfulness, interest, specificity, and concreteness. For expository material (Rom 7:7-13), meaningfulness and concreteness were most consistently related to recall of the biblical text. The importance of the text-subunit to the structure of the passage in which it was found was related to whether or not the poetic passage (Psalm 124) would be remembered. —D.J.H.

Bulletins

553. E. Cothenet, "Bulletin d'Écriture Sainte," *EspVie* 98 (42, '88) 561-570.

Three recently published books are described and evaluated: L. Legrand, *Le Dieu qui vient. La mission dans la Bible* (1988); R. E. Brown and J. P. Meier, *Antioche et Rome, berceaux du christianisme* (1988; English 1983); and F. Dumortier, *La patrie des premiers chrétiens* (1988). —C.R.M.

554. L. S. Cunningham, "His story in history," *Commonweal* [New York] 115 (22, '88) 694-696.

Descriptions and evaluations of five recently published (all 1988) books: J. R. Donahue, *The Gospel in Parable;* R. A. Krieg, *Story Shaped Christology;* P. Fredriksen, *From Jesus to Christ;* M. Sawicki, *The Gospel in History;* and R. J. Schreiter, *In Water and Blood.* —D.J.H.

555. L. Devillers and M.-É. Lauzière, "Écriture Sainte," *RevThom* 88 (4, '88) 645-653.

Devillers (pp. 645-651) describes and evaluates five collective and general works as well as three books by J.-P. Charlier, J.-L. Vesco, and P. Beauchamp. Lauzière (pp. 651-653) discusses R. E. Brown and J. P. Meier's *Antioche et Rome, berceaux du christianisme* (1988). —D.J.H.

556. D. J. Harrington, "Books on the Bible," *America* [New York] 159 (17, '88) 470-478.

Descriptions and evaluations of twenty-eight recently published books, all in English, on various aspects of biblical study. —D.J.H.

557. R. Robert and L. Devillers, "Écriture Sainte," *RevThom* 88 (3, '88) 477-487.

After Robert reviews J. Duplacy's *Études de critique textuelle du Nouveau Testament* (1987), Devillers discusses five books: V. Mora, *Le Refus d'Israël* (1986); J. Schlosser, *Le*

Dieu de Jésus (1987); F. Bovon, *L'oeuvre de Luc* (1987); R. Harari, *Hérode le Grand, ou le refus d'un peuple* (1986); and A. Schenker, *Chemins bibliques de la non-violence* (1987).—D.J.H.

558. H. Rowold, "Making Sense of the Bible," *International Review of Mission* [Geneva] 77 (308, '88) 563-568.

Of the eight books discussed in this article, some come directly at the question of the Bible's place in the church, and others deal with a scriptural theme in a fresh and constructive way.—D.J.H.

559. L. Sibley, "Shaking Loose Biblical Fruit," *ChristToday* 33 (3, '89) 34-35.

The article describes and evaluates five new general reference works and seven new treatments of NT books that are especially useful for "shaking loose biblical fruit."—D.J.H.

560. C. Stuhlmueller and D. Senior, "The Old and New Testaments in Review," *BibToday* 27 (1, '89) 54-61.

Descriptions and evaluations of thirty-three recently published books, all in English, on various aspects of the study of the OT (twenty) and the NT (thirteen).—D.J.H.

561. L. Walter, "Bulletin d'Écriture Sainte," *EspVie* 98 (39, '88) 522-526.

Descriptions and evaluations of five books: A. Marchadour, *Lazare* (1988); F. Bovon, *L'oeuvre de Luc* (1987); J.-L. Vesco, *Jérusalem et son Prophète* (1988); G. Casalis et al., *Olivétan, traducteur de la Bible* (1987); and G. and M. Sévérin, *Le Christ en direct* (1987).—D.J.H.

562. J. Zumstein, "Bulletin de Nouveau Testament," *ÉtudThéolRel* 63 (4, '88) 585-593.

The ten books described and evaluated in this bulletin appear under two headings: introduction to the NT (four), and the Johannine literature (six). [To be continued]—D.J.H.

GOSPELS—ACTS

Gospels (General)

563. J. D. Crossan, "Aphorism in Discourse and Narrative," *Semeia* 43 ('88) 121-140.

This article studies how the "Ask, Seek, Knock" saying interacts creatively with both narrative (Mk 11:24; Mt 21:22) and discourse (Q, *Gospel of Thomas, Dialogue of the Savior,* Jn) contexts within the Jesus tradition. The tradition began with a triadic aphorism now visible only in Q. In the Nag Hammadi texts the Seek saying was enlarged into a theological program and a structural outline. In the Johannine tradition the Ask saying was developed theologically over several versions in the Farewell Discourse of Jn, but was later sharply counterbalanced by 1 John. The transmissional fecundity of the Ask, Seek, Knock saying stems from its origins with Jesus himself. [The same issue (pp. 141-144) contains a response by R. C. Tannehill.]—C.R.M.

564. E. E. Ellis, “Reading the Gospels as History,” *Criswell Theological Review* [Dallas, TX] 3 (1, ’88) 3-15.

There are few if any historical or literary grounds to suppose that the Gospel traditioners created events in Jesus’ life. If a proper historical-critical method is followed, if proper presuppositions are observed, and if the practices of 1st-century religious Judaism are understood, the NT Gospels will be found to be a reliable presentation and faithful portrait of the teachings and acts of the pre-resurrection mission of Jesus. —D.J.H.

565. K. Housley, “Solid Citizen or Prostitute—Two Millennia of Misinformation,” *Dialog* 27 (4, ’88) 295-297.

The intentional transmogrification of Mary of Magdala into a prostitute destroyed a template for female leadership in the church. The only thing necessary to restore Mary’s character is to read the Gospels, noting what is actually there and rejecting everything else as cultural addenda. —D.J.H.

566. J. Mark, “Rejection of Salvation as depicted in the Gospels,” *Biblebhashyam* 14 (3-4, ’88) 195-209.

The article examines the Gospels for instances of (1) rejection of salvation by individuals or groups, (2) opposition toward the salvation of others, and (3) rejection of the Savior. —C.R.M.

567. E. Pousset, “Jésus-Christ et Simon-Pierre. Les personnes et les fonctions: histoire d’un trait d’union,” *Christus* [Paris] 35 (140, ’88) 428-439.

This reflection on the relationship between Jesus and Peter first focuses on the Sermon on the Mount and the healing stories (Mt 5–9) and Jesus’ activity with the disciples (Mk 6–8; Mt 14–16). The final three sections appear under these headings: from the gospel to the church, two types of order, and the return of the gospel. —D.J.H.

568. M.-E. Rosenblatt, “Jesus as Healer,” *BibToday* 27 (1, ’89) 10-20.

A curious feature in many Gospel healing stories is the essential link between the healing of the individual person and the “healing” of the environment, or the persons who are close to the one who has been suffering a long-term illness or bearing a noticeable disability. This motif occurs in the stories of the Gerasene demoniac (Mk 5:1-20), the mute and deaf child (Mk 9:14-29), the woman (Lk 13:10-17), the paralyzed man (Jn 5:1-15), and the man born blind (Jn 9:1-41). —D.J.H.

569. D. Senior, “Suffering As Inaccessibility. Lessons From the New Testament Healing Stories,” *NewTheolRev* 1 (4, ’88) 5-14.

Some Gospel healing stories (Mk 1:40-45; 5:1-20; Lk 13:10-17) illustrate the human suffering that disabled persons and other minorities in society feel—exclusion and isolation. Others (Mk 5:24-34) show the redemptive struggle for access by the sick and disabled as they approach Jesus. —D.J.H.

570. C. H. Talbert, “Once Again: Gospel Genre,” *Semeia* 43 (’88) 53-73.

To date, reluctance to view the Gospels as a part of the biographical tradition of antiquity has been largely due to misunderstanding, either of the Gospels or of ancient biography. If the biographical tradition in antiquity was primarily concerned to depict the essence of a significant person, then a considerable number of early Christian Gospels (including all four canonical Gospels) belong to the biographical genre of antiquity. The purpose of the Christian appropriation of the biographical tradition was to supply a controlling context for the interpretation of the Jesus traditions that would avoid both the subversion of the gospel and reductionism. The conclusion develops three ramifications of this viewpoint. [The same issue (pp. 75-84) contains a response by D. P. Moessner.]—C.R.M.

Gospels General, §§ 33-520, 532.

Jesus

571. S. Agouridis, “῾Η ἀναζήτηση τοῦ ‘῾Ιστοριϰοῦ ᾿Ιησοῦ’ ἀπὸ τὴ νεώτερη Εὐρωπαϊϰὴ σϰέψη” [The Search for the ‘Historical Jesus’ in Modern European Thought], *DeltBibMel* 15 (2, ’86) 5-22.

Against the background of the Enlightenment and its consequences, the article reviews the portraits of Jesus by H. Reimarus, D. Strauss, E. Renan, A. Schweitzer, G. Bornkamm, E. Trocmé, and others. The church should be open to the search for the historical Jesus because Jesus belongs to all, and it should act on the basis of its love for truth.—Th.S.

572. M. J. Borg, “A Renaissance in Jesus Studies,” *TheolToday* 45 (3, ’88) 280-292.

The relative disinterest in the historical Jesus that characterized much of this century’s scholarship has given way to a major renaissance in North America. The signs of rebirth are manifold: new professional organizations, new questions and methods, the collapse of old consensus elements and the emergence of new ones, accompanied by a surge of publishing. The major shift from the fifty years just past involves a lessening interest in eschatology and apocalyptic with an increasing awareness of the significance of the social-political world in which Jesus lived. The renaissance also has potential relevance for the life of the church. —C.R.M.

573. J. D. Crossan, “Divine Immediacy and Human Immediacy: Towards a New First Principle in Historical Jesus Research,” *Semeia* 44 (’88) 121-140.

It is possible to reconstruct almost any picture of Jesus one wishes from the texts themselves. The multiple interpretations of modern scholars and ancient authors underline this hermeneutical plurality. Such diversity suggests an alternative first principle to the criterion of dissimilarity, namely, the criterion of adequacy: that is original which best explains the multiplicity engendered in the tradition. This essay suggests that the message of Jesus was a proclamation of the unmediated presence of God that knew no limits and involved a reciprocal immediacy of humans to one another. This interpretation is tested by examining the aphorisms in Q=Lk 6:29-30/Mt 5:39b-42 and *Gospel of Thomas* 95 and their dependent versions. These aphorisms may be designated metaphors for human immediacy.—C.R.M.

574. C. A. Evans, “The Historical Jesus and Christian Faith: A Critical Assessment of a Scholarly Problem,” *Christian Scholar’s Review* [Grand Rapids, MI] 18 (1, ’88) 48-63.

The article first traces the critical quest of the historical Jesus from the late 18th century to the present through three major phases: the old quest, the "no" quest, and the new quest. Then it assesses the strengths and weaknesses of the three major phases, with particular attention to the new quest. The portrait of the historical Jesus needs clarification, which can only be brought about by widening the source-base. A less skeptical (though critical) approach to the tradition, coupled with a more positive criterion, could achieve this. — D.J.H.

575. D. NOVAK, "The Quest for the Jewish Jesus," *Modern Judaism* [Baltimore, MD] 8 (2, '88) 119-138.

The approaches of certain American Reform rabbis in the early 20th century (e.g. K. Kohler, S. S. Wise) and of M. Buber to the person of Jesus were similar in that both presupposed a rejection of the law (halakah) as the indispensable norm of the Jewish relationship with God. Both also presupposed that Jesus could be seen apart from his role as the Christ, the indispensable norm of the Christian relationship with God. Both approaches therefore attempted to transcend historic Judaism and historic Christianity. Whereas the Reform rabbis wanted to view Jesus as an exemplar of the universal morality they believed to be the essence of Judaism, Buber held that the traditional Christ of Christianity was too generic to be religiously normative. — D.J.H.

576. J. M. ROBINSON, "The Study of the Historical Jesus after Nag Hammadi," *Semeia* 44 ('88) 45-55.

Although the Nag Hammadi codices have not increased or altered appreciably our information about, or understanding of, the historical Jesus, they may shed light on just what is ultimately to be ascribed to him. The article sketches the differing place of the Nag Hammadi documents in European and American NT scholarship. Then it illustrates the influence of noncanonical Gospels (*Gospel of Thomas* 3, 113) in the decision-making process regarding the history of the Synoptic tradition with an examination of Lk 17:20-21. The history of the Synoptic tradition must be rewritten as the history of all the Jesus traditions. — C.R.M.

577. L. SWIDLER, "Contemporary Implications of the Jewish-Christian Dialogue on Jesus Christ," *Dialogue & Alliance* [New York] 2 (3, '88) 95-108.

Recent scholarship has established Jesus of Nazareth as very much a Jew, one immersed in his nation, culture, and religion, and who remained so to the end. The most accurate and comprehensive descriptions of Jesus' place in Jewish life have been provided by P. Sigal ("a proto-rabbi") and G. Vermes ("a Galilean *ḥāsîd*"). The Christian attempt to speak of the divine in Jesus is the result of the need to give expression to transcendent reality. — D.J.H.

578. G. VERMES, "Jesus the Jew: Christian and Jewish Reactions," *TorontoJournTheol* 4 (1, '88) 112-123.

After a brief survey of *Jesus the Jew* (1973) and *Jesus and the World of Judaism* (1983), the article reviews the Christian and Jewish religious reaction to these studies and then formulates some questions habitually bypassed, both by denominational writers and practitioners of inter-faith dialogue. — C.R.M.

579. A. VICENT CERNUDA, "El domicilio de José y la fama de María," *EstBíb* 46 (1, '88) 5-25.

The NT writers felt the need to hide the fact that Joseph lived in Bethlehem to prevent and discourage Mary's disgrace deriving from her virginal conception. This interpretation is indicated by Joseph's decision to leave Mary according to Mt 1:19, the suspicion of illegitimacy expressed by the Jews in Jn 8:41, and the device of the journey for the census referred to in Lk 2:1.—D.J.H.

Passion and Death

580. G. MARCHESI, "Il mistero della sindone continua," *CivCatt* 139 (3321, '88) 261-268.

The article first reports on the results of the recent carbon-14 testing of the Shroud of Turin and the conclusion that it can be dated between A.D. 1260 and 1390. Then it observes that the mystery of the shroud has not been solved but rather made more complicated since so much still remains to be explained. Finally it reflects on the relation of the shroud to Christian faith and on the function of the sacred image as "symbol" of the divine.—D.J.H.

581. V. K. ROBBINS, "The Crucifixion and the Speech of Jesus," *Forum* 4 (1, '88) 33-46.

The article assesses the possible authenticity of Jesus' speech in the five earliest extant Greek versions of Pilate's question and the crucifixion (Mt 27:11-54; Mk 15:2-39; Lk 23:2-47; Jn 18:33–19:30; *Gospel of Peter* 1:1–5:20). We cannot be certain of any of the exact words of Jesus during his final hours. The variation in the accounts of Jesus' death exhibits a vigorous environment of interpretation in which Jesus' death is being told intertextually with Jewish Scripture.—D.J.H.

The Resurrection

582. R. BABINET, "L'icône 'acheiropoïète' du Sindon, est-elle un signe de foi en Christ ressuscité?" *EspVie* 98 (44, '88) 593-605.

This study of the Shroud of Turin considers the nature of the image on it ("not made by human hand"), correlates the details of the image with the Gospels' data regarding Jesus' death, reports on the scientific tests that support the shroud's authenticity, interprets the production of the image in terms of the Johannine symbolism of light, and describes the shroud as a witness to Jesus' resurrection.—D.J.H.

583. T. S. GRØDAL, "Oppstandelsens historisitet: En vitenskapsteoretisk tilnaerming" [The Historicity of the Resurrection: An Approach from Theory of Science], *TidsTeolKirk* 59 (1, '88) 15-26.

The resurrection of Jesus is discussed as a methodological issue within the framework of the theory of history. Based on the philosophy of science of I. Lakatos, this study attempts to decide between two different historical reconstructions of the resurrection of Jesus: one that views the NT material as basically mythological, and one that considers it to be historically trustworthy. Although Lakatos's philosophy does not give clear guidelines to decide between the two, it does facilitate an evaluation of the rationality of each program.—H.M.

584. J. J. SMITH, "The Resurrection Appearances and the Origin of the Easter Faith," *Landas* 2 (2, '88) 204-237.

This study explores how the unanimous conviction of the resurrection of Jesus arose. It first considers the witness of the NT: the pre-Pauline tradition in 1 Cor 15:3-5, 6-7 and Paul's testimony of his own experience. Next it critically examines E. Schillebeeckx's interpretation of the Easter event, which does not depend on the acceptance of appearances or visions. Finally it reflects on the enigmatic mode of the Easter experience.—C.R.M.

Synoptics

585. D. A. Black, "Some Dissenting Notes on R. Stein's *The Synoptic Problem* and Markan 'Errors,'" *FilolNT* 1 (1, '88) 95-101.

In *The Synoptic Problem* (1987) Stein argued for Markan priority on the basis of alleged errors in Markan grammar. Analysis of Stein's treatment of lexemes (ἐφυλαξάμην, κράβαττον, ἐκβάλλει) and syntax (Mk 4:41; 16:6; 5:9-10) shows that his arguments fail to demonstrate the peculiarities he had in mind or to indicate where the real differences of grammar lay.—D.J.H.

586. B. Gerhardsson, "De berättande maschalerna i de synoptiska evangelierna. En jämförelse med samma textsort i Gamla testamentet" [The Narrative Meshalim in the Synoptic Gospels. A Comparison with the Narrative Meshalim in the Old Testament], *SvenskExegÅrs* 53 ('88) 36-62.

The Swedish version of an article also published in English in *New Testament Studies* [§ 33-105].—D.J.H.

587. B. J. Malina, "Patron and Client. The Analogy Behind Synoptic Theology," *Forum* 4 (1, '88) 2-32.

The main analogy employed to understand and present the God of Israel in the Synoptic Gospels is that of patron-client as understood and practiced in the Mediterranean world. God the heavenly patron allows vertical dyadic alliances with his people Israel. Jesus announces this arriving patronage and its gathering clientele, thus setting himself up as broker. He recruits a core group to facilitate his brokerage and enters into conflict with rivals in the same profession. With his core group and new recruits, Jesus founds a person-centered faction to compete for the limited resources bound up with brokerage with the heavenly patron. The vocabulary of grace, favor, reward, and gift all pertain to patronage. With the end of Jesus' brokerage career his core group emerged as a group-centered faction with features of its own.—D.J.H.

588. J. G. Williams, "Parable and Chreia: From Q to Narrative Gospel," *Semeia* 43 ('88) 85-114.

After a literary analysis of parables and chreiai in Q, the article discusses the literary form of Q and then presents some theological implications of the study by contrasting Q with *Gospel of Thomas.* At the heart of the narrative Gospel was a process in which parabolic forms, whose distinguishing literary feature is intensification, were drawn into chreiai, whose distinguishing literary feature is the pronouncement of the great individual who offers guidance for life. Q is not a collection of sayings of the wise but a parable-chreia collection that is well on its way toward the form of the narrative Gospel. [A response is offered in the same issue (pp. 115-119) by M. J. Buss.]—C.R.M.

589. N. **Onwu**, "Righteousness and Eschatology in Matthew's Gospel: A Critical Reflection," *IndTheolStud* 25 (3, '88) 213-235.

This examination of Jesus' teaching on the kingdom of heaven and righteousness in Mt concludes that Matthew purposely held the future and the present together in tension. Since the kingdom belongs to the present that moves into the future, Matthew made the doing of righteousness here and now the primary condition for admission to it.—C.R.M.

590. R. **Rumianek**, "Przykłady pasterskie w nauczaniu Jezusa w Ewangelii świętego Mateusza (Les examples pastoraux dans l'enseignement de Jésus selon l'Évangile de Matthieu)," *StudTheolVars* 26 (1, '88) 245-249.

Jesus' activity as good shepherd is explicitly reflected in his teaching in Mt 12:9-14 and 18:12-14.—J.P.

591. [Mt 1–2] H. **Frankemölle**, "Die Geburt im Stall. Die 'Weihnachtsgeschichte' im Widerstreit zwischen tiefenpsychologischer und historisch-kritischer Auslegung," *Diakonia* 19 (6, '88) 402-410.

After discussing fantasy-rich developments of the NT stories of Jesus' birth in the NT Apocrypha, the article compares the basic concerns of depth psychology as practiced by E. Drewermann (the inner reality of the accounts) and historical-critical exegesis (the actuality of the theological message). It concludes with reflections on the challenges posed by the NT infancy texts.—D.J.H.

592. [Mt 1–2] R. **Horsley**, "Liberating Christmas," *Christianity and Crisis* [New York] 48 (18, '88) 436-438.

However spiritualized the canonical accounts of it may have become, the original Christmas story was plainly political. Not only was Jesus born in the midst of political conflict, but also his birth exacerbated the conflict and even elicited violence against innocent people by the established rulers.—D.J.H.

593. [Mt 1–2] M. **Oberweis**, "Beobachtungen zum AT-Gebrauch in der matthäischen Kindheitsgeschichte," *NTStud* 35 (1, '89) 131-149.

This investigation of the OT in the Matthean infancy narratives discusses the discrepancies in chapter 2 (especially the problems posed by vv. 20 and 22), some concealed uses of the OT, Isa 7:14 in the context of the prophetic book, and the divergencies between the Hebrew and Greek OT texts used in Mt 1–2. Problems of interpretation in Mt 1–2 are better explained with reference to the distinctive Matthean use of Scripture than by invoking parallels from extrabiblical literature. Isa 7:14-16 shows more points of contact with Mt 1–2 than any haggadic text does.—D.J.H.

594. A. **Feuillet**, "Observations sur les deux généalogies de Jésus Christ de saint Matthieu (1, 1-17) et de saint Luc (3, 23-38)," *EspVie* 98 (44, '88) 605-608, 294.

Mt 1:1-17 connects Jesus with Joseph, the legal father of Jesus, and shows how Jesus belonged to the Davidic dynasty. Lk 3:23-38 achieves the same result by reporting the genealogical tree of Mary. Whereas Matthew used official documents, Luke may have gained access to family documents, possibly through Mary herself.—D.J.H.

595. [Mt 2] F. Martin, “Naître entre juifs et païens,” *FilolNT* 1 (1, ’88) 77-93; *SémiotBib* 51 (’88) 8-21.

Under the heading “Jerusalem, or the clash of two worlds,” this semiotic analysis of Mt 2 examines the opposition between the static world of the Jews/Herod and the dynamic world of the pagans/wise men. Then it analyzes the three biblical fulfillments (Mt 2:15, 18, 23) and concludes that Jesus’ settling in Nazareth brought together in one place what had been carried out before in two separate lands. – D.J.H.

596. [Mt 2:1-12] M.-L. Gubler, “Wo nehmen wir den Stern her? Gedanken zur Weihnachtsbotschaft nach Mattäus,” *Diakonia* 19 (6, ’88) 410-415.

This reflection on Mt 2:1-12 considers its background in the OT prophets (especially Isaiah), Matthew’s interest in the Magi and Herod the Great, and the decision demanded by the text (Herod or Jesus?). Matthew’s anti-Herodian emphasis has nothing to do with our romantic picture of Christmas. – D.J.H.

597. M. Wojciechowski, “Mt 2,20: Herod and Antipater? A supplementary clue to dating the birth of Jesus,” *BibNotiz* 44 (’88) 61-62.

Antipater, the eldest son of Herod the Great, was executed five days before his father’s death (see Josephus, *War* 1:664-665; *Ant.* 17:190-191). Mt 2:20 (“those who sought the child’s life are dead”) preserved the tradition about the disappearance of more than one enemy. Jesus was born in 8-7 B.C. – D.J.H.

598. [Mt 5–7] C. Durston, “Historical Interpretations of the Sermon on the Mount,” *ScriptBull* 18 (2, ’88) 42-49.

The precepts in the Sermon on the Mount have been taken in various ways through the centuries: (1) They need not be taken literally or as applying to all Christians. (2) They should be taken literally and practiced in everyday life. (3) They provide a stimulus for a positive and sustained effort to reform society. – D.J.H.

599. [Mt 5–7] M. Prior, “Jesus’ Teaching on the Mount,” *ScriptBull* 18 (2, ’88) 26-33.

The most appropriate interpretation of Jesus’ teaching in Mt 5–7 is one that recognizes in it the revelation of God the Father’s will. The way of life described in it (“the greater righteousness”) is life lived to the full. Anyone who hears/reads the Sermon on the Mount is invited to become the kind of person it describes, to love God perfectly and one’s neighbor as oneself. For Matthew the ever-present Jesus Messiah is the paradigm. – D.J.H.

600. [Mt 5:8] J. Gnilka, “‘Selig, die reinen Herzens sind,’” *IntKathZeit/Communio* 17 (5, ’88) 385-391.

After discussing the beatitude as a literary form in the Bible, the article considers “blessed are the pure of heart” (Mt 5:8) against the background of Ps 24:3-6, identifies “pure of heart” as good conscience, and notes other texts in Mt 5 that move in the same direction. – D.J.H.

601. [Mt 5:21-22] P. W. van Boxel, “You have heard that it was said,” *Bijdragen* 49 (4, ’88) 362-377.

The Matthean formula “You have heard that it was said . . . but I say to you” in Mt 5:21-22 is similar to a rabbinic pattern in which a majority opinion concerning the interpretation of a biblical text is contrasted with a deviating position of an individual rabbi. The distinctive mark of Mt 5:21-22 is not Jesus' incomparable authority but rather the distance between the Matthean Jesus and other Jewish interpreters regarding Exod 20:13. Though anger is condemned in rabbinic literature, the condemnation is not deduced from Exod 20:13. – D.J.H.

602. [Mt 5:31-32] H.-J. VENETZ, "Die Ehe unter dem Anspruch der Bergpredigt. Neue Kommentare zum Matthäusevangelium," *Orientierung* [Zurich] 52 (21, '88) 229-233.

The years 1985 to 1988 have seen the publication of five German commentaries on Mt by J. Gnilka, U. Luz, A. Sand, R. Schnackenburg, and M. Limbeck. The article compares their treatments of Mt 5:31-32 with regard to the text and its origin, the meaning of Jesus' saying, and Matthew's exceptive clause. It gives particular attention to the positions expressed by Luz, the only Protestant commentator among the five. – D.J.H.

Mt 5:32, § 33-849r.

603. [Mt 6:9-13] J. A. CRAMPSEY, "The Lord's Prayer: A Prayer of the Ageing," *Month* 22 (1, '89) 4-9.

The Lord's Prayer (Mt 6:9-13) is a prayer that the ageing can especially make their own. It is not only familiar and brief, but also addresses some key issues for elderly people: anxiety, forgiveness, and judgment. – D.J.H.

604. [Mt 6:19-34] G. LAFON, "La gratuité de Dieu," *RechSciRel* 76 (4, '88) 485-497.

The experience of gratuitousness produced and discovered according to Kant in the aesthetic judgment and its analysis is analogous to what is produced by Jesus' declarations in Mt 6:19-34. In that experience the gratuitousness of God's existence follows the recognition of the gratuitousness of our own existence. – D.J.H.

605. H. VON LIPS, "Schweine füttert man, Hunde nicht – ein Versuch, das Rätsel von Matthäus 7:6 zu lösen," *ZeitNTWiss* 79 (3-4, '88) 165-186.

According to Mt 7:6 one should not give sacrificial meat to street-dogs or throw pearls before house-pigs, lest the pigs trample the pearls and the dogs turn and tear people apart. The key to understanding the saying is the fact that in Hellenistic society pigs were given fodder and street-dogs were not. The point was that, if you behave inappropriately toward other people, you must reckon with the corresponding reactions and consequences. It is plausible to ascribe the formulation of the saying to Jesus. The saying serves as a bridge between Mt 7:1-5 and 7:7-11. – D.J.H.

606. [Mt 9:14-15] J. C. O'NEILL, "The Source of the Parables of the Bridegroom and the Wicked Husbandmen," *JournTheolStud* 39 (2, '88) 485-489.

The parables of the bridegroom (Mt 9:14-15 parr.) and the wicked husbandmen (Mt 21:33-46 parr.) are probably messianic. Yet if they are messianic, they can scarcely be parables of Jesus, since he was chary of claiming to be the Messiah. But they can scarcely have been made up by the early church, since they ignore the resurrection. The parable of the bridegroom may have been formulated by John the Baptist. If John had already answered his disciples' question about Jesus' disciples so as to foretell doom, he could well have told the parable of the wicked husbandmen to try to forestall it. – D.J.H.

607. P. Rolland, “Je vous envoie (Mt 10,1-42; Mc 6,7-13; Lc 9,1-6; Lc 10,1-12),” *Spiritus* [Paris] 29 (113, ’88) 359-365.

This reflection on the Synoptic missionary discourses first calls attention to their communitarian dimension and then considers specific themes: “heal the sick, cast out demons”; “neither gold nor silver”; “and if they do not receive you”; “do not fear those who kill the body”; and “whoever receives you receives me.” – D.J.H.

608. D. C. Allison, “Matthew 10:26-31 and the Problem of Evil,” *StVladTheolQuart* 32 (4, ’88) 293-308.

Mt 10:26-31, the centerpiece of chapter 10, offers encouragement and consolation on three topics: the eschatological revelation of the truth (vv. 26-27), the true meaning of death (v. 28), and God’s sovereignty over the present (vv. 29-31). The text meets the problem of evil by (1) directing attention to certain eschatological expectations and (2) highlighting the limitations of human understanding. – D.J.H.

609. [Mt 11:12] W. E. Moore, “Violence to the Kingdom: Josephus and the Syrian Churches,” *ExpTimes* 100 (5, ’89) 174-177.

The article considers how Josephus would have understood the references to violence in Mt 11:12, the evidence of the Syriac versions, and Johannine parallels. The saying in Mt 11:12 is one of condemnation rather than of commendation. It seems to be directed to those who found themselves involved in suffering as a consequence of the violent leadership of Zealots and those Pharisees who supported them. – C.R.M.

610. D. C. Allison, “Two Notes on a Key Text: Matthew 11:25-30,” *JournTheolStud* 39 (2, ’88) 477-485.

(1) The idea of mutual and exclusive knowledge between Father and Son in Mt 11:27 has a firm parallel in Jewish convictions about Moses (see Exod 33:12-13; Deut 34:10). (2) *4 Baruch* (*Paraleipomena Ieremiou*) 5:32 shares three elements with Mt 11:25-30: opening thanksgiving to or blessing of God, use of the title “Lord” or “God of heaven and earth,” and the phrase “rest for your souls” drawn from Jer 6:16. – D.J.H.

611. R. Gryson, “La vieille-latine, témoin privilégié du texte du Nouveau Testament. L’exemple de Matthieu 13,13–15,” *RevThéolLouv* 19 (4, ’88) 413-432.

Throughout antiquity, with some variations in vocabulary, the tradition of the Latin church preserved in the context of Mt 13:13-15 a short and difficult form of the quotation of Isa 6:10 that locates the cause of the blindness of the unbelievers in the will of the Lord. This form of the text goes back to the beginnings of the Latin version of the Bible, i.e. the 2nd century A.D. The Greek *Vorlage* represents the original form of the Isaiah quotation in Mt 13:14-15. It presents the discourse in parables not as the consequence of the people’s blindness but as the cause of this blindness (and in even clearer terms than Mark does). – D.J.H.

612. [Mt 15:1-20] G. Murray, “What Defiles a Man?” *DownRev* 106 (395, ’88) 297-298.

If Mt 15:1-20 depends on Mk 7:1-23, Matthew performed a nearly miraculous achievement in constructing a fully coherent, logical version from the disjointed elements in Mark’s account, in which the omission of “mouth” from vv. 15, 18-20 is a manifest absurdity. If

Mark used Matthew, however, his shortcomings are understandable, since Mk was not a carefully written book but a transcript of Peter's discourses in Rome. – C.R.M.

613. [Mt 16:18] J. D. M. DERRETT, "'Thou Art the Stone, and upon this Stone . . .,'" *DownRev* 106 (365, '88) 276-285.

The article investigates the connection between Jesus' revelation to Simon Peter (Mt 16:18) and Isaiah's two principal texts on the foundation and building of the new Jerusalem (Isa 28:16; 54:11-12). The appropriateness of Κηφᾶς in relation to Mt 16:18 may be explicated by the following paraphrase: "You are *kêphā'* (masculine and feminine), the (1) masonry stone (ὁ λίθος) that is also (2) a precious stone (ἡ λίθος); and upon this *kêphā'* (masculine), the (3) bedrock, I shall (begin to) build my congregation." The first *kêphā'* represents the Hebrew *'eben*, the second the Hebrew *sela'* or *ṣûr*. – C.R.M.

614. P. TAYLOR-WINGENDER, "Kids of the Kingdom (A Study of Matthew 18:1-5 and Its Context)," *Direction* 17 (2, '88) 18-25.

By using the paradigm of childlikeness to illustrate the entrance requirements for the kingdom, Mt 18:1-5 challenges the validity of child-evangelism methods that insist on the need for children to be converted. Children are already recipients of the kingdom by virtue of their inherent childlikeness. – D.J.H.

Mt 19:9, § 33-849r.

615. [Mt 20–21] P. CULBERTSON, "Reclaiming the Matthean Vineyard Parables," *Encounter* 49 (4, '88) 257-283.

The three vineyard parables in Mt 20–21 have been traditionally interpreted as bearing a message of displacing Jewish religious authority and transferring the covenant promises to the Gentiles. Once the highly suspect *nimšālîm* (20:16; 21:31b, 32; 21:42, 43) are removed, the three parables provide a message of comfort to the Jewish people in a time of crisis and upheaval: God will generously reward all who labor within the house of Israel, for such autonomy is his (20:1-15); God desires Israel's repentance, though failure to repent does not exclude anyone from covenanted relationship with God (21:28-31a); and God will not abandon the house of Israel, no matter how it is misused, but will persevere in his relationship to the people whom he has planted and fenced around as being his own (21:33-41). – D.J.H.

Mt 21:33-46, § 33-606.

616. F. MANNS, "Une tradition rabbinique réinterprétée dans l'évangile de Mt 22,1-10 et en Rm 11,30-32," *Antonianum* 63 (2-3, '88) 416-426.

(1) A Jewish tradition about the gift of the Law includes the following elements: Before proposing the Law to Moses, God offered it to Gentiles. Their refusal provoked God to anger. The only partner remaining for God was Israel. (2) In the parable of the wedding feast (Mt 22:1-10) Matthew adapted this tradition in light of the destruction of Jerusalem in A.D. 70 by reversing the roles of Israel and the Gentiles. (3) The same tradition provided the background for Paul's statements in Rom 11:30-32: Just as the Gentiles were invited to accept the Law and only Israel did so, likewise Israel was urged to accept the gospel. On account of its refusal the Gentiles obtained mercy. – D.J.H.

617. [Mt 23:4] M. Limbeck, “Die nichts bewegen wollen! Zum Gesetzesverständnis des Evangelisten Matthäus,” *TheolQuart* 168 (4, ’88) 299-320.

The expression οὐ θέλουσιν κινῆσαι αὐτά in Mt 23:4 criticized Christian scribes for refusing to change or adapt the way of life intended to make concrete the Torah (see Mt 16:18-19; 11:28-30). The Sabbath pericopes in Mt 12:1-14 proposed mercy (v. 7) as the ordering principle for the perfect fulfillment of the Law (see Mt 5:17).—D.J.H.

618. J. Suggit, “Comrade Judas: Matthew 26:50,” *JournTheolSAfric* 63 (’88) 56-58.

Just as in Mt 20:13; 22:12 ἑταῖρε (“comrade”) refers to one who has not rightly responded to the demands of the situation, so in Mt 26:50 it describes with heavy irony the falsity of Judas’ response to Jesus’ love and comradeship. In translating ἐφ’ ὃ πάρει in Mt 26:50 something must be supplied: “Do what you have come for” or “Are you going through with your intention?” Judas’ action is directly opposite to that of a true comrade; in betraying Jesus he betrayed himself.—D.J.H.

619. P. Bolognesi, “Matteo 28,16-20 e la sua struttura,” *BibOr* 30 (3, ’88) 129-137.

The article assesses five approaches to the literary form and structure of Mt 28:16-20: as an enthronement hymn, an official decree, a covenant renewal, an Easter story, and a commissioning.—D.J.H.

620. C. Tassin, “La mission selon Matthieu: Deux contextes pour lire Mt 28,16-20,” *Spiritus* [Paris] 29 (113, ’88) 366-385.

This investigation of Mt 28:16-20 first situates the text within Jewish traditions: the symbol of the mountain, the traits of Jesus, and proselytism. Then it considers it in the context of Matthew’s Gospel: “all power has been given me” (the authority of Jesus), “make disciples” (being a disciple), and disciples of the kingdom.—D.J.H.

Mark

621. J. Dewey, “Oral Methods of Structuring Narrative in Mark,” *Interpretation* 43 (1, ’89) 32-44.

The article compares Mk to the structural characteristics of oral narrative as described by E. A. Havelock to show that oral compositional means pervade the larger Gospel narrative. Mk possesses the characteristics of oral narrative in that it is made up of easily visualized events that appear not in logical order but in an endless chain of association based on the echo principle. In view of the evidence that Mk was composed for a listening instead of a reading audience, the conclusion offers suggestions for taking the dynamics of orality more seriously in its interpretation.—C.R.M.

622. W. H. Kelber, “Narrative and Disclosure: Mechanisms of Concealing, Revealing, and Reveiling,” *Semeia* 43 (’88) 1-20.

Mark’s narrative, traditionally associated with messianic secrecy and mysterious language, is more interested in disclosure than in secrecy. Esoteric secrecy is demythologized. Yet precisely at the juncture at which narrative labors to overcome secrecy and to reveal the inside information, little is revealed beyond the promise of future revelation (see Mk 4:1-34). Identity secrets exert pressure upon the narrative, steering it toward final epiphany. But what is disclosed at the peak of a laborious narrative buildup is that revelation is not transparent. The more the narrative struggles to overcome secrecy and to make disclosure, the more it reveils itself in parabolic mystery. [The same issue (pp. 21-27) contains a reply to Kelber by D. O. Via as well as responses to the volume as a whole by A. Yarbro Collins (pp. 145-153) and F. Kermode (pp. 155-167).]—C.R.M.

Mk, § 33-585.

623. [Mk 1:2-13] F. J. MATERA, "The Prologue as the Interpretative Key to Mark's Gospel," *JournStudNT* 34 ('88) 3-20.

This study discusses the extent of the Markan prologue (1:2-13), reviews its major themes (the relationship between Jesus and John—vv. 2-8; the identity of Jesus—vv. 9-11; Jesus and Satan—vv. 12-13), and demonstrates the essential connection between these themes and the rest of the Gospel. The human characters of Mark's narrative misunderstand Jesus because they lack the inside information given to the readers in the prologue. The hermeneutical key to Mk is the information found in the prologue read in light of the cross.—C.R.M.

624. G. FAY, "Introduction to Incomprehension: The Literary Structure of Mark 4:1-34," *CathBibQuart* 51 (1, '89) 65-81.

Mk 4:1-34 has a seven-part concentric structure in which the interpretation of the parable of the sower functions as the center term and introduces the motif of the incomprehension of the disciples: A—vv. 1-2a (introduction); B—vv. 2b-9 (parable material); C—vv. 10-13 (parabolic method); D—vv. 14-20 (interpretation of the parable of the sower); C′—vv. 21-25 (parabolic method); B′—vv. 26-32 (parable material); A′—vv. 33-34 (conclusion). Except for the conclusion each unit of the pattern manifests a degree of internal concentricity. The entire complex is concerned with productive hearing, or more specifically comprehension of the word spoken by parables.—C.R.M.

625. [Mk 4:1-34] E. LAVERDIERE, "Teaching in Parables," *Emmanuel* 94 (8, '88) 439-445, 453, 464.

Mk 4:1-34 presents Jesus' teaching in parables and interprets it for Christians living in the New Israel many years after Jesus' passion and resurrection. After literary observations on the text, the article provides expositions of its parts: teaching by the sea (4:1), teaching in parables (4:2), the sower and the seed (4:3-9), etc.—D.J.H.

626. U. BUSSE, "Der verrückte Bauer: Mk 4, 3-8. Gotteserfahrung in der Jesustradition," *Kairos* 29 (3-4, '87) 166-175.

This investigation of the parable of the sower (Mk 4:3-8) provides a reconstruction of its primitive text, discusses its content in the light of ancient Palestinian economic and agrarian realities, and opts for the eschatological rather than the ecclesiological and christological interpretations. The parable of the foolish farmer tells the story of a God who renders foolish all the expectations and criteria of this world.—D.J.H.

627. [Mk 4:26-29] R. F. COLLINS, "The Story of a Seed Growing by Itself. A Parable for our Times," *Emmanuel* 94 (8, '88) 446-452.

With the parable of the seed growing by itself (Mk 4:26-29) Jesus proclaimed that the kingdom was to be the result of God's own action and thus confronted the notions of the kingdom held by Pharisees and Zealots. This little parable reminds us that God's kingdom comes even as we sleep.—D.J.H.

628. [Mk 5:21-43] E. LAVERDIERE, "Women in the New Israel," *Emmanuel* 95 (1, '89) 34-41, 56.

The healing of the woman in the crowd (Mk 5:25-34) and the raising of Jairus' daughter (5:21-24, 35-43) introduced them into the community of faith and salvation, and abolished the distinction between male and female. Like the distinction between Jew and Gentile, it had no place in the new Israel.—D.J.H.

Mk 6:7-13, § 33-607.

Mk 7:1-23, § 33-612.

629. J. NEUSNER, "Penningväxlarna i templet (Mark 11:15–19). Mishnas förklaring" [The Moneychangers in the Temple (Mark 11:15-19). The Mishnah's Explanation], *Svensk ExegÅrs* 53 ('88) 63-68.

The Swedish version of an article also published in Italian in *Rivista Biblica* [§ 32-630]. —D.J.H.

Mk 11:15-19, § 33-875.

Mk 14:32-42, § 33-523.

630. P. RODGERS, "Mark 15:28," *EvangQuart* 61 (1, '89) 81-84.

Several features of Mk 15:28 ("And the scripture was fulfilled which says, 'He was reckoned with the transgressors'") suggest that it was originally part of Mark's Gospel and so has important implications for Mark's understanding of the Servant of the Lord (see Isaiah 53) in relation to Jesus' ministry. The verse may have been omitted by reason of accidental line-omission and intentional harmonizing.—D.J.H.

Luke

631. A. P. ATHYAL, "Towards a Soteriology for the Indian Society. Guidelines from Luke-Acts," *Biblebhashyam* 14 (3-4, '88) 132-148.

These reflections on soteriology in Lk-Acts lead to the observation that the Lukan emphasis on the resurrection of Jesus and the continued activity of God's Spirit in human beings may make Christ more acceptable to the Indian mind.—C.R.M.

632. J. T. CARROLL, "Luke's Portrayal of the Pharisees," *CathBibQuart* 50 (4, '88) 604-621.

Luke's portrayal of the Pharisees, while complex, is coherent. (1) Luke shaped his sources to depict an evolution of hostility between Jesus and the Pharisees. (2) Encounters between the two in Lk serve to hold before the reader two conflicting understandings of God's kingdom and its composition. (3) As actors in Luke's story, the Pharisees provide a point of continuity linking the church, increasingly composed of Gentiles, to Israel, thereby confirming the legitimacy of Christian faith as the authentic expression of Jewish faith. In Acts the Pharisees affirm resurrection and unwittingly defend Christians—notably Paul—against charges of undermining the Torah.—D.J.H.

633. J. M. Dawsey, "The Literary Unity of Luke-Acts: Questions of Style—a Task for Literary Critics," *NTStud* 35 (1, '89) 48-66.

At least three problems (genre, manuscript tradition, stylistic differences) must be addressed when moving from an assumption of sequence to one of narrative unity in the interpretation of Lk-Acts. After observations on the case for the unity of Lk-Acts, the article identifies differences and similarities in word-usage and syntax in Lk and Acts and clarifies the literary issues present when these documents are approached as a single narrative. The investigation focuses on the following categories: (1) the Christianized vocabulary of Acts, (2) formulas, grammatical constructions, and stylistic peculiarities in Lk and Acts, and (3) pairs in Lk and Acts.—C.R.M.

634. G. P. V. du Plooy, "The Design of God in Luke-Acts," *Scriptura* 25 ('88) 1-6.

In Lk-Acts God's design is revealed by the actions ascribed to God, his words, his reported character, his relations to textual entities, prophecy, OT allusions, promise and fulfillment, and especially in certain words and phrases. Studying this theme requires a multifaceted approach that leaves enough scope for a number of motifs to be aspects of the theme.—D.J.H.

635. C. Mangan, "Mary in Scripture," *MilltownStud* 22 ('88) 41-44.

Luke portrays Mary as the model of true discipleship and as virgin mother. The Magnificat is integral to Luke's presentation of Mary as the image of God's people, oppressed and downtrodden but about to be raised up to new life.—D.J.H.

636. R. J. Miller, "Elijah, John, and Jesus in the Gospel of Luke," *NTStud* 34 (4, '88) 611-622.

Luke's Elijah imagery sometimes compares Elijah to Jesus (or John the Baptist), sometimes contrasts them, and sometimes discourages a facile identification of Jesus with Elijah. The different associations of Jesus or John with Elijah carry different degrees of authority, depending on the status of those who make the association. John is Elijah the forerunner of the time of salvation. The association of Elijah with Jesus enhances Jesus' prophetic status.—D.J.H.

637. D. P. Moessner, "The 'Leaven of the Pharisees' and 'This Generation': Israel's Rejection of Jesus according to Luke," *JournStudNT* 34 ('88) 21-46.

This study examines how Luke interwove the responses of the Pharisees and scribes with those of the people in the narrative prior to the Jerusalem ministry of Jesus to elucidate the mysterious disappearance of the Pharisees and the disturbing appearance of the λαός before Pilate in the Jerusalem and passion narrative. Luke presented a theological interpretation of the inescapable enigma that Israel as a whole had rejected its messianic fulfiller of salvation. The omission of explicit mention of the Pharisees' role in the death of Jesus may be accounted for by their function as crucial links between believing and non-believing Israel.—C.R.M.

638. R. D. Nelson, "David: A Model for Mary in Luke?" *BibTheolBull* 18 (4, '88) 138-142.

Luke presented Mary as one who resembled King David in many ways. To both were made promises of a son with a special relationship to God (see 2 Samuel 7), and both reacted with exemplary faith. Mary the faithful disciple represented for Luke a new faithful David. —D.J.H.

639. J. J. Pilch, "Sickness and Healing in Luke-Acts," *BibToday* 27 (1, '89) 21-28.

The article first presents four guidelines to allow modern readers to read stories about sickness and healing in the cultural context proper to the ancient Mediterranean world. Then it examines sickness and healing in Lk-Acts according to the categories found in Lk 4:18-19: sight for the blind, freedom for captives and the oppressed, and good news for the poor. —C.R.M.

640. [Lk 1–2] J. Ratzinger, "'Du bist voll der Gnade.' Elemente biblischer Marienfrömmigkeit," *IntKathZeit/Communio* 17 (6, '88) 540-550.

With frequent reference to Lk 1–2 the article reflects on Mary as the daughter of Zion and the mother of believers, Mary as prophetess, and Mary in the mystery of the cross and resurrection. —D.J.H.

Lk 1–2, §§ 33-591–592.

641. R. E. Brown, "The Annunciation to Zechariah, the Birth of the Baptist, and the Benedictus (Luke 1:5-25, 57-80)," *Worship* 62 (6, '88) 482-496.

After reflecting on the role of the infancy narrative in the overall structure of Lukan theology, the article considers how Luke used the annunciation of the birth of John the Baptist (Lk 1:5-25) to prepare for Jesus' birth. Then after general remarks on the origin and placing of the canticles in Lk 1–2, it examines the canticle that greets the conception and birth of John the Baptist (Lk 1:68-79) as an example of early Jewish-Christian Christology. —D.J.H.

642. [Lk 1:46-55] J. J. Herrera Aceves, "El Magníficat, canto de liberación," *EfMex* 6 (18, '88) 367-390.

After summarizing the treatment of Lk 1:46-55 in Pope John Paul II's *Redemptoris Mater*, the article reflects on the hermeneutical problem posed by the emphasis on God's preferential love for the poor and on God's liberating decision. Then it analyzes the Magnificat with respect to its literary genre, christological resonances, literary unity (structure and content), and sociopolitical dimension. Finally it draws attention to points of ecclesial practice that demand new pastoral approaches in the light of the Magnificat. —D.J.H.

643. R. Krüger, "El Magnificat de Lucas 1, 46-55: . . . Recuerdo agradecido convertido en anuncio de una auténtica alternativa para la humanidad," *Cuadernos de Teologia* [Buenos Aires] 9 (1, '88) 77-83.

A structural and semiotic analysis of the Magnificat proceeds according to this general outline: praise of God's action on behalf of Mary (1:46-50), proclamation of God's action on behalf of the poor (1:51-53), and proclamation of God's action on behalf of his servant Israel (1:54-55). —D.J.H.

644. [Lk 1:46-55] A. B. Spencer, "Mary's Influence on Jesus' Message," *Daughters of Sarah* [Chicago] 14 (6, '88) 28-29.

The major themes of the Magnificat (Lk 1:46-55) found expression in Jesus' message: liberation of the oppressed, God as Savior, the reversal of positions, and joy.—D.J.H.

645. [Lk 1:51-53] X. Pikaza, "María liberadora (Transfondo evangélico y novedad mariana del Magnificat)," *EphMar* 38 (3-4, '88) 295-334.

This investigation of the "great inversion" ("he has put down the mighty from their thrones, and exalted those of low degree") first considers the context in the message of Jesus, the life of the primitive church and the nationalist threat, and Mary's role as representative of the poor. Then it focuses on the Magnificat as the word of Mary the believer with particular attention to three themes: the revelation of God, the contradiction of the world, and the new universality.—D.J.H.

Lk 1:57-80, § 33-641.

646. E. Heck, "Krippenkind - Schmerzensmann. Eine bibeltheologische Betrachtung zu Lukas 2,1-20," *GeistLeb* 61 (6, '88) 451–459.

In order to show the continuity between Jesus the child in the crib at Christmas and Jesus the man of sorrows in the passion, the article considers various phrases from Lk 2:1-20 alongside texts from Lk 23 and reflects on their biblical-theological significance.—D.J.H.

647. A. Simón Muñoz, "Cristo, luz de los gentiles. Puntualizaciones sobre Lc 2,32," *EstBíb* 46 (1, '88) 27-44.

The peculiar Greek expression φῶς εἰς ἀποκάλυψιν ἐθνῶν in Lk 2:32a indicates that an original Semitic text has been slavishly translated. The Hebrew text presupposed by the Greek version as the substratum would be the following: *ʾôr lĕhiggālôt gôyîm* ("light so that the Gentiles might receive the revelation"). Through the mediation of Israel (Lk 2:32b) God's splendor is poured out to all peoples.—D.J.H.

Lk 3:23-38, § 33-594.

648. [Lk 6:20-23] M. E. Boring, "The Historical-Critical Method's 'Criteria of Authenticity': The Beatitudes in Q and Thomas as a Test Case," *Semeia* 44 ('88) 9-44.

A revised version of an article that appeared in *Forum* [§ 31-1116] which proposed the criteria of plausible *Traditionsgeschichte* and hermeneutical potential.—C.R.M.

649. D. C. Sim, "The Women Followers of Jesus: The Implications of Luke 8:1-3," *HeythJourn* 30 (1, '89) 51-62.

The study seeks to determine what can be inferred with reasonable certainty about the women mentioned in Lk 8:1-3. They came mostly from the lower and poorer strata of Jewish society and combined what economic resources they possessed to offset the cost of Jesus' itinerant ministry; the majority were probably single. The text does not imply anything about the discipleship roles of these women.—C.R.M.

Lk 9:1-6, § 33-607.

Lk 10:1-12, § 33-607.

650. S. Vollenweider, "'Ich sah den Satan wie einen Blitz vom Himmel fallen' (Lk 10:18)," *ZeitNTWiss* (3-4, '88) 187-203.

This review of the eschatological classification of the only report of a vision in the Synoptic tradition first asks whether v. 18 originally belonged to a context other than Lk 10:17-20; it suggests a connection with v. 19. Next it attempts to clarify further the tradition-historical background of v. 18. Finally in view of J. Weiss's consistent eschatological interpretation of Jesus' proclamation of the kingdom of God, it inquires whether the verse brings to expression a conception of Jesus as a warrior against Satan and his demons in the midst of an apocalyptic battle between the kingdoms of God and Satan. It concludes that this image cannot be substantiated. In the vision of Jesus in Lk 10:18 an eschatological but now already accomplished event is in view. The point is precisely that Satan has fallen, his power has vanished, and his kingdom has been smashed. —C.R.M.

651. [Lk 10:29-37] R. A. Cooke, "What is a Person Worth?: The Good Samaritan Problem Reexamined," *Listening* [Glenview, IL] 23 (3, '88) 198-213.

The Good Samaritan (Lk 10:29-37) is sometimes cited as a paradigm of the kind of moral obligation that should be reflected in law. The force of the story, however, is that in spite of the fact that he was not morally obligated to help, the Samaritan freely chose to aid a stranger. —C.R.M.

652. J. Magne, "La variante du Pater de Lc 11,2," *LavThéolPhil* 44 (3, '88) 369-374.

An abbreviated version of an article published in *Ephemerides Liturgicae* [§ 33-179]. —D.J.H.

653. H. Giesen, "Verantwortung des Christen in der Gegenwart und Heilsvollendung. Ethik und Eschatologie nach Lk 13,24 und 16,16," *Theologie der Gegenwart* [Münster] 31 ('88) 218-228.

This examination of the relation between ethics and eschatology asks whether the call to enter the narrow door in Lk 13:24 refers to a future or present attainment of salvation. It first compares Lk 13:24 with Mt 7:13-14 and then offers a preliminary interpretation of the Lukan verse in its context. Next it examines Lk 16:16 and elucidates its significance for explaining 13:24. Both 13:24 and 16:16 have reference to salvation in the present. But God's free initiative does not render human effort superfluous. Thus the admonition in 13:24 enjoins human responsibility. The saying in 16:16, however, stresses the wooing of God, who urges people to accept salvation. The life that issues from this gift is the presupposition for the eschatological completion of salvation. —C.R.M.

654. [Lk 15] F. H. Agnew, "The Parables of Divine Compassion," *BibToday* 27 (1, '89) 35-40.

After remarks on Luke's special theological interests and a general description of chapter 15, the article explains each parable in it: the lost sheep (15:4-7), the lost coin (15:8-10), and the lost son (15:11-32). These parables of divine mercy contribute to the Lukan theme of God's love for sinful human beings and of Jesus' call for repentance. —D.J.H.

Lk 15:8-10, § 33-841.

655. M. de Burgos Núñez, “El Escándalo de la Justicia del Reino en Lucas XVI,” *Communio* 21 (2, ’88) 167-190.

The article first establishes the dialectical relations among the various elements in Lk 16 and provides the following general outline: the parable of the steward (vv. 1-9), the eschatological teachings (vv. 10-13), the radical teachings (vv. 14-18), and the parable of the rich man and the poor Lazarus (vv. 19-31). Then it analyzes the two parables, giving particular attention to the relation of personal salvation to justice toward others in the faithful use of the goods of this world, and to the “scandalous” logic of the kingdom of God.—D.J.H.

Lk 16:16, § 33-653.

Lk 17:20–21, § 33-576.

656. A. Sacchi, “Pazienza di Dio e ritardo della parusia (*Lc* 18,7),” *RivistBib* 36 (3, ’88) 299-327.

The article first establishes that Luke added 18:1, 7b, 8b to the pre-Lukan material in order to emphasize that Christ’s second coming was not imminent and that Christians should prepare for it by constant prayer. Then giving special attention to the phrase καὶ μακροθυμεῖ ἐπ’ αὐτοῖς (18:7b), it discusses the delay of the parousia in the light of the theme of God’s patience as it appears in the OT and Jewish writings. Finally it indicates how Luke tried to explain the delay of the parousia as something desired by God in his merciful patience, analogous to the delay preceding the first coming of Christ.—D.J.H.

657. D. Hamm, “Luke 19:8 Once Again: Does Zacchaeus Defend or Resolve?” *JournBib Lit* 107 (3, ’88) 431-437.

The interpretation of Lk 19:8 as Zacchaeus’ defense of his customary behavior errs in its reading of the text and context. The traditional reading—that Lk 19:8 is a convert’s resolve—still makes the best sense and is demanded by our growing understanding of Luke’s narrative theology.—D.J.H.

Lk 21:20-22, § 33-986.

658. [Lk 21:36–22:10] A. Breen, “A Fragment of the Sahidic Version of Luke,” *Muséon* 101 (3-4, ’88) 291-296.

P. Mich. inv. 4969.20 (6th-7th century A.D.) provides a continuous Sahidic text of Lk 21:36–22:10. The article presents on facing pages photographs and transcriptions of the text, along with an apparatus below in which variants preserved by G. W. Horner and H. Quecke are recorded.—D.J.H.

659. T. Baarda, “Luke 22:42-47a. The Emperor Julian as a Witness to the Text of Luke,” *NovTest* 30 (4, ’88) 289-296.

In treating the Gethsemane episode Theodore of Mopsuestia preserved a very interesting fragment of Julian the Apostate’s book against the Christians that is of some importance for the textual criticism of Lk 22:42-47a. The text that Julian knew included the incident of the ministering angel (vv. 43-44) and several variant readings.—D.J.H.

660. G. L. Borchert, "The Spirit and Salvation," *Criswell Theological Review* [Dallas, TX] 3 (1, '88) 65-78.

This consideration of the Spirit and salvation in Jn deals with a variety of topics under each main heading. Thus, for example, under salvation it treats believing and knowing in Jn, the witness of the prologue, cross and judgment, etc.—C.R.M.

661. R. E. Brown, "The Johannine World for Preachers," *Interpretation* 43 (1, '89) 58-65.

After drawing attention to the uniqueness of the Johannine Jesus, the article offers advice about preaching on the Johannine signs and dialogues-discourses. Puzzlement is the way in which the readers/hearers are brought to recognize who Jesus is. Preachers should use ingenuity in rendering this dramatic Gospel dramatically, avoid domesticating the Johannine Jesus, and avoid being too sophisticated or abstract in preaching the Johannine Jesus.—D.J.H.

662. J. A. Burns, "Commenting on Commentaries on the Book of John," *Criswell Theological Review* [Dallas, TX] 3 (1, '88) 185-197.

After general hints about studying the Fourth Gospel, the article describes and evaluates the commentaries by G. R. Beasley-Murray (1987), M. C. Tenney (1981), F. F. Bruce (1983), and L. Morris (1971). Bruce's work is the best short commentary, and Morris's is the best extended treatment. A five-page selected bibliography is provided.—D.J.H.

663. W. R. Cook, "Eschatology in John's Gospel," *Criswell Theological Review* [Dallas, TX] 3 (1, '88) 79-99.

After reviewing critical theories about Johannine eschatology, the article considers the pertinent textual data in the Fourth Gospel with reference to six eschatological themes: death, eternal life, resurrection, heaven, judgment, and Christ's return. In Jn eschatological truth is multidimensional, christological, and practical.—D.J.H.

664. W. R. Domeris, "Christology and Community: A Study of the Social Matrix of the Fourth Gospel," *JournTheolSAfric* 64 ('88) 49-56.

The Christology of the Fourth Gospel reflects the culmination of a historical process in which the Christology was developed in a dialectical relationship with its social praxis. This thesis is demonstrated with reference to the social structure of the community, the leadership operative within the community, and the audience envisaged by the Evangelist.—D.J.H.

665. R. E. Glaze, "Introduction to the Gospel of John," *TheolEduc* 38 ('88) 71-84.

This introduction to the Fourth Gospel considers four areas: authorship (the gospel message as John gave it out in Ephesus), purpose (see Jn 20:30-31), characteristics (seven miraculous signs, contrast and paradox, omissions and inclusions), and structure (answers to thirteen questions). An annotated bibliography is included.—D.J.H.

666. T. W. Gordon, "The Paraclete in the Fourth Gospel," *Search* 11 (2, '88) 72-82.

After considering the relation between spirit and truth in the Fourth Gospel, the article examines the Paraclete-sayings in Jesus' farewell discourse (Jn 14:15-17; 14:25-26; 15:26-27; 16:4b-11; 16:12-15). The Spirit continues the communication of truth in his function as illuminator and makes operative in the church what Christ—the definitive truth of the Father—has already effected through his incarnate life and saving death.—D.J.H.

667. V. R. GOROSPE, "Krishna Avatara in the *Bhagavad Gita* and Christ Incarnate in John's Gospel," *Dialogue & Alliance* [New York] 1 (2, '87) 53-72.

The article first considers Krishna as the revelation of God and his incarnation according to *Bhagavad Gita.* Then it discusses Christ's revelation as the Son of God the Father and his incarnation in the Fourth Gospel. Finally it offers observations and recommendations from the perspective of an Asian-Christian believer and theologian.—D.J.H.

668. T. D. LEA, "Preaching from John," *Criswell Theological Review* [Dallas, TX] 3 (1, '88) 161-184.

After discussing the nature and importance of expository preaching, the article suggests seven ways of approaching the Fourth Gospel in a search for expository preaching material. —D.J.H.

669. D. MACDONALD, "The Mother of Jesus Was There," *RevRel* 47 (5, '88) 755-762.

The Fourth Gospel's emphasis on trust and intimacy of relationship as exemplified by the Mother of Jesus is examined with reference to two texts: the wedding at Cana (Jn 2:1-11), and the vine and the branches (15:1–17).—D.J.H.

670. L. MORRIS, "The Atonement in John's Gospel," *Criswell Theological Review* [Dallas, TX] 3 (1, '88) 49-64.

The assertion that Jesus' death as an atonement for sin is foreign to the Fourth Gospel runs counter to the evidence that in this Gospel the cross is the climax of the whole story. The significance attached to the cross in Jn is examined with reference to sin, judgment, the death of Jesus, life eternal, and Christ as our substitute. Although John does not outline a theory of the way atonement is brought about, he has a number of expressions that show that Christ died in our stead.—C.R.M.

671. J. PARKER, "The Incarnational Christology of John," *Criswell Theological Review* [Dallas, TX] 3 (1, '88) 31-48.

The incarnational Christology of the Fourth Gospel is discussed according to the following outline: λόγος in the Hellenistic world, the Hebraic world, and Jn 1:1-18; Son of God; Son of Man; signs; discourses; "I am" sayings; and miscellaneous topics. The conclusion reflects on the ancient and modern christological battle over the incarnation.—C.R.M.

672. J. W. PRYOR, "Covenant and Community in John's Gospel," *RefTheolRev* 47 (2, '88) 44-51.

The marked tendency in recent studies to view the outlook of the Johannine community as essentially sectarian and inward looking is a misreading of the situation. A covenantal framework of thinking goes a long way to explain many of the Gospel's supposedly sectarian features. Covenant community ideology is discussed in relation to the Prologue and certain other Johannine emphases.—C.R.M.

673. O. M. Rao, "Soteriology in the Fourth Gospel," *Biblebhashyam* 14 (3-4, '88) 149-162.

In order to arrive at a proper understanding of Johannine soteriology, the article examines (1) the impact of Johannine incarnational Christology, and (2) the relation between the earthly life of Jesus and the cross.—C.R.M.

674. P. E. Robertson, "Glory in the Fourth Gospel," *TheolEduc* 38 ('88) 121-131.

After looking at the background of the Greek word δόξα ("glory"), the article examines texts in the Fourth Gospel in which the term appears: "seeing" the glory of God, the "works" of Jesus as manifestations of glory, glory and the believer, and glory and the death of Jesus.—D.J.H.

675. M. Silva, "Approaching the Fourth Gospel," *Criswell Theological Review* [Dallas, TX] 3 (1, '88) 17-29.

After reviewing fluctuating perspectives in the study of the Fourth Gospel, the article discusses the general purpose of the Gospel, its specific occasion, literary structure, and use of the OT.—D.J.H.

676. B. E. Simmons, "A Christology of the 'I Am' Sayings in the Gospel of John," *TheolEduc* 38 ('88) 94-103.

After dividing the twenty-four Johannine ἐγώ εἰμι sayings into two categories (absolute, with a predicate), the article discusses the historical background of this expression (OT, Greek, gnostic) and provides an exegesis of those texts deemed significant for a christological understanding of it. The pivotal saying is Jn 8:58: "Before Abraham came to be, ἐγώ εἰμι."—D.J.H.

677. R. Sullivan, "Jesus' Suffering, Death, and Resurrection in the Fourth Gospel," *TheolEduc* 38 ('88) 145-153.

John's description of the events surrounding Jesus' suffering, death, and resurrection is quite different from the Synoptic accounts. The Johannine Jesus has an eternal nature, exhibits supernatural knowledge, and exercises divine authority all within the life of a human being.—C.R.M.

678. C. L. Winbery, "Abiding in Christ: The Concept of Discipleship in John," *TheolEduc* 38 ('88) 104-120.

The concept of abiding in God and God abiding in Jesus the suffering Messiah is important to what John recorded about discipleship, especially in chapters 14–16. The relationship of discipleship is informed and inspired by the Spirit who proceeds from Father and Son. By focusing on realized eschatology John did not rule out future eschatology.—D.J.H.

679. [Jn 1:1-18] G. Chico, "Mito y palabra. Nota hermenéutica de desmitologización," *EfMex* 6 (18, '88) 391-400.

After considering the relation between myth and the Word in Jn 1:1-18, this reflection on the hermeneutics of demythologization discusses the dynamic of the giving of the Logos (v. 14), the experience of grace (v. 16), the true face of things, and supporting the demythologization.—D.J.H.

680. [Jn 1:1-18] D. **Wood**, "The *Logos* Concept in the Prologue to the Gospel according to John," *TheolEduc* 38 ('88) 85-93.

In Jn 1:1-18 the Evangelist redefined the familiar concept of the λόγος from the perspective of Christ. Both divine and human, the Logos creates, reveals, and redeems.—D.J.H.

681. [Jn 2:13-22] K. A. **Mathews**, "John, Jesus and the Essenes: Trouble at the Temple," *Criswell Theological Review* [Dallas, TX] 3 (1, '88) 101-126.

Although they continued to use the Jerusalem temple cult with reservations due to ritual differences, the Qumran community awaited a replacement temple to satisfy their standards of purity. Jesus' cleansing of the temple (see Jn 2:13-22 parr.) exposed the faults of the temple and demonstrated his messianic rule. Jesus was not seeking reform in the same sense that the sectarians were. Through Jesus' death and resurrection the old temple was replaced by the new temple of Jesus.—D.J.H.

682. [Jn 3–12] L. **Schenke**, "Der 'Dialog Jesu mit den Juden' im Johannesevangelium: Ein Rekonstruktionsversuch," *NTStud* 34 (4, '88) 573-603.

On the basis of literary analysis it is possible to reconstruct from the revelation dialogues in Jn 3–12 a source used by the Evangelist that can be called "The Dialogue of Jesus with the Jews": the opening of the dialogue (Jn 3:1-12); the coming of the one sent by God as salvation or judgment for the world (3:31-36; 3:13-15; 12:34-36; 3:16-21; 6:28-29; 12:44-50); the witness of Jesus, the one sent (8:13-19; 5:37-40; 7:15-19; 5:45-47; 6:30-33; 6:49-51; 6:36-46); the ascent of Jesus, the one sent (6:60-64; 7:28-29; 7:33-36; 8:21-26; 8:31-32); the unbelief of the "Jews" (8:33-58); and the close of the dialogue (10:31-39). The theme of the dialogue was, Who is Jesus? The Evangelist reordered and adapted the source material to deal with the situation within the Johannine community.—D.J.H.

683. J. B. **Born**, "Literary Features in the Gospel of John (An Analysis of John 3:1-21)," *Direction* 17 (2, '88) 3-17.

This study examines the implicit commentary contained in the narrative of the Fourth Gospel, that is, the information conveyed between the lines through such literary features as multiple allusions, misunderstandings, irony, and symbolism. These literary techniques are analyzed as they occur in Jn 3:1-21. Johannine implicit commentary warns the reader not to mistake the superficial for the real, enables the reader to share the author's elevated position, and draws the reader to the latter's point of view.—C.R.M.

684. B. **Witherington**, "The Waters of Birth: John 3. 5 and 1 John 5. 6-8," *NTStud* 35 (1, '89) 155-160.

This essay seeks to demonstrate a plausible, nonsacramental reference for the word ὕδωρ that makes sense of both Jn 3:5 and 1 Jn 5:6-8. In light of both ancient Semitic and Near Eastern texts as well as contemporary and somewhat later material it seems probable that in these verses ὕδωρ refers to physical birth.—C.R.M.

685. D. S. **Dockery**, "Reading John 4:1-45: Some Diverse Hermeneutical Perspectives," *Criswell Theological Review* [Dallas, TX] 3 (1, '88) 127-140.

After some general observations on Jn 4:1-45 and the challenges facing its interpreters, the article attempts to show how diverse hermeneutical perspectives view key aspects of this passage. It considers author-oriented (historical), text-oriented, and reader-oriented (allegorical/symbolical, existential, pastoral, feminist) approaches. Exegesis must be limited to the authorial level. Hermeneutics, however, grants viability to the other two perspectives insofar as they represent consistent developments of the author's purpose.—C.R.M.

686. J. D. M. Derrett, "The Samaritan Woman's Purity (John 4:4-52)," *EvangQuart* 60 (4, '88) 291-298.

Although immersion in a pool for ritual cleansing might never have been open to the Samaritan woman in Jn 4:4-52, she was able to purify her inward parts by drinking in the living water that Jesus offered her. Thus purified by the word, she became without perceptible delay the means of purifying an indefinite number of others.—C.R.M.

687. [Jn 6:22-59] J. W. Voelz, "The Discourse on the Bread of Life in John 6: Is It Eucharistic?" *ConcJourn* 15 (1, '89) 29-37.

The bread-of-life discourse in Jn 6:22-59 is worded in such a way that it both causes Christian hearers to think about the oral eating of the Eucharist and points beyond the oral eating to a spiritual eating. Some parts apply more strongly to spiritual eating, and other parts apply more strongly to eucharistic oral eating.—D.J.H.

688. R. Robert, "Du suaire de Lazare à celui de Jésus. Jean XI, 44 et XX, 7," *RevThom* 88 (3, '88) 410-420.

The Greek term ὄψις in Jn 11:44 does not carry the anatomical sense of πρόσωπον ("face"); it means "aspect, appearance." The word σουδάριον in Jn 11:44 and 20:7 derives from the Aramaic *sûdārā'* ("piece of cloth"), which the Targums of Exod 34:29 associate with the glory of Moses (see 2 Cor 3:7-18). The glory of Christ remained concealed by a funeral cloth until the third day.—D.J.H.

689. C. Dietzfelbinger, "Die grösseren Werke (Joh 14. 12f.)," *NTStud* 35 (1, '89) 27-47.

Although the promise of "greater works" in Jn 14:12 initially seems perplexing, the saying offers insight into the self-understanding and situation of the Johannine community. The article first explores this thesis through exegetical considerations (especially 5:20-21 and 14:12), a discussion of the statement about "greater works" in the context of the NT, and theological observations (13:31–14:31). Then it comments on the historical situation reflected in the promise. For the Evangelist 14:12 served as the actualizing interpretation of a well-known tradition referred to in 5:19-23. In the absence of Jesus, "greater works" occur whenever the present Christ is heard and understood in his new word, and whenever the community no longer looks anxiously backward but confronts the critical and helpful word of Christ in their present.—C.R.M.

690. J. C. Laney, "Abiding Is Believing: The Analogy of the Vine in John 15:1-6," *BiblSac* 146 (581, '89) 55-66.

The analogy of the vine and its application in Jn 15:1-6 make clear that there is no fruit without faith and no faith without fruit.—C.R.M.

691. D. M. Aycock, "John 17 and Jesus' Prayer for Unity," *TheolEduc* 38 ('88) 132-144.

The article reflects upon historical attempts to bring about church unity from the perspective of Jesus' prayer for unity among believers in Jn 17:20-23.—C.R.M.

692. D. A. Black, "On the Style and Significance of John 17," *Criswell Theological Review* [Dallas, TX] 3 (1, '88) 141-159.

After general comments on the narrative framework of Jn 17, the article examines the stylistic features of the text and attempts to classify its significant rhetorical features in terms of three processes: repetition, omission, and shifts in expectancy. It concludes with a summary of the distinctive features of Jesus' prayer in Jn 17 and the significance of Jesus' words for modern ecclesiastical unity.—C.R.M.

693. [Jn 18–19] F. Manns, "Le symbolisme du jardin dans le récit de la passion selon St Jean," *StudBibFrancLibAnn* 37 ('87) 53-80.

This investigation of Jn 18–19 first reviews the major interpretations of the garden symbolism and discusses some exegetical problems. Then it examines the literary structure of the passage, considers the symbol of paradise in Palestinian Judaism (paradise and temple, paradise and the wedding canopy, Adam's glory, the messiah and paradise), and rereads Jn 18–19 in the light of Jewish traditions. The garden of the Johannine passion accounts is the new paradise. Christ restores the garden that existed from the beginning. By his death he gives access to the tree of life.—D.J.H.

694. R. Bergmeier, "TETEΛEΣTAI Joh 19:30," *ZeitNTWiss* 79 (3-4, '88) 282-290.

Jesus' last word from the cross τετέλεσται ("it is realized") in Jn 19:30 should be interpreted with reference to the realization of Scripture (see Jn 19:28) and the foreknowledge of Jesus (see Jn 18:4) regarding the necessity of his passion.—D.J.H.

Jn 20:7, § 33-688.

695. [Jn 20:21] S. J. Samuel, "The Johannine Perspective on Mission in Christ's Praxis," *BangalTheolFor* 20 (3, '88) 8-16.

The Fourth Gospel's unique contribution to the theology of mission is the idea that the Father's sending of the Son stands as the model and basis for the Son's sending of the disciples. This investigation of Jn 20:21 considers its context, terminology, the Johannine Jesus' mission, the disciples' participation in it, and the theological consequences.—D.J.H.

696. [Jn 20:29] R. Cameron, "Seeing Is Not Believing. The History of a Beatitude in the Jesus Tradition," *Forum* 4 (1, '88) 47-57.

This investigation of the macarism found in Jn 20:29, and its variants occurring elsewhere, considers the doubting of Thomas in Jn, touching and seeing in Lk and Ignatius, appearance and demonstration in *Epistula apostolorum,* and faith and sight in *Apocryphon of James.* It concludes that a setting and circumstance other than a post-resurrection appearance should be sought for the production and transmission of the saying. In Jn it functions to provide continuity with the now distant past and to assure those who were not eyewitnesses that they are to be blessed with faith.—C.R.M.

697. [Jn 21:11] O. T. Owen, "One Hundred and Fifty Three Fishes," *ExpTimes* 100 (2, '88) 52-54.

From patristic times onward the 153 fishes in Jn 21:11 have been explained in terms of historical fact, mathematics, and gematria. The key to its interpretation is gematria based on the Hebrew word for Mount Pisgah (*happisgāh*=153), the OT place of Moses' departure.

As Moses was to the elders, so was Jesus to his disciples; as Moses was to Joshua, so was Jesus to Peter. — D.J.H.

Acts of the Apostles

698r. M.-É. Boismard and A. Lamouille, *Le texte occidental des Actes des Apôtres* [*NTA* 31, p. 228; § 31-1151r].

J.-C. Haelewyck, "Le texte occidental des Actes des Apôtres. A propos de la reconstitution de M.-É. Boismard et A. Lamouille," *RevThéolLouv* 19 (3, '88) 342-353.—Boismard and Lamouille's reconstruction of the Western text of Acts is examined from the perspective of their utilization of Latin witnesses. The article comments on the inventory of witnesses, analyzes the methodological principles employed, and discusses a number of variants found in the Latin Fathers. While seeking to guard against subjectivity in their choice of variants, Boismard and Lamouille perhaps fall into another irregularity by reconstructing a text whose contours are accentuated to the maximum in comparison with the Alexandrian text. Nevertheless they have succeeded in showing that the Western text possesses coherence on the stylistic as well as on the theological level. No analysis could better demonstrate that an exclusive choice in favor of the Alexandrian text does not deal with the reality of the data. — C.R.M.

699. W. W. Gasque, "Recent commentaries on the Acts of the Apostles," *Themelios* 14 (1, '88) 21-23.

This survey of recent commentaries on Acts discusses the volumes by G. Schneider, R. Pesch, I. H. Marshall, D. J. Williams, G. Krodel, and H. Conzelmann (translation). The only fully comprehensive, scholarly, and up-to-date commentary is the work by Schneider. The commentaries by Marshall, Krodel, and Williams, though written for a more popular audience, represent a very high level of scholarship. — C.R.M.

700. A. Stock, "Lydia and Prisca," *Emmanuel* 94 (9, '88) 514-521, 525.

For Luke's readers the figure of Lydia of Thyatira (see Acts 16:14) would have evoked myth and legend based on real treasures of gold and the royal purple of Tyre. The NT texts that mention Prisca (Priscilla in Acts) emphasize her involvement in the affairs of the church community, especially her use of her home as a house-church, and indicate that she was energetic and resourceful. Paul and his associates, such as Lydia and Prisca, were the community organizers of the early Christian community. — D.J.H.

701. R. S. Sugirtharajah, "Luke's Second Volume and the Gentiles," *ExpTimes* 100 (5, '89) 178-181.

Luke reacted to those Gentiles who were not part of the Christian movement by (1) treating them as people rather than as abstract representatives of various religious systems, (2) recognizing positive qualities, (3) addressing the theological problem of the relationship between Christians and non-Christians, and (4) speaking to non-Christian Gentiles on their own terms. Luke's openness and tolerance toward Gentiles may be accounted for by his background, clientele, and context. — C.R.M.

Acts, § 33-631–634, 639.

702. J. PATHRAPANKAL, “L’homme de la Pentecôte. Du particulier à l’universel: Actes des Apôtres (chap. 1–15),” *Spiritus* [Paris] 29 (113, ’88) 386-396.

The missionary according to Acts 1–15 is a pentecostal figure, one who is called to break down the barriers of particularism and open the horizon to the universal. The development of this approach to Christian missionary activity is traced from Pentecost to the Council of Jerusalem.—D.J.H.

703. J. RIUS-CAMPS, “Pentecostés versus Babel. Estudio crítico de Hch 2,” *FilolNT* 1 (1, ’88) 35-61.

After discussing the literary structure of the Pentecost narrative in Acts 2, the article calls attention to the different meanings of γλῶσσαι as an example of Luke’s use of a “double register.” Next it considers the text’s theme of the reunification of humankind through the work of the Spirit: a language intelligible to all the world; the “devout men” residing in Jerusalem (Jews or not?); and the past, present, and future of humankind. Then it focuses on the preaching of Peter: the new humanity, the first fruits of the Spirit; the risen Messiah; and precursors of the apostolic preaching.—D.J.H.

704. T. D. ANDERSEN, “The Meaning of ΕΧΟΝΤΕΣ ΧΑΡΙΝ ΠΡΟΣ in Acts 2.47,” *NTStud* 34 (4, ’88) 604-610.

When the various ancient and modern versions of Acts 2:47 are compared, the two main areas of variation are the meanings of ἔχοντες χάριν and πρός plus the accusative. Analysis of grammar and ancient parallels indicates that Acts 2:47 should be translated to mean “praising God and having good will toward all the people.”—D.J.H.

Acts 4:12, § 33-820.

705. B. PRETE, “Anania e Saffira (*At* 5,1-11). Componenti letterarie e dottrinali,” *RivistBib* 36 (4, ’88) 463-486.

This examination of the story of Ananias and Sapphira considers (1) the motives for its inclusion in Acts, (2) the origin and formation of this “punishment miracle,” (3) the author’s intent in presenting such a shocking story, (4) the difficulties provoked by the immediate and severe punishment, and (5) the contribution of Jewish elements to the literary composition. The primary aim of the account is to offer an example of the judgment of God on the culpable behavior of two members of the Christian community.—C.R.M.

706. P. DSCHULNIGG, “Die Rede des Stephanus im Rahmen des Berichtes über sein Martyrium (Apg 6,8–8,3),” *Judaica* [Basel] 44 (4, ’88) 195-213.

Stephen’s speech in Acts 7 is an example of a paraenetic reflection on Israel’s history (see Psalms 78 and 106, Ezekiel 20). Though Stephen shows himself to be an opponent of the Jerusalem Temple, he does not turn against Moses and the Law (cf. Acts 6:11). The Stephen episode in Acts 6:8–8:3 indicates how the Greek-speaking Jewish Christians of Jerusalem sought to base their rejection of the Temple on a critical revision of Israel’s history.—D.J.H.

707. J. D. M. DERRETT, “The Son of Man Standing (Acts 7, 55-56),” *BibOr* 30 (156, ’88) 71-84.

The description of the Son of Man “standing” (ἑστῶτα) in Acts 7:56 carries a substantive meaning. His role is to conduct a prosecution to the point of judgment and to execute the judgment (see Daniel 7).—D.J.H.

708. [Acts 8:35-36] R. J. PORTER, "What did Philip say to the Eunuch?" *ExpTimes* 100 (2, '88) 54-55.

In the interval between Acts 8:35 and 36 Philip not only explained to the Ethiopian eunuch who was meant by the Suffering Servant (Isa 53:7) but also pointed out that there was no hindrance to a eunuch and foreigner entering the community of that Servant (Isa 56:4-8) by baptism (Isa 54:9-10; 55:1).—D.J.H.

709. J. HEIMERDINGER, "La foi de l'eunuque éthiopien. Le problème textuel d'Actes 8/37," *ÉtudThéolRel* 63 (4, '88) 521-528.

The long or Western text of Acts 8 contains in v. 37 a dialogue between Philip and the Ethiopian eunuch: "And Philip said: 'If you believe with all your heart, you can.' And the eunuch answered: 'I believe that Jesus Christ is the Son of God.'" Both forms of the text could be ancient and indeed contemporary. The long form was especially appropriate for Jewish Christians.—D.J.H.

710. J. J. KILGALLEN, "Acts 13,38-39: Culmination of Paul's Speech in Pisidia," *Biblica* 69 (4, '88) 480-506.

The article first demonstrates by contextual and textual observations that vv. 38-39 represent the goal and organizing element of Paul's speech in Antioch of Pisidia in Acts 13:16-41. Then in light of this conclusion it discusses the organization of the speech and examines several problems: the meaning of τὰ ὅσια, whether the holy one produces or causes holy things, and two concerns in vv. 38-39—the appearance of δικαιόω and the function of διὰ τούτου and ἐν τούτῳ. The speech is not simple in what it wishes to convey. It urges both belief in a person (Son of God, savior, God's holy one, the raised and incorruptible one) as well as in the offer of grace (holy things of David, forgiveness, justification).—C.R.M.

711. K. HAACKER, "Vollmacht und Ohnmacht—Charisma und Kerygma. Bibelarbeit über Apg 14, 8-20," *TheolBeitr* 19 (6, '88) 317-324.

The missionary activity of Paul and Barnabas in Lystra recorded in Acts 14:8-20 is examined with reference to evangelism and charisma in missionary service. The article considers the lesson of the narrative as a whole (power and weakness), the preaching of salvation and the occurrence of healing, ambiguous miracles in need of interpretation, and the preaching of God in a nonbiblical milieu.—C.R.M.

712. [Acts 17:16-34] J. MARCUS, "Paul at the Areopagus: Window on the Hellenistic World," *BibTheolBull* 18 (4, '88) 143-148.

The article illustrates five points about the non-Jewish religious world of the 1st century that are either explicit or implicit in Luke's rendition of Paul's speech at the Areopagus (see Acts 17:16-34): the Hellenistic interest in religious questions, the unity of the Hellenistic world, the tolerance for other people's gods, the pyramid of divine powers, and the lack (outside of Judaism and Christianity) of any developed idea of the afterlife.—C.R.M.

713. D. Zweck, "The *Exordium* of the Areopagus Speech, Acts 17.22, 23," *NTStud* 35 (1, '89) 94-103.

The article comments on the *exordium* in Hellenistic rhetoric, compares Acts 17:22-23 with the requirements for deliberative speech, and offers exegetical notes on the text. The *exordium* of the Areopagus speech found in 17:22-23 conforms to conventions of Hellenistic rhetoric, functions as an introduction to a deliberation on the topic of religion (*exordium* vv. 22-23; *probatio* vv. 24-29; *peroratio* vv. 30-31), and bears witness, along with the speech as a whole, to the author's broad ranging rhetorical competence.—C.R.M.

714. G. Scarpat, "Ancora sulla data di composizione della *Sapientia Salomonis.* Il termine διάγνωσις (Sap 3,18; At 25,21)," *RivistBib* 36 (3, '88) 363-375.

This investigation of the term διάγνωσις in Wis 3:18 adds support to the argument that Wisdom must be dated after 30 B.C. κράτησις in Wis 6:3 is a technical term signifying an era in Egypt that begins after the capture of Alexandria by Augustus in 30 B.C. Although διάγνωσις possessed a generic meaning ("decide") in authors such as Plato and Thucydides, in the imperial period it served to translate the Roman juridical term *cognito.* The phrase τὴν τοῦ Σεβαστοῦ διάγνωσιν in Acts 25:21 and the use of the verb διαγινώσκω in 23:15 and 24:22 agree with other contemporary evidence showing that διάγνωσις was employed to indicate the *cognitio extra ordinem.* This refers to a Roman legal procedure that came into use in the provinces only in the imperial period after Augustus. A date after 30 B.C. for Wisdom casts doubt on its utilization by the NT.—C.R.M.

EPISTLES—REVELATION

Epistles (General)

715. R. Bauckham, "Pseudo-Apostolic Letters," *JournBibLit* 107 (3, '88) 469-494.

The article aims to derive fresh criteria for distinguishing pseudepigraphal from authentic NT letters. It first explains the specific features of the genre of the pseudepigraphal letter by setting it within the context of a comprehensive classification of types of letters in antiquity. Then comprehensive accounts of ancient Jewish pseudepigraphal letters and of pseudo-apostolic letters among the NT Apocrypha demonstrate that all such letters conform to these types. On this basis 2 Peter and the Pastorals are probably pseudepigraphal while Ephesians, James, and 2 Thessalonians are possibly pseudepigraphal. The study vindicates the authenticity of Colossians, 1 Peter, and Jude. The Pastorals were perhaps written by Timothy. —C.R.M.

Paul

716. R. Bartnicki, "Apostolat a charyzmat Pawła (St. Paul's Apostolate and Charismata)," *StudTheolVars* 26 (1, '88) 147-163.

A semantic analysis of Paul's use of the terms χάρισμα and χάρις leads to the conclusion that he considered his apostolate as one of the charisms that existed in the early church. The uniqueness of his charism is evident in his call, his function, and his authority.—J.P.

717. D. P. Cole, "Corinth & Ephesus. Why Did Paul Spend Half His Journeys in These Cities?" *BibRev* 4 (6, '88) 20-30.

Paul's stops in Corinth and Ephesus account for over half the time in which he was supposedly "on the road" from A.D. 48 to 55. Because of their strategic location and the kinds of people who inhabited or visited these cities, Paul was able to spread his gospel more efficiently by staying in one place.—D.J.H.

718. J. Frankowski, "Problem powstania i przyjęcia przez kościół *Corpus paulinum.* (Kilka uwag w związku z hipotezą H. M. Schenkego) (Le problème de l'origine et de la réception par l'Eglise du Corpus paulinum. [Quelques rémarques sur l'hypothèse du H. M. Schenke])," *StudTheolVars* 26 (1, '88) 180-204.

In connection with Schenke's article on Paul's continuing influence in the early church [§ 20-168], it should be said that the authentic Paul can be found in Acts and the Deuteropaulines as well as the undisputed letters. Paul worked in the church and for it, too. Paul's death only hastened but did not originate the interest in collecting his letters. Collections are in evidence already at the end of the 1st century A.D. Redaction of all the letters probably did take place, but it is difficult to identify these elements with certainty. [In the same issue (pp. 235-244) the author summarizes and critiques Schenke's article.]—J.P.

719. K. Haacker, "Elemente des heidnischen Antijudaismus im Neuen Testament," *EvangTheol* 48 (5, '88) 404-418.

In 1 Thes 2:14-16 Paul took over two important themes of pagan anti-Judaism: opposition to other people (misanthropy) and failure to please God (atheism). Paul's assessment of Jerusalem's slavery in Gal 4:25 as a divine judgment on the quality of its religious existence also had roots in pagan anti-Jewish claims. Paul's negative evaluations of circumcision in Gal 5:12 and Phil 3:2 parallel pagan comments about circumcision as castration or mutilation. —D.J.H.

✓ 720. L. Kreitzer, "Adam as Analogy: Help or Hindrance?" *KingTheolRev* 11 (2, '88) 59-62.

Whereas in 1 Corinthians 15 the focus of Paul's analogy was with Adam and Christ as symbolic persons, in Romans 5 the focus was their respective acts. Since the Adam-Christ analogy was discontinuous and inadequate at points, Paul mixed it with other concepts to express more comprehensively the significance of Christ.—D.J.H.

721. K. H. Maahs, "Male & Female in Pauline Perspective: A Study in Biblical Ambivalence," *Dialogue & Alliance* [New York] 2 (3, '88) 17-34.

Regarding the role of women the OT, Jesus, and Paul feature a variety of postures in which theory and practice are not always in lockstep. Paul was neither a chauvinist nor a liberationist. He was willing to delay full implementation of his principle of equality (see Gal 3:28) in order to insure the survival and growth of his missionary labors.—D.J.H.

722. W. A. Meeks, "The Polyphonic Ethics of the Apostle Paul," *Annual of the Society of Christian Ethics* [Knoxville, TN] ('88) 17-29.

The style of moral argument that Paul adopted was not so much dialectical as polyphonic. If we turn to Paul to find a paradigm of the appropriate way to do Christian ethics, we must examine not only the result of Pauline polyphony but also the process or transaction. The polyphonic character of Paul's ethical teaching is demonstrated first by examining his answer to the Corinthian Christians who asked whether they could eat meat obtained from a pagan temple (1 Corinthians 8–10) and then by reviewing Paul's own revision of that answer into a generalized paradigm for other Christians who found themselves in a different time, place, or situation (Rom 14:1–15:13). – D.J.H.

723. M. PRIOR, "Paul on 'Power and Weakness,'" *Month* 21 (11, '88) 939-944.

Paul's views on power and weakness arose out of his dealings with the various communities with which he had contact. The critical element in his thoughts derived from quite specific contexts: bodily ailments as Paul's weakness (Galatians), Paul's message and method as his weakness (1 Corinthians), and Paul's persecution as power/weakness (2 Corinthians). – D.J.H.

724r. G. THEISSEN, *Psychological aspects of Pauline Theology* [*NTA* 31, p. 374; § 33-246r].

J. D. TABOR AND W. WINK, *RelStudRev* 15 (1, '89) 38-42.—Tabor (pp. 38-40) judges that Theissen has set a fine example of how to combine the most careful standard historical-critical methods with a fruitful psychological exegesis. Wink (pp. 40-42) declares that on the basis of this book the spectre of psychologism has been banished forever from NT studies. He also observes that opening up the psychodynamics of Pauline texts generates a whole new set of questions. – D.J.H.

725. A. TORNOS, "Fundamentos bíblico-teológicos del discernimiento," *Manresa* 60 (237, '88) 319-329.

Taking the Pauline letters as a guide, the article considers the biblical-theological foundations of discernment, the place of discernment in the context of the criteria of decision-making (the Law and the Christian assessment of action, the nature of things, the human condition, the future of the world), the reason for discernment, and the logic of discernment. – D.J.H.

726. G. VAN DONGE, "In What Way is Paul's Gospel (*Euangelion*) of Freedom Theology of the Cross (*Theologia Crucis*)?" *Colloquium* 21 (1, '88) 19-33.

Paul used the "word of the cross" as a criterion for interpretation to root Christian experience in the life of Jesus and so to refute the teachings of his opponents. The article first surveys Paul's concept of the gospel of freedom by examining its fullest statement in Romans. Then it shows how Paul used the "word of the cross" to combat Hellenistic enthusiasm in 1–2 Corinthians and Jewish legality in Galatians. – D.J.H.

727. W. O. WALKER, "Text-Critical Evidence for Interpolations in the Letters of Paul," *CathBibQuart* 50 (4, '88) 622-631.

The article explores the nature and significance of text-critical evidence for interpolations in the Pauline letters under four headings: direct text-critical evidence, indirect text-critical evidence, short interpolations in the critical texts, and the absence of text-critical evidence. Such evidence can at best indicate only that a passage is an interpolation in its present context; it cannot indicate that the passage is non-Pauline in origin. – D.J.H.

728. B. WINTLE, "'Salvation' in the Pauline Letters," *Biblebhashyam* 14 (3-4, '88) 163-175.

The article considers Paul's view of salvation under three headings: (1) the "from" of salvation (sin, wrath, death, spiritual powers), (2) the "how" of salvation (ransom, penalty, sacrifice, battle), and (3) the "end" of salvation (peace, glory). — C.R.M.

Paul, § 33-817.

Romans, 1–2 Corinthians

729. J. Marcus, "The Circumcision and the Uncircumcision in Rome," *NTStud* 35 (1, '89) 67–81.

Many features in Romans indicate that the letter was addressed to a specific Roman situation involving tension between Law-obsevant Jewish Christians ("the weak") and Law-free Gentile Christians ("the strong"). This theory is confirmed by Paul's fairly intimate knowledge of the polemical terminology περιτομή/ἀκροβυστία. The Law-observant Jewish Christians called themselves "the circumcision" and their opponents "the foreskin." Both sets of terms pointed toward the ethnically mixed Roman situation. As apostle to the Gentiles Paul generally adopted the terminology of the Law-free Gentile Christian party ("the strong/weak"). — D.J.H.

Romans, § 33-743.

730. J. B. DeYoung, "The Meaning of 'Nature' in Romans 1 and Its Implications for Biblical Proscriptions of Homosexual Behavior," *JournEvangTheolSoc* 31 (4, '88) 429-441.

This study investigates the linguistic setting of φύσις in Rom 1:26-27 in light of Greek usage and Jewish and Christian usage, its historical setting as it pertains to homosexuality in non-biblical and biblical sources, and its NT contextual setting. It concludes that Paul opposed all forms of sexual expression between the same sex in Romans 1. The net effect of all revisionist interpretations of Rom 1:26-27 is to make the passage irrelevant. — C.R.M.

731. G. Segalla, "L' '*obbedienza di fede*' (*Rm* 1,5; 16,26) tema della Lettera ai romani?" *RivistBib* 36 (3, '88) 329-342.

The Pauline expression εἰς ὑπακοὴν πίστεως should be interpreted as featuring an epexegetical genitive ("obedience that consists in faith, or an obedience qualified by faith"). It appears at the beginning of Romans to describe the goal of Paul's mission (1:5) and at the end to describe the goal of God's saving plan (mystery) revealed in Christ (16:26). It serves as the unifying theme of the entire letter, both in its kerygmatic aspect (faith as obedience) and in its paraenetic aspect (obedience as faith). — D.J.H.

732. R. Penna, "La funzione strutturale di 3,1-8 nella lettera ai Romani," *Biblica* 69 (4, '88) 507-542.

Two questions are addressed in Rom 3:1-8: the place of Israel in the history of salvation (vv. 1-4), and the possibility of sinning so that the merciful justice of God may display itself (vv. 5-8). They receive full answers only in chapters 9–11 and 6–8, respectively. These two main questions arose out of the first section of the letter (1:16–5:21), where Paul states that Jews and Greeks all are equal before God both in sin (1:18–2:29; 3:9-20) and in justification (3:21–5:21). — D.J.H.

733. R. W. Thompson, "The Inclusion of the Gentiles in Rom 3,27-30," *Biblica* 69 (4, '88) 543-546.

The primary topic of Rom 3:27-30 is the inclusion of the Gentiles expressed in v. 29. The reference to justification by faith in v. 28 functions as the premise on which the exclusion of boasting in v. 27 is based, not a conclusion drawn from it. The insufficiency of monotheism alone (v. 30a) to lead to the idea of God's lordship over the Gentiles occasioned the descriptive relative clause in v. 30b indicating that since the monotheistic God justifies everyone by faith, the total inclusion of the Gentiles was necessary. – C.R.M.

734. [Rom 8:15] E. A. Obeng, "Abba, Father: The Prayer of the Sons of God," *ExpTimes* 99 (12, '88) 363-366.

"Abba, Father" in Rom 8:15 and Gal 4:6, despite its short form, constitutes prayer. It is not a glossolalic utterance but an acclamatory prayer of God as Father and may stem from a baptismal setting. συμμαρτυρέω in Rom 8:16 indicates that in this cry the Holy Spirit and the human spirit are linked together as two witnesses to the fact that Christians are children of God. – C.R.M.

735. G. Helewa, "'Sofferenza' e 'speranza della gloria' in Rom 8,17," *Teresianum* 39 (2, '88) 233-273.

This investigation of the connection between suffering and hope of glory in Rom 8:17 first situates the verse in the context of the three moments sketched in Rom 8:14-30: already (vv. 14-18), not yet (vv. 19-25), and already (vv. 26-30). Then it focuses on the content and logic of Rom 8:17, and discusses the theme of suffering with Christ under three major headings: an associative-participative Christology, a baptismal dignity, and a paschal dignity. – D.J.H.

736. H.-J. Eckstein, "'Nahe ist dir das Wort.' Exegetische Erwägungen zu Röm 10:8," *ZeitNTWiss* 79 (3-4, '88) 204-220.

In Rom 10:6-8 Paul interpreted Deut 30:11-14 as referring to the gospel revealed in Christ rather than to the Sinai-Torah. He was prompted toward this identification by OT texts mentioning the heart (Jer 38:31-34 LXX; Ezek 11:19; 36:26-27), the revelation of God's righteousness as salvation (Isa 46:13; 51:5; 56:1), and faith (Isa 53:1). Paul understood the "near" word of the gospel in terms of the good tidings proclaimed in Second Isaiah (see Isa 52:7). – D.J.H.

737. W. L. Osborne, "The Old Testament Background of Paul's 'All Israel' in Romans 11:26a," *AsiaJournTheol* 2 (2, '88) 282-293.

In the books of Chronicles "all Israel" signifies the representatives of Israel who attach themselves to the Davidic figure, the king, in an expression of loyalty. This suggests that in Rom 11:26a "all Israel" designates a majority of people loyal to the messiah, the Davidic figure. It is a collective word used for a whole people who may or may not have saving faith. It never has an individualistic connotation. – D.J.H.

Rom 11:30-32, § 33-616.

738. G. Voss, "In Christus Gemeinschaft bilden. Eine Auslegung des 12. Kapitels des Römerbriefes," *UnaSanct* 43 (4, '88) 277-283, 342.

This reflection on the theme of building community in Christ is structured around four phrases in Romans 12: "present yourselves as a sacrifice" (v. 1); "be transformed" (v. 2); "each according to the measure of faith" (v. 3); and "prove and recognize what is God's will" (v. 2). Attention is given to concretizing Christian life in accord with vv. 9-21. – D.J.H.

739. J. A. Draper, "'Humble Submission to Almighty God' and its Biblical Foundation. Contextual Exegesis of Romans 13:1-7," *JournTheolSAfric* 63 ('88) 30-38.

Paul's idea of the legitimacy of authority structures within the church reflects both the charismatic and the legal-rational models suggested by M. Weber. He specifically rejected the traditional-sacral model for the church. For the civil authorities he affirmed what is essentially the "social contract" language of the legal-rational model. It is inconceivable that he could have asserted the traditional-sacral model of legitimation for secular government in Rom 13:1-7, when he had rejected it for the church. Thus the implicit appeal to Rom 13:1-7 by the "new constitution" of South Africa is without foundation. – D.J.H.

740. B. W. Winter, "The Public Honouring of Christian Benefactors. Romans 13.3-4 and 1 Peter 2.14-15," *JournStudNT* 34 ('88) 87-103.

Paul's promise in Rom 13:3 that Christian benefactors would receive public recognition and the parallel statement in 1 Pet 2:14 is supported by a large body of epigraphic evidence. These inscriptions clearly demonstrate, along with literary evidence, that rulers not only praised and honored those who undertook good works on behalf of the city, but also guaranteed comparable public honor for any who would provide similar benefactions in the future. These findings have implications for our understanding of Christian involvement in society in the 1st century (e.g. with regard to wealth and "social marginality"). – C.R.M.

Rom 14:1–15:13, § 33-722.

741. D. C. Arichea, "Who Was Phoebe? Translating *diakonos* in Romans 16.1," *BibTrans* 39 (4, '88) 401-409.

The term διάκονος in Rom 16:1 should be understood not simply as a generic word describing Phoebe as a useful and active member of the church in Cenchreae but as a reference to Phoebe's role as a leader in the Christian community. It describes a person with special functions in the pastoral and administrative life of the church. These functions most probably included pastoral care, teaching, and even missionary work. – D.J.H.

Rom 16:26, § 33-731.

742. O. Genest, "L'interprétation de la mort de Jésus en situation discursive. Un cas-type: L'articulation des figures de cette mort en 1–2 Corinthiens," *NTStud* 34 (4, '88) 506-535.

In 1–2 Corinthians the death of Jesus is represented in various ways: crucifixion (1 Cor 1:13; 1:17-18; 1:23-24; 2:2; 2:8), immolation (5:7), purchase (6:19-20; 7:22-23), "for" others (8:11), ritual meal producing the ecclesial body (10:16-17), rite of the new covenant (11:23-26), victory over the power of sin (15:3b-6), manifestation of Jesus' life in the preacher (2 Cor 4:10), "for" all by identification with Christians (5:14-15), reconciliation (5:18-21), and identification (13:4). Using the terms and methods of semiotics, the article reflects on the problems and possibilities posed by these diverse representations of Jesus' death. – D.J.H.

743. [1–2 Cor] J. M. GILCHRIST, “Paul and the Corinthians—The Sequence of Letters and Visits,” *JournStudNT* 34 (’88) 47-69.

After establishing a method of determining the sequence of events between 1 Corinthians and Romans, the article shows (1) that events happened in the following order: the “previous letter,” 1 Corinthians, the “painful visit” (2 Cor 2:1), the “letter of tears” (2 Cor 1:13-14; 2:3-4, 9; 7:8, 12), 2 Corinthians 1–9, and 2 Corinthians 10–13; and (2) that Paul paid a further visit to Corinth, between the writing of 2 Corinthians 1–9 and 10–13. Then it discusses the events in more detail, particularly the “painful visit,” and shows that there was a two-year interval between 1 Corinthians and Romans.—D.J.H.

744. [1 Cor] S. CIPRIANI, “‘Sapientia crucis’ e sapienza ‘umana’ in Paolo,” *RivistBib* 36 (3, ’88) 343-361.

Paul’s strong statements against human wisdom in 1 Corinthians do not make him an enemy of human intelligence. In response to the gnosticizing tendency of some Corinthian Christians Paul stressed that the gospel is not to be assimilated to merely human standards since God is above and beyond all human speculations. How the gospel refuses to adapt to human reasoning emerges most clearly in the scandal of the cross (see 1 Cor 1:22-24). Once accepted, faith becomes the real wisdom and the new epistemological criterion.—D.J.H.

745. [1 Cor] F. DOBBS, “The Church: The Body of Christ,” *Search* 11 (2, ’88) 82-86.

Paul in 1 Corinthians developed the idea of the body of Christ vertically by imagining Christ as the head of the body and horizontally by considering the diversity of members as limbs. The whole is one, and each member’s body is a part, a temple of the Holy Spirit. —D.J.H.

746. M. J. JOSEPH, “‘Jesus Christ and Him Crucified’ (A Study of 1 Corinthians Chapters 1 & 2),” *Biblebhashyam* 14 (3-4, ’88) 176-184.

The essay examines Paul’s message about “Christ crucified” (see 1 Cor 2:1-2) within the context of 1 Corinthians 1–2 and seeks to unfold its meaning in light of the wider spectrum of Pauline thought.—C.R.M.

747. P. S. ZAAS, “Catalogues and Context: 1 Corinthians 5 and 6,” *NTStud* 34 (4, ’88) 622-629.

The vice catalogues of 1 Corinthians 5–6 are intricately related to the epistolary situation of the letter. These catalogues extend Paul’s prior moral instruction to meet the changes in the community situation that prompted the letter. 1 Cor 5:10-11 extends the apostle’s prior instruction not to be mixed with πόρνοι, while 6:9-10 extends Paul’s catechetical instruction that ἄδικοι will not inherit God’s kingdom. Both themes form part of Paul’s attack on πορνεία that informs the whole of 1 Corinthians 5–6.—D.J.H.

748. N. G. JOY, “Is the Body Really to Be Destroyed? (1 Corinthians 5.5),” *BibTrans* 39 (4, ’88) 429-436.

According to 1 Cor 5:5 what is to be destroyed is not the body but rather the tendency that binds the offender to sin. Paul’s judgment was remedial in intent. The incestuous man was to be ejected not necessarily for the rest of his life but for a time, that he might feel the loss of Christian experience and joy and then repent and return to the church.—D.J.H.

1 Cor 7:1, § 33-752.

749. J. Załęski, "Nierozerwalność małżeństwa według 1 Kor 7, 10-11 (Unauflöslichkeit der Ehe nach dem 1 Kor 7, 10-11)," *StudTheolVars* 26 (1, '88) 137-146.

In 1 Cor 7:10-11 Paul appears to rely on Mk 10:11-12 in citing the Lord's instruction. His intent was to underscore the indissolubility of marriage. Partners might separate but could not be divorced. —J.P.

750. [1 Cor 7:25-40] D. Payette-Bucci, "Voluntary Childlessness," *Direction* 17 (2, '88) 26-41.

Analysis of 1 Cor 7:25-40 suggests that there is a parallel between choosing to marry (or not) and choosing to produce children (or not). The principles revealed in the text allow us to view voluntary childlessness from a positive perspective. —D.J.H.

751. H. R. Botman and D. J. Smit, "1 Corinthians 7:29-31 'To live . . . as if it were not!'" *JournTheolSAfric* 65 ('88) 73-79.

After discussing exegetical questions in 1 Cor 7:29-31 (significance for Paul's theology, meaning of particular terms), the article reflects on hermeneutical issues in the text: the fundamental motivation for Paul's appeal to freedom, the claims that the time is short and the world is perishing, etc. Homiletical considerations and suggestions are included. —D.J.H.

752. P. A. Gramaglia, "Le fonti del linguaggio paolino in 1 Cor. 7,35 e 7,1," *Augustinianum* 28 (3, '88) 461-501.

(1) Investigation of the semantic fields of the Greek terms in 1 Cor 7:35 leads to the following translation: "But this I say for your own benefit, not to put on you a restraint, but rather that you might live in a state of sexual decency in which you can remain attached to the cultic service of the Lord without letting yourselves be distracted." (2) The aphorism in 1 Cor 7:1 ("it is right for a man not to touch a woman") uses the language of levitical impurity found in the Septuagint with regard to a menstruous woman. The statement reflects Paul's own perspective and cannot be interpreted as the slogan of some Corinthians. —D.J.H.

1 Cor 8–10, § 33-722.

753. C. L. Porter, "An Interpretation of Paul's Lord's Supper Texts: 1 Corinthians 10:14-22 and 11:17-34," *Encounter* 50 (1, '89) 29-45.

1 Cor 10:14-22 and 11:17-34 concern the Lord's Supper only indirectly. Rather they use the Lord's Supper tradition to deal with issues facing the community: idolatry (10:14-22), and divisions or disorders within the community (11:17-34). This fact indicates that the Lord's Supper tradition is highly relevant to church life, particularly to ethical reflection. —D.J.H.

754. [1 Cor 11:2-16] C. L. Thompson, "Hairstyles, Head-coverings, and St. Paul. Portraits from Roman Corinth," *BibArch* 51 (2, '88) 99-115.

The article discusses what artifacts from the museum at Corinth show about hairstyles and head-coverings for men and women from the 1st century B.C. through the mid-2nd century A.D. Men's head-coverings sometimes had religious significance. In supporting short hair for men Paul was in harmony with general Greco-Roman customs and used this practice (while ignoring exceptions) to mark the distinction between men and women. Likewise, the artifacts from Corinth suggest that Paul's advice that women wear their hair long was in harmony with Greco-Roman customs. Paul acknowledged the Corinthian women's right to make choices about head-coverings (see 1 Cor 11:10). – D.J.H.

755. H. van de Sandt, "1 Kor. 11,2-16 als een retorische eenheid (I Cor. 11,2-16 as a rhetorical unit)," *Bijdragen* 49 (4, '88) 410-425.

Paul's argument in 1 Cor 11:2-16 that the Christian women of Corinth should veil their heads when praying and prophesying in public is based on the order of creation. In the *propositio* (v. 3) Paul describes the relations between man, woman, Christ, and God as a hierarchical one. In the *argumentatio* (vv. 4-12) he maintains that the unequal relation between man and woman (vv. 3c, 4-6) is based on God's will, which can be deduced from the sequence in creation (vv. 3d, 7-10, 12c). To that will of God even the new life in Christ (vv. 3b, 11-12ab) remains subordinated. It is necessary to consider vv. 11-12ab as a "diatribe" in which Paul anticipates a reaction from his audience in Corinth. The *peroratio* consists of vv. 13-16; the rhetorical questions in vv. 13-15a are a persuasive summary of the whole pericope. – D.J.H.

756. R. E. Oster, "When Men Wore Veils to Worship: The Historical Context of 1 Corinthians 11.4," *NTStud* 34 (4, '88) 481-505.

The habitual propensity of Romans to wear head apparel in liturgical settings stood in sharp contrast to the practice of others. In 1 Cor 11:4-5 Paul criticized the Corinthian men for following the Roman custom of covering their heads during worship as antithetical to the male "headship" affirmed in 1 Cor 11:3. – D.J.H.

1 Cor 11:17-34, § 33-753.

757. O. Hofius, "Herrenmahl und Herrenmahlsparadosis. Erwägungen zu 1Kor 11,23b-25," *ZeitTheolKirch* 85 (4, '88) 371-408.

The tradition preserved in 1 Cor 11:23b-25 contains the typical ritual elements of a Jewish meal. Between the bread and the cup there was place for a satisfying meal. The problem at Corinth was that each person brought his own meal (11:21) and refused to show hospitality to others (11:33). Eating the eucharistic bread and drinking the eucharistic cup involved a share in the salvation brought about through Christ's atoning death. The consecratory prayers were the remembrance of Jesus Christ in the proclamation of his death and resurrection. The Spirit's role in the Eucharist may have been suggested by the adjective πνευματικός in 1 Cor 10:3-4. The eschatological dimension is indicated by "until he comes" (11:26). In light of the tradition it was clear that the behavior of the well-to-do Christians reprimanded by Paul deeply contradicted the bequest of Jesus. – D.J.H.

758. J. Plevnik, "Paul's Appeals to His Damascus Experience and 1 Cor. 15:5-7: Are They Legitimations?" *TorontoJournTheol* 4 (1, '88) 101-111.

A clear inference that Paul consistently legitimates his authority by an appeal to his Damascus experience is not possible from Gal 1:11-17 and 1 Cor 9:1. An extrapolation of this on to the list of resurrection appearances in 1 Cor 15:5-11 is hazardous. Neither Paul's reference to the appearance of the risen Christ to himself nor his use of the list of the risen Christ's appearances to others is meant to legitimate the authority of a proclaimer. They are all intended to legitimate the gospel that Christ was raised from the dead. Thus the opinion that the list of resurrection appearances functioned in the pre-Pauline tradition as a pure legitimation scarcely finds support in these texts.—C.R.M.

759. C. E. Hill, "Paul's Understanding of Christ's Kingdom in I Corinthians 15:20-28," *NovTest* 30 (4, '88) 297-320.

This examination of the literary structure and train of thought of Paul's argument in 1 Cor 15:20-28 seeks to determine whether Paul intended to deliver here an outline of future events that included a transitional, earthly kingdom of Christ between the parousia and the "end." Paul understood the kingdom of Christ in 1 Cor 15:24-28 to be Christ's present, cosmic lordship exercised from heaven. Mention of Christ's kingdom functions to define the interval between the bygone stage of the resurrection of the just (Christ, the ἀπαρχή) and its final stage (those who belong to Christ). Since the destruction of death is both synonymous with the resurrection of believers that takes place at the parousia (v. 23c) as well as the last act of subjugation in Christ's subjugating kingdom, the temporary kingdom has reached its climax already at the time of the parousia.—C.R.M.

760. J. Gillman, "A Thematic Comparison: 1 Cor 15:50-57 and 2 Cor 5:1-5," *JournBibLit* 107 (3, '88) 439-454.

After an overview of the interpretations of 1 Cor 15:50-57 and 2 Cor 5:1-5, the article situates each passage in its respective context and traces its line of thought. Then the lines of thought and themes of both passages are compared. One can conclude that the progression of thought in the former text provided the pattern for the latter. There is a rather consistent Pauline view of matter in the two passages: in each case it is to be transformed. A shift can be noted, however, from the use of more literal, abstract, and anthropological terminology in 1 Cor 15:50-55 to a rather intricate development of metaphorical language in 2 Cor 5:1-4.—C.R.M.

761r. D. Georgi, *The Opponents of Paul in Second Corinthians* [*NTA* 31, pp. 106-107].

L. L. Welborn, "Georgi's *Gegner:* Reflections on the Occasion of Its Translation," *JournRel* 68 (4, '88) 566-574.—Georgi's book on the opponents of Paul in 2 Corinthians is the last work of German scholarship in the field of Christian origins to produce a full American repercussion. His presentation of Paul's adversaries as Jewish-Christian missionaries, imbued with the theology of Hellenistic Judaism and utilizing its forms of apologetic, has established itself as a self-evident premise in a field where the paucity of information and the fragmentary state of the sources generally prevents the emergence of any consensus. The article focuses especially on the genesis of Georgi's work and its significance for the method and theory of church history.—C.R.M.

762. G. Segalla, "Coerenza linguistica ed unità letteraria della 2 Corinzi," *Teologia* 13 (2, '88) 149-166.

The literary unity of 2 Corinthians is indicated by the presence of fifteen expressions found in both parts of the letter (chaps. 1–9, 10–13). These expressions concern Paul's adversaries, his confidence about the community, and apologetic matters. Study of them illumines Paul's relationships with the Corinthian community and his adversaries. [To be continued]—D.J.H.

763. J. Murphy-O'Connor, "Faith and Resurrection in 2 Cor 4:13-14," *RevBib* 95 (4, '88) 543-550.

In 2 Cor 4:7-12 Paul gives an interpretation of his sufferings that is based on faith, and thus believes (v. 13) that God's power is at work in him and that he manifests the life of Jesus (vv. 10-11, 14). Ἰησοῦς here designates the earthly Jesus. Thus it is probable that one function of σὺν Ἰησοῦ in v. 14 is to indicate that the "resurrection" (ἐγείρω) of Paul mentioned there takes place within the framework of terrestrial existence. Paul needs to be "raised" because "death" is at work in him, but the Corinthians do not since "life" is already at work in them (v. 12). The strangeness of this interpretation is alleviated by the illuminating parallel in 13:4. In sum Paul's "resurrection" here should be understood existentially and not eschatologically.—C.R.M.

2 Cor 5:1-5, § 33-760.

764. R. Iori, "Uso e significato di 'ΙΣΟΤΗΣ in *2Cor* 8,13-14," *RivistBib* 36 (4, '88) 425-438.

After surveying the content of 2 Corinthians 8–9, the article examines the uses of the Greek word ἰσότης ("equality") by Greek thinkers, Philo, and early Christians. Then it focuses on the understanding of ἰσότης in 2 Cor 8:13-14 as a gesture of Christian solidarity in spiritual and material matters (see Rom 15:27).—D.J.H.

765. D. Marguerat, "2 Corinthiens 10-13: Paul et l'expérience de Dieu," *ÉtudThéolRel* 63 (4, '88) 497-519.

After describing the conflict at Corinth to which Paul was responding, this analysis of 2 Corinthians 10–13 uses the "pragmatics of communication" approach developed by P. Watzlawick and the Palo Alto School to study the seven sequences in the passage (10:1-11; 10:12-18; 11:1-15; 11:16-33; 12:1-10; 12:11-21; 13:1-10), with particular attention to the sequence about the experience of God (12:1-10). Hesitating at first between denial and a symmetrical response, Paul opted for the "foolish" discourse that reshaped the situation by submitting it to a Christology of the cross.—D.J.H.

766. [2 Cor 12:7] J. W. McCant, "Paul's Thorn of Rejected Apostleship," *NTStud* 34 (4, '88) 550-572.

Paul's "thorn in the flesh" (2 Cor 12:7) was not a physical malady. Rather it referred to the Corinthian church's rejection of the legitimacy of his apostleship. 2 Cor 12:7-10 is a parodic aretalogy placed within the context of a "fool's speech," which itself is within and an integral part of the apostolic apologia in letter form. Through the techniques of irony, parody, and inoffensive *periautologia* Paul depicted Corinth as a sick church inflicted on him as a thorn in the flesh because he brought back no "evidence" from his heavenly rapture.—D.J.H.

767. A.-S. Di Marco, "ΚΟΙΝΩΝΙΑ ΠΝΕΥΜΑΤΟΣ (2 Cor 13,13; Flp 2,1)-ΠΝΕΥΜΑ ΚΟΙΝΩΝΙΑΣ. Circolarità e ambivalenza linguistica e filologica," *FilolNT* 1 (1, '88) 63-75.

It is possible that the expression κοινωνία πνεύματος in 2 Cor 13:13 and Phil 2:1 means the same as πνεῦμα κοινωνίας. The suggestion is based on examples of linguistic and philological circularity, the nature of the genitive, and the circularity theory (ambivalence-reciprocity) of language.—D.J.H.

Galatians–Philemon

768. A. M. Buscemi, "L'uso del participio nella lettera ai Galati," *StudBibFrancLibAnn* 37 ('87) 81-98.

Adapting the classification in C. B. Williams, *The Participle in the Book of Acts* (1909), the article divides the participles in Paul's letter to the Galatians into the following categories: the ascriptive participle (attributive, substantive), the periphrastic conjugation, the adverbial participle (relative, absolute), and the complementary or predicative participle (subjective, objective).—D.J.H.

769. J. Smit, "The Letter of Paul to the Galatians: A Deliberative Speech," *NTStud* 35 (1, '89) 1-26.

The article first offers a critical discussion of H. D. Betz's rhetorical analysis of Galatians [§ 20-197] and an elucidation of presuppositions that appear to undermine the validity of his analysis. Then it argues that Galatians is a deliberative speech: *exordium* (1:6-12); *narratio* (1:13–2:21); *confirmatio* (3:1–4:11); and *conclusio* consisting of *conquestio* (4:12-20), *enumeratio* (4:21–5:6), *indignatio* (5:7-12), and *amplificatio* (6:11-18). It is possible that Gal 5:13–6:10 was a rounded-off Pauline fragment added to the letter somewhat later.—D.J.H.

770. F. Vouga, "Zur rhetorischen Gattung des Galaterbriefes," *ZeitNTWiss* 79 (3-4, '88) 291-292.

The disposition of Demosthenes' speech "On Peace" corresponds exactly to that of Paul's letter to the Galatians: *exordium* (1-3; Gal 1:6-11), *narratio* (4-12; Gal 1:12–2:14), *propositio* (13-14a; Gal 2:15-21), *probatio* (14b-23; Gal 3:1–4:31), and *exhortatio* (24-25; Gal 5:2–6:10). These parallels add to the position that Galatians is an example of deliberative rhetoric.—D.J.H.

771. T. Baarda, "Marcion's Text of Gal. 1:1. Concerning the Reconstruction of the First Verse of the Marcionite Corpus Paulinum," *VigChrist* 42 (3, '88) 236-256.

This examination of the external and internal testimony for Marcion's text of Gal 1:1 yields three alternatives: Marcion's text (1) was in the form that is now read in our editions, (2) possibly ended with "through Jesus Christ" as suggested by Tertullian and *Epistle to the Laodiceans*, or (3) read "through Jesus Christ, who raised himself from the dead," omitting "and God the Father" and reading αὑτόν instead of αὐτόν as suggested by Jerome (following Origen). Even if Marcion wrote either of the last two options, which is doubtful, it does not mean that he possessed a copy of Galatians that differed from the text that Paul wrote down, namely, option one. Marcion does not contribute anything to the establishing of Paul's text of Gal 1:1, only to the textual history of that verse. Editors of the NT text should be careful in adding the testimony of Marcion to the apparatus *in loco*.—C.R.M.

772. S. K. Williams, "The Hearing of Faith: ΑΚΟΗ ΠΙΣΤΕΩΣ in Galatians 3," *NTStud* 35 (1, '89) 82-93.

One of the unfortunate costs of translating ἀκοὴ πίστεως in Gal 3:2, 5 as "the proclamation about (or that evokes) faith" is the failure to recognize how singularly apt is Paul's metaphor of faith as hearing. The Greek word ἀκοή in its various uses never loses the nuance of a passive noun; it never surrenders "thing heard" as its primary sense. Neither what Paul writes at Rom 10:16-17 nor the phrase διὰ τῆς πίστεως at Gal 3:14b supports rendering ἀκοὴ πίστεως in Gal 3:2, 5 as the "message of faith." Rather Paul suggests in Galatians 3 that faith is somehow like hearing and thus ἀκοὴ πίστεως means "the hearing of faith" or that "hearing" that Christians call faith.—C.R.M.

773. C. H. COSGROVE, "Arguing like a Mere Human Being: Galatians 3.15-18 in Rhetorical Perspective," *NTStud* 34 (4, '88) 536-549.

In Gal 3:15-18 Paul ruled out the possibility that the Law sets the conditions for receiving the inheritance by arguing in v. 17 that the Law cannot (legally) nullify the covenant with Abraham, in which the promise was made to Christ alone. Since this assumption implied that God tried to renege on his promise and illegally alter the terms of the Abrahamic covenant by instituting the Law, Paul set the whole discussion under the qualification κατὰ ἄνθρωπον λέγω (v. 15). He closed off the argument by explaining *ad hominem* (v. 18) why he adopted this blasphemous assumption as representing his opponents' position.—D.J.H.

774. D. LÜHRMANN, "Die 430 Jahre zwischen den Verheissungen und dem Gesetz (Gal 3,17)," *ZeitAltWiss* 100 (3, '88) 420-423.

The total of 430 years between the promises to Abraham and the gift of the Law on Sinai (see Gal 3:17) is not a casual allusion to Exod 12:40-41. Rather Paul took over a schema of history in the Pentateuch and known by the exegete Demetrius in the late 3rd century B.C. Paul turned this schema against his opponents in Galatia, who in their preaching connected time-reckoning with the Law.—D.J.H.

775. [Gal 3:24] A. T. HANSON, "The Origin of Paul's Use of ΠΑΙΔΑΓΩΓΟΣ for the Law," *JournStudNT* 34 ('88) 71-76.

In using the word παιδαγωγός in Gal 3:24 for the Law Paul had in mind Num 11:11-12. In the Targums the Hebrew *'mn* ("nurse") becomes "guardian." *Targum Neofiti* has *pydgwgh*, a transliteration of παιδαγωγός. With this term Paul hoped to emphasize the temporary, restrictive, and now obsolete function of the Law.—D.J.H.

776. T. D. GORDON, "A Note on ΠΑΙΔΑΓΩΓΟΣ in Galatians 3.24-25," *NTStud* 35 (1, '89) 150-154.

The "guardian" function of the παιδαγωγός makes most sense of its use in Gal 3:24-25. There was a time when circumcision, the dietary code, and the Jewish calendar protected the integrity and purity of the covenant community from the defiling influence of the (then idolatrous) Gentiles. The παιδαγωγός has completed its protective task; the people of God have "come of age."—D.J.H.

777. E. SCHWEIZER, "Slaves of the Elements and Worshipers of Angels: Gal 4:3, 9 and Col 2:8, 18, 20," *JournBibLit* 107 (3, '88) 455-468.

According to all the available evidence the στοιχεῖα τοῦ κόσμου were in Colossae and Galatia what they are in all the literature of the 1st century A.D., namely, the four elements earth, water, air, and fire (see Gal 4:3, 9; Col 2:8, 18, 20). The article provides quotations of pertinent ancient texts that document the widespread conviction that the four elements both threatened the existence of the world and the ascent of the soul to heaven after death. Then it suggests how this pagan background illuminates the situations in both Galatia and Colossae. It is not until the late 2nd century that the στοιχεῖα are attested as demonic beings.—C.R.M.

Gal 4:6, § 33-734.

Gal 4:9, § 33-777.

Phil 2:1, § 33-767.

778. J. C. O'Neill, "Hoover on *Harpagmos* Reviewed, with a Modest Proposal Concerning Philippians 2:6," *HarvTheolRev* 81 (4, '88) 445-449.

Both without and within the sort of construction found in Phil 2:6 ἅρπαγμα can have many meanings; the meaning of ἁρπαγμός, however, remains doubtful. R. W. Hoover [see § 15-957] has not produced a compelling case for translating "to think of something as ἁρπαγμόν" as "to think of something as something to take advantage of"; apart from the philological evidence the context also rules out this sense. It may be that the text is corrupt and that the original read: "who being in the form of God thought it not robbery not to be (μή εἶναι) equal with God." The second μή was omitted or replaced with τό by pious scribes to avoid the suggestion that Christ was not equal with God.—C.R.M.

779. [Phil 2:6-11] D. Steenburg, "The Case Against the Synonymity of *Morphē* and *Eikōn*," *JournStudNT* 34 ('88) 77-86.

The case for the interchangeability of εἰκών and μορφή suffers from a rather superficial consideration of the philological data. A particular nuance governs the use of μορφή θεοῦ: It more specifically connotes the visible aspect or physical appearance of God. If the mundane Christ were simply being compared to the mundane Adam in Phil 2:6-11, why would the specific reference to Christ's/Adam's visible/physical representation of God be sufficiently significant within the theme of the hymn that the author would choose to speak of the μορφή θεοῦ rather than the general and common εἰκὼν θεοῦ?—D.J.H.

780. H. Giesen, "'Furcht und Zittern'—vor Gott? Zu Philipper 2,12," *Theologie der Gegenwart* [Münster] 31 ('88) 86-94.

The expression "fear and trembling" in Phil 2:12 does not describe the Christian's attitude toward God. Rather it refers to the hostile circumstances and challenges of everyday life that the Christian must face. This interpretation is indicated not only by the context in Philippians 2 but also by the uses of the expression in the Septuagint, the Dead Sea scrolls, and Paul's letters (see 1 Cor 2:3; 2 Cor 7:15).—D.J.H.

Col 2:8, 18, 20, § 33-777.

781. M. Bockmuehl, "A Note on the Text of Colossians 4:3," *JournTheolStud* 39 (2, '88) 489-494.

The variant transcription διό instead of δι' ὅ in Col 4:3 agrees well with Pauline and general Hellenistic usage. It also introduces more clearly the intrinsic connection between the apostle's kerygmatic charge and his imprisonment: Paul's preaching and bonds constitute his manifestation of the mystery of Christ.—D.J.H.

782. I. Havener, "First and Second Thessalonians: An Introduction," *BibToday* 26 (6, '88) 324-327.

The article first discusses 1 Thessalonians in relation to Acts, its literary form, content, and setting. Then it shows how 2 Thessalonians addressed the problems of Christians near the end of the 1st century A.D.—D.J.H.

783. [1 Thes] R. F. Collins, "'The Lord Jesus Christ,'" *BibToday* 26 (6, '88) 338-343.

Paul's statements about Christ in 1 Thessalonians focused on Jesus' relationships with the Father and with those who believe. He presents Jesus as Son and Lord, the one "for us," the Lord of the church, the one who died for us, and the Christ.—D.J.H.

784. R. Hodgson, "Gospel and Ethics in First Thessalonians," *BibToday* 26 (6, '88) 344-349.

Blending Jewish and Greco-Roman moral teaching with faith in the gospel, Paul in 1 Thessalonians brought into being a lofty Christian ethic. He appealed to the Thessalonians to let their lives mirror the gospel in business, sexuality, and politics. Paul's gospel proclaimed that all things had already changed, and his ethics proclaimed that the change was not yet completed.—D.J.H.

785. [1 Thes] E. Krentz, "Roman Hellenism and Paul's Gospel," *BibToday* 26 (6, '88) 328-337.

1 Thessalonians gives insight into Paul's proclamation to a Greek polis in the early Roman empire. What Paul said about himself, God, his message, and moral topics suggests that the Thessalonians regarded him as a typical wandering philosophic teacher. But Paul did not claim to be a sage. Moreover, his emphasis on Jesus was unparalleled among philosophic teachers of the 1st century.—D.J.H.

786. M. McGehee, "A Rejoinder to Two Recent Studies Dealing with 1 Thess 4:4," *Cath BibQuart* 51 (1, '89) 82-89.

O. L. Yarbrough understands 1 Thes 4:4 as follows: "Let each man know how to obtain his own wife in holiness and honor." R. F. Collins argues that Paul was exhorting that "each one of you know how to live with his wife in holiness and honor." Neither interpretation is likely because they (1) inadequately reflect the social situation of the early church, (2) do not fit the usual pattern that Paul follows in paraenesis, and (3) appear to conflict with what Paul says elsewhere on sex and marriage. The relevant phrase is more correctly rendered as "keep your own body in holiness and honor."—D.J.H.

787. C. H. Giblin, "The Heartening Apocalyptic of Second Thessalonians," *BibToday* 26 (6, '88) 350-354.

A running commentary on the three chapters of 2 Thessalonians discloses the heartening encouragement that permeates the whole letter: persecutions leading to the Lord's glory in judgment (1:3-12), proper understanding of the parousia (2:1-17), and closing exhortations (3:1-16).—D.J.H.

788. K. O. SANDNES, "'. . . et liv som vinner respekt.' Et sentralt perspektiv på 1 Tim 2:11-15" ["'. . . a Respectful Life." A Central Perspective in 1 Tim 2:11-15], *TidsTeol Kirk* 59 (2, '88) 97-108.

In Paul's ordinances for the behavior of women in 1 Cor 11:3-16 and 14:33b-36, social conventions such as "shame" play a large role. The writer in 1 Tim 2:11-15 also bases arguments on the conception of a socially accepted behavior. The heresy combatted in 1 Timothy posed a challenge to the socially acceptable behavior of women. The emphasis on an honorable, acceptable life is therefore not an argument for a non-Pauline authorship of the Pastorals, for in this respect they correspond with genuine Pauline positions. – H.M.

789. [1 Tim 3:16] K. LUKE, "The Impact of Egyptian Ideas on the Formulation of NT Soteriology," *Biblebhashyam* 14 (3-4, '88) 185-194.

This analysis of the poem surviving in 1 Tim 3:16 illustrates the point that beyond the impact of Hellenism on the early church, non-Hellenistic ideas too had their influence. Although 1 Tim 3:16 is a translation from Aramaic, the background of the poem is the royal ideology of Egypt. 1 Tim 3:16 is best defined as a hymn celebrating the investiture of Christ according to the threefold scheme of the royal ritual of Egypt. – C.R.M.

790. B. McCOY, "Secure Yet Scrutinized. 2 Timothy 2:11-13," *Journal of the Grace Evangelical Society* [San Antonio, TX] 1 (1, '88) 21-33.

According to 2 Tim 2:11-13 believers in Christ are secure in their ownership of eternal life. Yet their Christian life will be scrutinized by the Lord, and reward and special privileges will be conferred on them only if they are found to have been faithful. – D.J.H.

Hebrews

791. P. ELLINGWORTH, "Hebrews and the anticipation of completion," *Themelios* 14 (1, '88) 6-11.

Our efforts to understand Hebrews are in large part attempts to relate it to other data already in the circle of our knowledge and experience. The possibilities and problems in applying this "anticipation of completion" to Hebrews are illustrated with regard to its authorship; origin, date, and purpose; and content – pre-existence, dualism, and apostasy. – D.J.H.

792. B. L. MELBOURNE, "An Examination of the Historical-Jesus Motif in the Epistle to the Hebrews," *AndUnivSemStud* 26 (3, '88) 281-297.

The study first establishes the technical usage of the name Ἰησοῦς in Hebrews by examining eight strategically located references (2:9; 3:1; 6:20; 7:22; 10:19; 12:2; 12:24; 13:12). Then it broadens the scope to consider passages that embrace the historical Jesus motif. The author of Hebrews stressed the historical Jesus to emphasize that the exalted Lord is not to be regarded as inaccessible and to give the suffering Christian addressees a model to follow. – C.R.M.

793. J. TETLEY, "The Priesthood of Christ in Hebrews," *Anvil* 5 (3, '88) 195-206.

After describing the background and context of Hebrews, the article traces its portrayal of Jesus the high priest (1:3; 1:8-9; 2:11; 2:17; 4:14-15; 5:1-10; etc.). Hebrews highlights God's tendency to do new and surprising things. There is no further need for a specialist sacrificial and dynastic priesthood. We are all taken up into the priestly sacrifice of God in action. – D.J.H.

794. J. Łach, "Chrystus – Pośrednik nowego przymierza (Hbr 1, 1-4) (Jesus Christus als Mittler des Neuen Bundes [Hebr 1, 1-4])," *StudTheolVars* 26 (1, '88) 205-220.

The Christology of Heb 1:1-4 is linked with that of Rom 1:3-4; 1 Cor 15:3-5; Phil 2:6-11; and Acts 13:16-41. Assuming familiarity with 2 Sam 7:8-16, the author of Hebrews did not re-read that text so much as he pointed to new elements to be fulfilled. – J.P.

795. T. K. Oberholtzer, "The Warning Passages in Hebrews. Part 4 (of 5 parts): The Danger of Willful Sin in Hebrews 10:26-39," *BiblSac* 145 (580, '88) 410-419. [See § 33-296.]

The warning passage in Heb 10:26-39 has a severe and ominous tone. It focuses on the topics of willful sin, consuming fire, and shrinking back to destruction. The passage contains important present and eschatological instructions for the addressees. – C.R.M.

796. T. K. Oberholtzer, "The Warning Passages in Hebrews. Part 5 (of 5 parts): The Failure to Heed His Speaking in Hebrews 12:25-29," *BiblSac* 146 (581, '89) 67-75.

In Heb 12:25-29 the readers are called to heed God's speaking, for an eschatological shaking is coming in which the earthly material order will pass away, leaving only an eternal kingdom. Those who apostasize will receive temporal discipline from the Lord. – D.J.H.

Catholic Epistles

797. F. Manns, "Une tradition liturgique juive sous-jacente à Jacques 1,21b," *RevSciRel* 62 (2-3, '88) 85-89.

The idea of the word of God as truth (Jas 1:18) and "implanted" (1:21) is found in a Jewish benediction recited before studying the Law: "Blessed are you, Lord our God, king of the universe, who has given us the true faith and who has planted in us eternal life." Similar expressions appear in the Qumran scrolls. Thus the "implanted word" of Jas 1:21 may refer not only to the missionary activity of the primitive church but also to the study of the word that was part of the baptismal catechesis. – D.J.H.

798. L. T. Johnson, "The Mirror of Remembrance (James 1:22-25)," *CathBibQuart* 50 (4, '88) 632-645.

The passage about the mirror in Jas 1:22-25 is pivotal for understanding how James joins together the elements of memory, imitation, and model in a distinctive fashion. After analyzing Jas 1:22-25 in its immediate context, the article demonstrates the proper understanding of the mirror metaphor in the light of Hellenistic parallels and shows how it points to specific models of imitation (Abraham and Rahab, Job, Elijah). – D.J.H.

799. G. C. Bottini, "Uno solo è il legislatore e giudice (*Gc* 4,11-12)," *StudBibFranc LibAnn* 37 ('87) 99-112.

The exhortation to avoid speaking evil against another in Jas 4:11-12 gives a more complete and more theological motivation to an old principle. The text is analyzed according to the following outline: text, context, structure, and themes (slander, the brother, and the law; the legislator and judge who can save and destroy).—D.J.H.

1 Peter, § 33-977.

800. D. B. Stevick, “A Matter of Taste: 1 Peter 2:3,” *RevRel* 47 (5, ’88) 707–717.

The expression “you have tasted the kindness of the Lord” in 1 Pet 2:3 (see Ps 34:8) alludes to the hearers’ recent encounter with and consent to the gospel. Besides citing the history of the vocabulary, interpreters must draw on their experience as tasting persons.—D.J.H.

1 Pet 2:14-15, § 33-740.

801. G. Ghiberti, “Le ‘sante donne’ di una volta (*1 Pt* 3,5),” *RivistBib* 36 (3, ’88) 287-297.

After an overview of the paraenesis beginning at 1 Pet 2:11, the article discusses the exhortation to women to be subject to their husbands (3:1-6) and focuses on the reference to “holy women” in 3:5. Then it considers the identity of the “holy women,” the content of their “holiness,” and their relevance for the readers of 1 Peter. The text proposes the moral perfection of the OT “matriarchs” (especially Sarah) as models for the behavior of early Christian women.—D.J.H.

802. G. Ferraro, “Il tema della gioia nella lettere giovannee,” *RivistBib* 36 (4, ’88) 439-461.

The article first considers themes connected with joy in the Johannine epistles and surveys passages in which χαρά and χαίρω appear. Then it analyzes 1 Jn 1:3-4; 2 Jn 3-4, 12; and 3 Jn 2-4, 13-15a in an effort to discover the Johannine meaning of joy. Joy consists above all else in communion with the Father and the Son in the gift of the Spirit. Joy is to be found in living a specifically Christian life which consists in exercising charity illuminated by the revelation brought by Christ.—D.J.H.

803. D. E. Hiebert, “An Expositional Study of 1 John. Part 3 (of 10 parts): An Exposition of 1 John 2:7-17,” *BiblSac* 145 (580, ’88) 420-435. [See § 33-307.]

After indicating two closely related signs (obedience and imitation) that demonstrate that true fellowship with God is being maintained (2:3-6), John developed two further assurances of fellowship around the sign of love (2:7-11) and the sign of separation (2:12-17).—C.R.M.

804. D. E. Hiebert, “An Expositional Study of 1 John. Part 4 (of 10 parts): An Exposition of 1 John 2:18-28,” *BiblSac* 146 (581, ’89) 76-93.

In 1 Jn 2:18-28 John called attention to the crisis facing believers (vv. 18-19), indicated the resources of believers to deal with the opponents (vv. 20-21), underlined the test to distinguish true from false believers (vv. 22-25), and instructed his readers in the face of dangers (vv. 26-28).—D.J.H.

805. B. D. Ehrman, “1 Joh 4:3 and the Orthodox Corruption of Scripture,” *ZeitNTWiss* 79 (3-4, ’88) 221-243.

The absolute domination of the reading πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν in the Greek MS tradition of 1 Jn 4:3, precisely because the reading represents a grammatical inconcinnity, indicates that it is original. The variant πᾶν πνεῦμα ὃ λύει τὸν Ἰησοῦν cannot bear linguistically the meaning "nullifies" or "negates the importance of" Jesus. Further λύει τὸν Ἰησοῦν ("separates" or "divides") presupposes a very different kind of docetic tendency from that otherwise attributable to the secessionists from the Johannine community. The variant did not originate as a variant reading at all, but as an interpretive paraphrase of 1 Jn 4:3 in the context of orthodox christological polemics. Its earliest datable occurrence is in Irenaeus' opposition to Valentinian gnosticism; this may have been its originating context. – C.R.M.

1 Jn 5:6-8, § 33-684.

806. D. F. Watson, "A Rhetorical Analysis of 2 John according to Greco-Roman Convention," *NTStud* 35 (1, '89) 104-130.

This analysis of 2 John according to Greco-Roman rhetorical conventions adopts in large measure the methodology proposed by G. A. Kennedy, which includes the following interrelated steps: delimiting the rhetorical unit; defining the rhetorical situation; determining the species of rhetoric, the question, and the stasis; analyzing in detail the use of invention, arrangement, and style; and evaluating the rhetoric. 2 John is the product of the careful interweaving of Greco-Roman rhetoric, especially as pertains to the deliberative species, and the epistolary conventions of the paraenetic-advisory letter. – C.R.M.

807. [Jude] A. M. Buono, "A golden letter," *Homiletic & Pastoral Review* [New York] 89 (2, '88) 59-62.

Though short and rarely used in the liturgy, the letter of Jude reveals a writer who was on fire with the true doctrine received from the apostles. – D.J.H.

Revelation

808. É. Delebecque, "'Je vis' dans l'Apocalypse," *RevThom* 88 (3, '88) 460-466.

When used in the visionary context of Revelation the verb ὁρᾶν/ἰδεῖν is more receptive than active in meaning. The forty-four occurrences of "I saw" in Revelation appear as part of formulas, with a complement, or with a participle. The author of Revelation who claimed "I saw" was the same person who had earlier seen and believed (see Jn 20:8). – D.J.H.

809. P. Poucouta, "Mission-témoignage dans l'Apocalypse," *Spiritus* [Paris] 29 (113, '88) 397-405.

According to Revelation mission is above all witness. After surveying the "witness" terminology in Revelation, the article reflects on the demands of mission-witness: living the witness, being engaged in history, and being converted. – D.J.H.

810. H. Wessel, "Le livre de l'Apocalypse et la fin des temps," *RevRéf* 39 (156, '88) 1-8.

The article first describes four schools of thought for the interpretation of Revelation, comments on their differences, and discusses the 1st-century context of Revelation. Then it considers the millennium and its three principal interpretive schemes (pre-, post-, and a-millennial) and suggests that, instead of choosing one over the other, they be considered as complementary. – C.R.M.

811. M. Wojciechowski, “Kościół jako Izrael według apokalipsy (Church as Israel according to the Revelation of St. John),” *StudTheolVars* 26 (1, ’88) 221-234.

The author of Revelation considered Israel and the church to be one, thus highlighting the continuity of the people of God. This community should be called “Israel,” even if transformed, and not a “new Israel” distinct from the old one. — J.P.

Revelation, § 33-977.

812. F. Sieg, “‘Podobny do syna człowieczego’ (Analiza porównawcza Ap 1, 12-16; 19, 11-16) (‘Comme un Fils d’homme’ [l’analyse comparative Ap 1, 12-16; 19, 11-16]),” *StudTheolVars* 26 (1, ’88) 250-255.

Rev 1:12-16 refers to the risen Christ whom the author presents in his various attributes to the local churches. Rev 19:11-16 describes the risen Christ as the universal power who judges and wages war justly. These texts form a christological triptych sketched by means of literary stylization, which itself is a literary form or genre that begins to appear in the intertestamental and NT period. — J.P.

813. W. Schrage, “Meditation zu Offenbarung 2,8-11,” *EvangTheol* 48 (5, ’88) 388-403.

This meditation on the message to the church at Smyrna in Rev 2:8-11 gives particular attention to the historical setting that is presupposed. It first considers the identity of the “synagogue of Satan” (v. 9) and questions whether the expression originally applied to a Jewish community. Then it offers suggestions about interpreting the text and discusses important phrases. — D.J.H.

814. R. H. Wilkinson, “The ΣΤΥΛΟΣ of Revelation 3:12 and Ancient Coronation Rites,” *JournBibLit* 107 (3, ’88) 498-501.

The reference to the στῦλος in Rev 3:12 should be understood as relating to the so-called “king’s pillar” situated in the Temple of Solomon and associated with a number of Judean coronations. The pillar metaphor identifies the believer with a functional symbol of royal stability and hence the institution of kingship. — D.J.H.

Rev 19:11-16, § 33-812.

815. [Rev 20] L. V. Crutchfield, “The Apostle John and Asia Minor as a Source of Premillennialism in the Early Church Fathers,” *JournEvangTheolSoc* 31 (4, ’88) 411-427.

The teaching of the apostle John on the millennial reign of Christ (see Revelation 20) must be reckoned as the cause of the uncommon fertility of millenarianism in Asia Minor. John’s views were championed by his immediate disciples, Polycarp and Papias, who in turn influenced the eschatological beliefs of other church leaders until the Council of Nicea. — C.R.M.

816. E. **Larsson**, "Artonhundratalets teologi och dess betydelse för dagens nytestamentliga forskning" [The Theology of the 19th Century and its Importance for New Testament Studies Today], *TidsTeolKirk* 59 (1, '88) 1-14.

A brief outline of NT study from the 19th century to the present shows the fundamental importance of the tradition from F. C. Baur via the History-of-Religions School to R. Bultmann. The most important aspects of that tradition have been the historical-critical interpretation of the NT, the continuing quest for the historical Jesus, and the question of a Hellenistic Christianity and its relation to Paul.—H.M.

817. H. **Moxnes**, "Hva slags religion var urkristendommen?" [What Kind of Religion was Early Christianity?], *NorskTeolTids* 89 (1, '88) 47-66.

Starting with a criticism of R. Bultmann's definition of religion, some of the problems connected with a traditional reconstruction of early Christianity are compared to similar problems in the study of Greek and Roman religions. There are now signs of a shift away from a modern definition of religion with its emphasis on the "faith" of the individual, toward an understanding of religion as a "system" for a collectivity. Paul's use of "boasting," with both negative and positive connotations, indicates that an honor-society provided the cultural context for Pauline Christianity.—H.M.

818. N. **Müller**, "Das Denken Martin Kählers als Beitrag zur Diskussion um eine 'biblische Theologie,'" *EvangTheol* 48 (2, '88) 346-359.

After reflecting on the nature of biblical theology, the article describes Kähler's work as a christocentric theology in accord with the Bible and in constant conversation with the theology of the Bible. Then it discusses his contributions to and anticipations of the current debate about theological hermeneutics, and examines his approach to the relation between present experience and biblical theology.—D.J.H.

Christology

819. S. **Cady and** H. **Taussig**, "Jesus and Sophia," *Daughters of Sarah* [Chicago] 14 (6, '88) 7-11.

After exploring who "Sophia" (Wisdom) is in the OT, the article discusses her relationship to Jesus in the NT (Jesus as Sophia's child and as Sophia), and reflects on the implications of the Sophia-Jesus connection for women.—D.J.H.

820. A. **Denaux**, "'Bij niemand anders is er redding' (Hand. 4, 12). De uniciteit van Jezus Christus volgens het nieuwe testament (No One Else Provides Salvation: The Unicity of Jesus Christ in the New Testament)," *TijdTheol* 28 (3, '88) 228-246.

After considering Jewish monotheism as the context for NT affirmations about the uniqueness of Jesus, the article examines how Paul and John expressed the uniqueness of Jesus, and then analyzes the Synoptic Gospels to discover a basis for this claim in Jesus' life. It appears that Jesus claimed a unique filial intimacy with his Father and an eschatological mission and authority from the Father. This historical core grew, in light of the disciples' experience of the resurrection and the Spirit, into a high Christology. The post-Easter Christology was able to formulate with increasing clarity the uniqueness of Jesus to the extent that it could situate the growing insight into his divine status within the framework of monotheism.—D.J.H.

821. J. Dupuis, "On Some Recent Christological Literature," *Gregorianum* 69 (4, '88) 713-740.

Twelve books on Christology that were published between 1986 and 1988 are discussed under four headings: biblical (D. Juel, A. J. Hultgren, L. Schottroff and W. Stegemann, J. Schlosser), traditional (A. Grillmeier, J. B. Carol), systematic (M. Serenthà, H. Küng, T. Sheehan), and liberation (J. Sobrino, L. Boff, J. L. Segundo).—D.J.H.

822. G. Kraus, "Der Mittler zwischen Gott und Mensch. Zur soteriologischen Bedeutung der Gottessohnschaft Jesu Christi," *TheolPraktQuart* 137 (1, '89) 48-57.

The relation between Jesus as Son of God and soteriology is examined first with reference to the NT: the central christological significance of the title "Son of God," the title as the self-revelation of God's love, and the pre-existent Son of God as the redeemer in history. Then the role of the Son of God as mediator between God and humankind is studied from the perspective of systematic theology, and the relevance of the theme for preaching and piety is considered.—D.J.H.

823. J. P. Meier, "The Bible as a Source for Theology," *CathTheolSocAmProc* 43 ('88) 1-14.

The attempt by Latin American liberation theologians to ground their reflection and praxis in the historical Jesus illustrates the pitfalls and promises of using Scripture as a source for theological reflection. J. Sobrino never really engages the basic problems of Jesus-research, and his treatment of Jesus is socioeconomically naive. J. L. Segundo's reconstruction of 1st-century history is dictated by his desire to draw parallels between the political oppression of Jesus' day and political oppression in Latin America today. His treatment of the "poor" calls his whole political approach into question. Is it wise when doing Christology to focus so intensely, almost exclusively, on a protean Jesus of history? [Also included on pp. 15-18 is a response by J. Nilson.]—D.J.H.

Church and Ministry

824. S. Heine, "Diakoninnen—Frauen und Ämter in den ersten christlichen Jahrhunderten," *IntKirchZeit* 78 (4, '88) 213-227.

That women in NT times served as deaconesses is indicated by Paul's description of Phoebe in Rom 16:1-2, the list of qualifications in 1 Tim 3:11, and Pliny's reference to Christian *ministrae*. The contribution of women to the spread of the gospel and the up-building of the churches cannot be denied.—D.J.H.

825. H. W. House, "A Biblical View of Women in the Ministry. Part 4 (of 5 parts): The Ministry of Women in the Apostolic and Postapostolic Periods," *BiblSac* 145 (580, '88) 387-399. [See § 33-269.]

After commenting briefly on the role of women in Paul's ministry and the position of deaconess, this installment discusses the ministerial role of women in the 2nd and 3rd centuries under the following headings: general attitude toward women, prohibitions against leadership for women, and the feminine role in heterodox sects. – C.R.M.

826. H. W. House, "A Biblical View of Women in the Ministry. Part 5 (of 5 parts): Distinctive Roles for Women in the Second and Third Centuries," *BiblSac* 146 (581, '89) 41-54. [See § 33-825.]

This final installment of the series discusses the roles of virgins, widows, and deaconesses in the 2nd and 3rd centuries. None of the writings of the church during this period, except those written by the leaders of heterodox sects, sanctioned women as teachers of men, as elders, or as those responsible for other typically male functions. The conclusion reflects on where women may minister in the church today. – C.R.M.

827. J. A. Jáuregui, "Función de los 'Doce' en la Iglesia de Jerusalén. Estudio histórico-exegético sobre el estado de la discusión," *EstEcl* 63 (246, '88) 257-284.

The article first examines the historical function of the Twelve in the Jerusalem church under three headings: the founding intention of Jesus (Mk 3:13-19 parr.), the saying about the thrones (Mt 19:28 par.), and the function of the Twelve according to Acts 1:15-26. Then it treats the Twelve and the church: the line of government and of the formal transmission of powers, the missionary line of preaching, and hypothetical ways of historical reconstruction. Finally it reflects on the significance of the topic for a fundamental ecclesiology. – D.J.H.

828. D. Juel, "Episkopé in the New Testament," *Lutheran Quarterly* [Milwaukee, WI] 2 (3, '88) 343-355.

(1) Though supervision was exercised in NT times, no single pattern of oversight was common to early Christian communities. (2) There is a striking lack of interest in official designations when Christian writings (see Mk 10:41-45) are compared with material from voluntary associations in the Roman world. (3) The problems to which church organization was a response are particularly apparent in the Pauline churches. In his role as apostolic overseer, however, Paul relied largely on his rhetorical talents and appealed to the gospel as his only final authority. (4) The Pastorals evidence a strategy for dealing with conflict and disagreement within congregations that focused on the truth of the gospel. The "mission" associated with church office included preaching, teaching, and building up the saints. Yet there is little evidence how those charged with supervision actually exercised authority. – D.J.H.

829. G. Kretschmar, "Gemeinschaft der Heiligen im Neuen Testament und in der Frühen Kirche," *UnaSanct* 43 (4, '88) 266-276.

This discussion of the "communion of saints" first considers the NT concept of κοινωνία and the biblical idea of the "saints," concluding that κοινωνία in the body of Christ is the community of those who have been made holy through Christ. Then it gives attention to NT and patristic notions about hierarchical communion (communion of churches and church office) and the mystery of the church. – D.J.H.

830. R. Nürnberg, "'Non decet neque necessarium est, ut mulieres doceant.' Überlegungen zum altkirchlichen Lehrverbot für Frauen," *JahrbAntChrist* 31 ('88) 57-73.

The early Christian prohibition against women serving as teachers in the community must be viewed with reference to the themes of subordination and decorum in the "household" ethics of antiquity. When the οἶκος model was applied to the church (see 1 Tim 3:15), it carried social-ethical and organizational consequences that restricted the situation of women. —D.J.H.

831. G. E. Okeke, "The Church as the Community of God's Chosen People," *CommViat* 30 (3-4, '87) 199-213.

Although the church is a political and social assembly, it takes its proper meaning only in Christ and therefore is cultic, eschatological, and universal. After discussing the key terms in the expression "God's chosen people," the article traces the theme in the NT and church history (apostolic, subapostolic, patristic, and Reformation periods), and applies the topic to the Nigerian situation today. —D.J.H.

832. T. P. Rausch, "Unity and Diversity in New Testament Ecclesiology: Twenty-Five Years After Käsemann and Brown," *IrTheolQuart* 54 (2, '88) 131-139.

The article first recalls the differing answers given by E. Käsemann and R. Brown in 1963 to the following question: Does the NT canon ground the unity of the church? Then it sets forth five principles of unity for exploring the question of unity in diversity from a theological point of view: continuity with Israel, apostolicity, baptism and Eucharist, *koinōnia,* and tolerance of diversity. Although Christians from different churches in the NT era lived with considerable diversity in both theology and ecclesiology, they maintained *koinōnia* and did not repudiate or reject one another. —C.R.M.

833. G. Schöllgen, "Hausgemeinden, οἶκος-Ekklesiologie und monarchischer Episkopat. Überlegungen zu einer neuen Forschungsrichtung," *JahrbAntChrist* 31 ('88) 74-90.

The οἶκος ecclesiology can be established with certainty first in the Pastorals. It remained limited in place (Asia Minor/Syria) and time (from ca. A.D. 100 to the 3rd century). The monarchical episcopate in which the bishop functioned as the "house-father" appeared first in *Didaskalia.* Although the monarchical episcopate was a consequence of the οἶκος ecclesiology, its emergence took a long time. —D.J.H.

Various Themes

834. L. Alonso Schökel, "Proverbi biblici e cultura popolare cristiana," *CivCatt* 139 (3317, '88) 345-353.

(1) Proverbs are an integral part of popular culture. (2) The proverbs of a people are a tradition, a means of transmitting culture. (3) When proverbs die out, slogans take their place. (4) A great part of the wisdom of the gospel is expressed in proverbs. (5) The gospel proverbs need to be integrated in popular Christian culture. —D.J.H.

835. P. Bacq, "Le prophétisme dans l'Écriture et dans l'Église," *LumVit* 43 (2, '88) 173-183, (4, '88) 419-429.

(1) The development of prophecy in the OT from the Yahwist to apocalypticism evinces increasing solidarity with the poor and oppressed because Yahweh is the God of the promise, of liberation, and of the covenant. (2) Jesus the prophet par excellence gathers and frees his people, and founds a prophetic community. As it awaits the fullness of God's kingdom, that community bears witness to the promise, the covenant, and liberation. —D.J.H.

836. **Balembo Buetubela**, "La mission selon les synoptiques et Paul," *Spiritus* [Paris] 29 (113, '88) 353-358.

The article presents the personal perspectives of NT writers on the theme of mission: proclaiming the message as a consequence of being with Jesus (Mark), the actualization of the kingdom for Jews and Gentiles (Matthew), the universality of the community of believers (Luke), and the apostolic vocation (Paul). Jesus is always the source of the missionary undertaking; the mission is the actualization of the kingdom.—D.J.H.

837. H. **Barié**, "Pharisäer - typisch für 'die Frommen?'" *TheolBeitr* 19 (5, '88) 257-267.

The article examines the various ways in which the Pharisees function in Christian preaching today, with special attention to the negative stereotype of them as the "pious ones." It concludes with advice to preachers in light of what the NT says about the Pharisees. —D.J.H.

838. K. **Berger**, "Die Männlichkeit Gottes," *Evangelische Kommentare* [Stuttgart] 21 (12, '88) 712-714.

The biblical metaphor of the maleness of God is related not to gender (sexuality) but to non-femaleness. The male metaphor suggests that God is the origin of life in a non-human way.—D.J.H.

839. C. **Bernabé Ubieta**, "Biblia y feminismo," *EstBíb* 46 (1, '88) 97-120.

The article discusses fourteen books and articles about women in the Bible (especially the NT) as viewed from historical, hermeneutical, and exegetical perspectives.—D.J.H.

840. W. **Bindemann**, "Gedanken zur biblischen Botschaft von der Gerechtigkeit," *Zeichen der Zeit* [Berlin] 42 (8, '88) 190-196.

After reflecting on the liberating and obligating character of righteousness according to the OT, the article discusses the struggle between the economy of domination and the economy of *šālôm* in ancient Israel's history. Then it considers solidarity as the life-principle of the NT communities and the different situation in which they practiced righteousness. It concludes by drawing consequences from the biblical evidence.—D.J.H.

841. M. C. L. **Bingemer**, "Chairete: Alegrai-vos (Lc 15,8-10) ou a Mulher no Futuro da Teologia da Libertação," *RevistEclBras* 48 (191, '88) 565-587.

The place of woman in the future of liberation theology is examined with reference to specific NT texts: rediscovering a lost coin (Lk 15:8-10)—woman as theme and subject of theology; pouring the perfume (Jn 12:3)—woman and the method of doing theology; "she saw the Lord . . . and she told what he said" (Jn 20:18)—the great themes of theology viewed from a woman's perspective; and "there is neither male nor female . . . all are one in Christ Jesus" (Gal 3:28).—D.J.H.

842. H. **Bojorge**, "El fiel laico en el horizonte de su pertenencia. Aspectos bíblicos de la teología del laicado," *Stromata* 44 (3-4, '88) 423-474.

After observations on reading Scripture in the church and the total context of hermeneutical activity, the article reflects on what being a "lay" believer means with reference to the various ways of referring to Christians in the NT, summarizing them with the expression "sons in the Son." Then it discusses the call to holiness in the light of texts from the Gospels of Matthew and Luke, 1 Peter, and Ephesians. [To be continued] – D.J.H.

843. F. Bovon, "Variété et autorité des premières éthiques chrétiennes," *BullCentProtEtud* 40 (5-6, '88) 6-20.

After introductory theses on NT ethics, the article distinguishes three concurrent and incompatible Christian ethical views prevalent in the early 2nd century (ethics of the crypt, ethics of the way, ethics of the balcony). Next it considers the imposition of ethical uniformity at the end of the 2nd century (morality of the edifice). Finally it returns to the period of Christian origins to find a harmony of diverse ethical stances (ethics of the public place). – C.R.M.

844. E. Bredin, "The Good News for the Poor," *Furrow* 40 (1, '89) 25-31.

Even though the NT message of "good news for the poor" is clear, it remains difficult for us to hear. Jesus did not simply preach about God's kingdom as good news for the poor. He embodied its presence and made its power concrete and palpable through a whole range of activities. – D.J.H.

845. G. A. Bruce, "Wittgenstein, relative scientific and biblical models and an approach to reality," *TheolEvang* 21 (2, '88) 27-33.

Our knowledge of reality is marked by provisionality and relativity. In the biblical framework, whether reality is pictured in terms of heaven and earth (see Gen 1:1) or history, its final meaning or absolute truth is to be found beyond this world and in the future. – D.J.H.

846. M. G. Cartwright, "The Practice and Performance of Scripture: Grounding Christian Ethics in a Communal Hermeneutic," *Annual of the Society of Christian Ethics* [Knoxville, TN] ('88) 31-53.

The article attempts to re-ground the discussion of the concrete, specific, and prescriptive use of Scripture in Christian ethics not by returning to a deontological model but by locating usage in the practices and "living dialogue" of those communities that lay claim to being churches. It shows how performative analysis of specific Christian practices derived from Scripture can, by broadening our conception of "use" and bringing to light hidden individualistic biases, refocus the questions that Christian ethicists have been asking in the recent debates about Scripture and ethics. – D.J.H.

847. J. B. Clancy, "Liberating the Chained. Jesus' Attitude Toward Divorce," *Daughters of Sarah* [Chicago] 15 (1, '89) 10-13.

No amount of exegetical study (see Mt 5:32; 19:9; Mk 10:11-12; Lk 16:18; 1 Cor 7:10-11) modifies the fact that, whatever Jesus' own words, he condemned divorce harshly. His condemnation was really directed against the oppressive Palestinian divorce system according to which husbands possessed their wives and got rid of them for trivial reasons. To deny divorce and remarriage today on the basis of Jesus' teaching is to violate the spirit of the law for the sake of its letter. – D.J.H.

848. M. Collin, "La tradition des 'pères' dans le nouveau testament," *LumVie* 188 ('88) 101-111.

After general observations about the treatment of the OT patriarchs in the NT, the article discusses the NT portraits of the following figures: Abraham our father and your father (Gal

3:6-29; Rom 4:1-25; Jn 8:33-47), Isaac the type of Christians and of Jesus (Gal 4:21-31; Jn 1:29; 18:24; 19:17; Heb 11:17-19), and Jacob the well of fertile encounter (Jn 4:1-42). —D.J.H.

849r. J. Cottiaux, *La sacralisation du mariage de la Genèse aux incises matthéennes* [*NTA* 28, p. 95].

H. Crouzel, "Le sens de 'porneia' dans les incises matthéennes," *NouvRevThéol* 110 (6, '88) 903-910.—Cottiaux's book offers ample material for discussion and deserves serious consideration. It can contribute to greater rationality in theological and practical developments regarding marriage and divorce. Cottiaux argues that πορνεία in the Matthean exceptive clauses (Mt 5:32; 19:9) refers to the predominance of sexual passion and eroticism as motives for marrying. His exegesis on this matter is correct on the whole. —D.J.H.

850. H. Cousin, "Marie dans le nouveau testament," *LumVie* 37 (189, '88) 5-17.

After an inventory of NT texts that mention Mary, the article examines the references to Mary in the Gospels of Mark and Matthew, Lk-Acts, and the Fourth Gospel. A healthy and fruitful tension exists between the austere NT statements about Mary and the developed Marian tradition of the Christian people. —D.J.H.

851. W. G. Ellis, "A Scriptural Viewpoint on Divorce," *TheolEduc* 38 ('88) 33-40.

Jesus upheld the Father's original intention for marriage as being permanent, exclusive, sacred, and characterized by mutual love and respect. He spoke against the divorcing and the divorcers rather than the divorced. The Bible recognizes the legitimacy of divorce and the reality of God's forgiveness. —D.J.H.

852. E. J. Fisher, "Outreach to Gentiles: A Response to Timothy Lincoln's Response to Lewis John Eron," *JournEcumStud* 25 (2, '88) 269-272.

Underlying Lincoln's response [§ 32-1325] to Eron [§ 32-1319] is a rather uncritical acceptance of the replacement theory of the relationship between Judaism and Christianity. —D.J.H.

853. C. Focant and A. Wénin, "L'Alliance ancienne et nouvelle," *NouvRevThéol* 110 (6, '88) 850-866.

Three essential points structure the covenants in the OT: the foundation (the gift of freedom from Yahweh to his people), the meaning (a privileged relationship), and the law (a freedom to be under obligation). The "new covenant" contains the same elements but in a new way: foundation (salvation in Jesus Christ), meaning (expressed in the sign of the Eucharist), and the law (freed for love). —D.J.H.

854. J. M. Ford, "The Holy Spirit and Mission in the New Testament," *Missiology* [Scottdale, PA] 16 (4, '88) 439-453.

In contrast to the messianic, apocalyptic, and triumphalistic theology of the Spirit and mission in the 16th and succeeding centuries, the biblical blueprint for following the guidance of the Spirit and fulfilling the great commission contains the following points: reparation, compassion for marginal persons, reconciliation, building up basic Christian communities, and the kindling of hope. —D.J.H.

855. P. Franquesa, "María la creyente judía, cristiana y eclesial," *EphMar* 38 (3-4, '88) 229-276.

After discussing the present focus of Mariology, the article describes the historical and religious milieu in which Mary lived her faith. Then it reflects on elements in Judaism that prepared Mary to accept the promise of the annunciation (see Lk 1:26-38) and what elements made her acceptance difficult. Next it treats Jesus' attitude toward Judaism and Mary's attitude toward the mystery of Jesus' life and mission under the heading "life of faith." Finally it deals with Mary as an ecclesial believer with reference to Acts 1:14 and lists four characteristics of Mary's faith: developing, active and efficacious, exemplary for the church, and involving the whole of life.—D.J.H.

856. J. Galot, "Marie et l'unité de l'Église," *EspVie* 98 (50, '88) 687-694.

The theme of the unity of the church is examined in the light of NT texts about Mary under the following headings: primordial engagement in the work of reunion, engagement in the universal motherhood, earthly presence in the unity of the church, and heavenly action on behalf of unity.—D.J.H.

857. J. Galot, "La prière au Père," *Telema* 10 (37, '84) 53-66.

This discussion of prayer to God as Father [see § 29-1108] first considers the prayer of Christ: '*abbā*' on the lips of Jesus, prayer to the Father and the revelation of divine filiation, and the place of prayer in Jesus' life. Then it treats the prayer of Christians: the introduction of the disciples to prayer to the Father, '*abbā*' in the primitive community, and prayer to the Father in Christian life today.—D.J.H.

858. H. Gleixner, "Ethik unter dem Anspruch der biblisch-christlichen Freiheit," *ZeitKathTheol* 110 (4, '88) 414-442.

The article first discusses the understanding of freedom in the Synoptic Gospels (Jesus as a free man, the freedom of God's reign, the freedom of God's children), Paul's letters (especially Gal 5:1-13), and the Fourth Gospel and the letter of James. Then it examines the repression of the biblical-Christian understanding of freedom in the manuals of Catholic moral theology during the 19th and 20th centuries. Finally it proposes an ethical *aggiornamento* of biblical-Christian freedom for moral theology today and in the future.—D.J.H.

859. S. Guerra, "Jesús, la pobreza y los pobres," *RevistEspir* 47 (187, '88) 207-231.

The NT themes of the poor and poverty are examined according to the following outline: the poverties and the poor encountered by Jesus, the poverty that Jesus took upon himself, the "poor" whom Jesus gathered together, in the framework of the kingdom, "blessed are the poor," the eschatological reversal, a conflictual blessedness, the Jesus of Q—the poor and the near kingdom, and the Lukan Jesus—poor and rich in the present kingdom.—D.J.H.

860. K. Haacker, "Schuld und Schuldverarbeitung in biblischer Sicht und im Kontext deutscher Zeitgeschichte," *TheolBeitr* 19 (5, '88) 230-250.

After examining the concept of guilt from modern and biblical viewpoints, the article considers how guilt is dealt with in the Bible and focuses on difficulties associated with NT claims about the saving significance of Jesus' death on the cross. Then it reflects on the problem of the "sins of the fathers" posed by German history in the 20th century in light of biblical perspectives on guilt.—D.J.H.

861. P. J. Hartin, "Apartheid and the Scriptures. The Contribution of Albert Geyser in this Polemic," *JournTheolSAfric* 64 ('88) 20-33.

The article examines the scriptural arguments in the 1959-60 debate between A. B. Du Preez and Geyser regarding apartheid in South African religious worship. Geyser argued for the removal of apartheid purely on the grounds of scriptural testimony. His exegesis was far more scholarly, scientific, and academic than that of Du Preez. It is sad that his voice was not heard. [A biographical sketch of the late Professor Geyser (1918-85) by B. Engelbrecht appears in the same issue (pp. 4-5).]—D.J.H.

862. J. Hellig, "The Negative Image of the Jew and its New Testament Roots," *Journ TheolSAfric* 64 ('88) 39-48.

After analyzing the negative image of the Jew in South Africa today, the article shows how the roots of the negative image and the demonization of the Jews can be found in the NT, and traces subsequent developments of anti-Semitism. The aim is to unveil the dynamics of anti-Semitism and to show that the mythology surrounding the Jewish people has led to false notions about their nature, motives, and powers.—D.J.H.

863. D. D. Hopkins, "God's Continuing Covenant with the Jews and the Christian Reading of the Bible," *Prism* 3 (2, '88) 60-75.

Christian recognition of God's continuing covenant with the Jews challenges the traditional ways of doing biblical theology and Christology and of viewing Paul and the canon. It demands that we see Second Temple Judaism as it was and not as our theological presuppositions make it to be.—D.J.H.

864. G. C. Jenks, "Maundy Thursday and the Passover," *Australian Journal of Liturgy* [Belair, S. Aust.] 1 (3, '88) 110-120.

The Last Supper was not a Passover meal. It was more likely to have been an ordinary meal held on the evening prior to Passover. The paschal elements deeply woven into the timing and meaning of Jesus' death can be celebrated without confusing the commemoration of his death with the mythical Passover of the Last Supper.—D.J.H.

865. J. Jensen, "Prediction-Fulfillment in Bible and Liturgy," *CathBibQuart* 50 (4, '88) 646-662.

The sort of prediction-fulfillment schema involved in the Christian liturgical use of OT texts does not differ appreciably from much of the NT use of the OT. Judaism, no less than Christianity, has transformed the OT messianic texts and concepts, though in a quite different fashion. Understood properly, the prediction-fulfillment schema encourages complete respect for the OT.—D.J.H.

866. E. E. Johnson, "Jews and Christians in the New Testament: John, Matthew, and Paul," *RefRev* 42 (2, '88) 113-128.

John, Matthew, and Paul each proposed a Christian response to non-Christian Jews in a different way, from a different social and religious context, and with a different language. Whereas John's argument with the synagogue revolved around Christology, Matthew's centered on ecclesiology and the religious leadership of God's people. Paul's analysis of Jewish-Christian relations was profoundly theocentric. The less hope a NT writer had for a successful Jewish mission, the greater seems to have been his animosity toward the Jews. – D.J.H.

867. P. JONES, "Sauver et détruire. Un aspect de l'enseignement biblique sur l'enfer et la vie éternelle," *RevRéf* 39 (156, '88) 41-63.

After sketching the decline of belief in hell in the modern world, the article examines the theological and exegetical arguments against the doctrine of hell: the identification of biblical texts that allegedly affirm universal salvation, the explication of biblical texts that present hell as a purely hortatory element, and the temporary and reformatory character of punishment after death. Then it places the doctrine of hell in a biblical-theological perspective with special attention to the Greek verbs σῴζω ("save") and ἀπόλλυμι ("perish"), and concludes that this doctrine has deep roots in biblical thought. – D.J.H.

868. W. KIRCHSCHLÄGER, "Ehe und Ehescheidung – Rückfragen an Bibel und Kirche," *Diakonia* 19 (5, '88) 305-316.

The article first reviews the biblical evidence regarding marriage and divorce: the high regard for marriage, Jesus' unconditional prohibition of divorce and the supplementing of his teaching by the exceptions in Mt 5:32; 19:9 and the Pauline privilege in 1 Cor 7:12-16, and Jesus' word and behavior as the decisive criterion. Then it poses questions about church practice today concerning marriage and divorce. – D.J.H.

869. L. LEGRAND, "Vocation à la mission dans le Nouveau Testament," *Spiritus* [Paris] 29 (113, '88) 339-352.

This reflection on the missionary vocation according to the NT first considers problems arising from vocabulary and exegesis. Then it seeks to re-center the understanding of mission as hearing the call to permanent conversion in the light of Jesus and Paul (especially in 2 Corinthians). Finally it discusses the "routes" of mission into the world and back to the mystery of Christ. [The same issue contains C. Tassin's discussion (pp. 406-411) of Legrand's *Le Dieu qui vient. La mission dans la Bible* (1988) and a bibliography (pp. 412-413) on mission in the Bible.] – D.J.H.

870. X. LÉON-DUFOUR, "To Lose One's Life," *Cross Currents* [W. Nyack, NY] 38 (3, '88) 340-351.

Various statements related to the NT theme of losing one's life are examined from the perspectives of theology and history: "follow me" (Mt 9:9); "if anyone wants to be a follower of mine, let him . . . take up his cross" (Mt 16:24 parr.); "giving up all that he owns" (Lk 14:33); "let him renounce himself" (Mt 16:24 parr.); etc. – D.J.H.

871. P. S. MANN, "Toward a Biblical Understanding of Polygamy," *Missiology* [Scottdale, PA] 17 (1, '89) 11-26.

(1) Knowing each must be loved as Christ loved the church, husbands should limit the number of wives (Deut 17:17; Eph 5:22-33). (2) Marriage is lifelong and the only relationship in which God intends sexual union (Mt 5:31-32; 19:4-5; Mk 10:2-8; Lk 16:18; 1 Corinthians 7). (3) Husband and co-wives are equally precious to the Lord (Gal 3:26-28; Exod 21:10). (4) Church leaders should be chosen among the monogamists (1 Tim 3:2, 12; Tit 1:6). – D.J.H.

872. S. B. Marrow, "Marriage and Divorce in the New Testament," *AnglTheolRev* 70 (1, '88) 3-15.

According to Paul in 1 Cor 7:10-11, it was a teaching of the Lord that married partners remain so; and that if they separate or divorce, they are not free to remarry. Jesus' teaching about divorce and remarriage is about as close as one can hope to come to the "actual words of Jesus." Nevertheless, Mark adapted this teaching to the needs of his audience (see Mk 10:12), and Matthew and Paul modified it in certain cases (see Mt 5:32; 19:9; 1 Cor 7:12-16). —D.J.H.

873. U. W. Mauser, "'Heaven' in the World View of the New Testament," *HorBibTheol* 9 (2, '87) 31-51.

After calling attention to various uses of the word "heaven" in the NT, the article synthesizes the theological assertions made by the term in the NT in four steps: heaven as the parable of God, the vitality of heaven, the kingship of heaven, and the victory of heaven. The act of God in Christ shapes the NT meaning of the word to such an extent that it is not an exaggeration to say that heaven is defined by the Christ-event. —D.J.H.

874. F. Mussner, "Gemeinsame Aufgaben und Ziele von Juden und Christen gegenüber der modernen Welt," *Kairos* 29 (3-4, '87) 159-165.

The common tasks and goals of Jews and Christians vis-à-vis the modern world are discussed with reference to three major biblical themes: the world as created by God, the human person as the image of God, and truth as the opposite of ideology. —D.J.H.

875. J. Neusner, "The Absoluteness of Christianity and the Uniqueness of Judaism. Why Salvation Is Not of the Jews," *Interpretation* 43 (1, '89) 18-31.

Neither Judaism nor Christianity is effectively the background for the other. When we come to systemically critical facts, there is not only no continuity (let alone confrontation), there is not even a connection. The article advances the driving of the money-changers out of the Temple in Mk 11:15-19 [see § 32-630] as a case of the impossibility of mutual comprehension. Then general observations reinforce the claim that Judaism and Christianity represent different people talking about different things to different people. —C.R.M.

876. C. Osiek, "Images of God: Breaking Boundaries," *Spirituality Today* [Chicago] 40 (4, '88) 333-344.

The groundwork for imaging the Trinity as three women is already laid, deep within the biblical and early Christian tradition, in the maternal aspects of God, the feminine Wisdom theology of Christ, and the feminine imagery of the Spirit. —D.J.H.

877. B. Poniży, "Manna w tradycjach biblijnych (Manna in the biblical traditions)," *Stud TheolVars* 26 (1, '88) 96-116.

According to P. Maiberger, Exodus 16 describes the ordinary character of the manna, establishes the Sabbath, teaches that manna is a synonym for the word of God, and highlights obedience to the Torah. Subsequent references to Exodus 16 (e.g. Num 11:6, 7-9; Ps 78:23-25) reflect these motifs and validate the unity of that chapter's discussion. Wisdom (16:20-29 and 19:21) calls manna the "angelic food" and the "bread of heaven," and attributes immortality to this nourishment. NT references to manna (Jn 6:36, 49; Heb 9:4; Rev 2:7) explain that Jesus is the true and life-giving bread from heaven, thus completing the evolutionary spiritualization of this concept.—J.P.

878. R. E. RING, "Why Do We Call Them 'The Ten Commandments?'" *Dialog* 27 (4, '88) 297-300.

Neither the OT nor the NT calls the lists in Exod 20:1-17 and Deut 5:6-22 the "ten commandments." The tendency to emphasize obedience to law in the strands of early Christianity associated with James and Peter seems to have been a factor in changing the "ten words" into the "ten commandments."—D.J.H.

879. M. ROOKE, "Beyond the Bible," *Faith and Freedom* [Oxford] 41 (2, '88) 73-82.

Modern injunctions to return to "biblical restraint" in sexual matters are usually based on an inadequate understanding of what the Bible says. In biblical times marriage and choice were mutually exclusive, sex on the side flourished for men only, men and women were not equal in marriage, fornication and divorce were common, and so forth.—D.J.H.

880. H. SCHÖNDORF, "Jungfrau und Mutter," *ZeitKathTheol* 110 (4, '88) 385-413.

After surveying objections to and difficulties with Mary's virginal motherhood, the article considers the interpretation of the biblical message, exegetical problems, the charge of an antiquated and false world-view, the alleged devaluation of sexuality and marriage, the theological meaning of Mary's virginal motherhood, the unique and special place of Mary, and human and divine fatherhood. Mary's virginal motherhood must be interpreted in a comprehensive theological context that embraces God, Christ, salvation, and grace.—D.J.H.

881. W. SCHRAGE, "Zum Komparativ in der urchristlichen Ethik," *EvangTheol* 48 (4, '88) 330-345.

The article first surveys the uses of comparative-speech ("more than, better than") in various Jewish and NT writings. Then it focuses on the role of such comparisons in NT ethical contexts, giving particular attention to cases in which two kinds of actions are set beside each other (e.g. Phil 1:22-24; 1 Corinthians 12–14; 3:12-15; 6–7). What is most important about discerning the "better" in early Christian ethics was service, edification, and usefulness for others.—D.J.H.

882. P. STUHLMACHER, "Die ökologische Krise als Herausforderung an die Biblische Theologie," *EvangTheol* 48 (4, '88) 311-329.

After reflecting on the current ecological crisis and its challenges to the church today, the article considers the instructions of Jesus and Paul on how to think about and deal with creation. Then it discusses the consequences of these biblical perspectives for creation-theology and creation-ethics today, with particular attention to the view of J. G. Hamann.—D.J.H.

883. B. B. THURSTON, "'Do This': A Study on the Institution of the Lord's Supper," *Restor Quart* 30 (4, '88) 207-217.

The primary NT texts that deal with the Lord's Supper (Mt 26:26-29; Mk 14:22-25; Lk 22:15-20; 1 Cor 11:23-25) are examined to clarify what the early witnesses agree upon and to show something of their points of difference. For the earliest Christians thanksgiving, memorial action, fellowship, and eschatological hope were the key notes of the Lord's Supper. The symbolism of the Eucharist was not in the elements, but in the action.—C.R.M.

884. J. WILCKEN, "Reconciliation: A Scriptural and Theological Approach," *Australian Journal of Liturgy* [Belair, S. Aust.] 1 (4, '88) 164-169.

According to the NT reconciliation is basically the restoration of a relationship. The NT also holds out the possibility of spiritual growth through the awareness of sinfulness. What Paul called "sin" has strong social dimensions. Forgiveness of sin is connected with Jesus' death and resurrection. – D.J.H.

THE WORLD OF THE NEW TESTAMENT

885. W. S. BABCOCK, "Image and Culture: An Approach to the Christianization of the Roman Empire," *PerkJourn* 41 (3, '88) 1-10.

How did Christian verbal and visual images come to occupy a public place in Roman culture? Whereas with the Good Shepherd Christians deployed an image from the shared vocabulary of Roman imperial culture, the image of Jonah shows us an instance in which – not without taunts, derision, and mockery – they were contributing to that vocabulary. Between Celsus and Augustine there apparently took place a gradual seepage of Jonah imagery, in both verbal and visual form, out into the wider, non-Christian culture of the Roman empire. – D.J.H.

886. G. BARBAGLIO, "Rassegna di studi di storia sociale e di ricerche di sociologia sulle origini cristiane. I," *RivistBib* 36 (3, '88) 377-410.

This review of research on the social history and sociology of early Christianity first makes a chronological survey: 1900-1920, the period between the two wars, and the period after Word War II. Next it discusses the acquisition of sociologically relevant data and the sociological interpretation of the data. Then it considers various treatments of the social status of the early Christians (by K. Kautsky, A. Deissmann, E. A. Judge, M. Hengel, etc.). [To be continued] – D.J.H.

887. G. BARBAGLIO, "Rassegna di studi di storia sociale e di ricerche sociologiche sulle origini cristiane. II," *RivistBib* 36 (4, '88) 495-520.

The second installment [see § 33-886] first deals with sociological typologies of early Christian movements and groups: sect, millenarian movement, communistic organization, etc. Then it considers the Marxist approaches represented by K. Kautsky and M. Machoveč. Finally it focuses on J. H. Elliott's *Home for the Homeless* (1981), giving special attention to his methodology and its application. – D.J.H.

888. W. FAUTH, "Sakrale Prostitution im Vorderen Orient und im Mittelmeerraum," *JahrbAntChrist* 31 ('88) 24-39.

The ancient evidence regarding sacred prostitution is examined according to a geographical outline: Mesopotamia, Ugarit, Syria/Phoenicia, Canaan/Israel, Arabia, Egypt, Cyprus, Asia Minor, and Greece/Lower Italy. – D.J.H.

889. M. GOLDEN, "Did the Ancients Care When Their Children Died?" *Greece & Rome* [Oxford, UK] 35 (2, '88) 152-163.

Recent research renders doubtful the hypothesis that children have not been deeply mourned in high-mortality populations. Evidence from contemporary Western society controverts the assumption that the decision not to rear some babies stems from hostility toward children in general. Neither line of argument can prove that the Greeks and Romans cared when their children died, but each removes a reason for believing that they did not. We should assume that the ancients cared when their children died. — D.J.H.

890r. R. LANE FOX, *Pagans and Christians* [*NTA* 32, p. 392; § 32-1352r].

G. FOWDEN, "Between Pagans and Christians," *JournRomStud* 78 ('88) 173-182.—This review article presents an account of the structure and attitudes of the book, focuses on Lane Fox's discussion of angry gods and oracles, and locates the book in a wider context. It is exciting to read a book that integrates so much erudition into so wide a perspective. Although the overall picture may not reflect very well the interrelationships of paganism and Christianity, we now have a clearer vision of each religion separately and the world around them. — C.R.M.

891. B. J. MALINA, "Christ and Time: Swiss or Mediterranean?" *CathBibQuart* 51 (1, '89) 1-31.

During the period of Christian origins there was a distinctive circum-Mediterranean conception of time that differed greatly from our own. After comparing future orientation with present orientation, the article indicates what it might be like to read the NT with present-oriented 1st-century Mediterranean lenses by exploring the following matters: modern abstract time versus traditional experienced and imaginary time, modern linear separable time versus traditional cyclical and procedural time, and abstract historical and operational time versus traditional historical and operational time. Then it draws conclusions: (1) In the NT period there was no tension between the "now" and the "not yet." (2) The areas variously called "eschatology," "apocalyptic," and "delay of the parousia" have to be rethought. (3) The role of the prophet as a person in a present-oriented society needs rethinking also. — D.J.H.

892. A. NEGEV, "Understanding the Nabateans," *BibArchRev* 14 (6, '88) 26-45.

From the beginning of the last quarter of the 1st century B.C. the Nabateans established a well-organized system of caravan stops along the routes running from Egra to Petra and Damascus in the northeast, and to the Negev, Sinai, and the Mediterranean coast in the northwest. Petra was the major religious center of the entire Nabatean kingdom, housing its most important temples, high places, and huge cemeteries. The Nabateans were part of a great family of Arab tribes, all of whom they surpassed despite their small numbers. The principal factor that accounts for Nabatean superiority was their unrivaled ability to procure water in the desert. — D.J.H.

893r. P. RICHARDSON WITH D. GRANSKOU (EDS.), *Anti-Judaism in Early Christianity*. Vol. 1, *Paul and the Gospels* [*NTA* 31, p. 95].

S. G. WILSON (ED.), *Anti-Judaism in Early Christianity*. Vol. 2, *Separation and Polemic* [*NTA* 31, p. 262].

M. PARMENTIER, "Five Years of Study in Canada on Early Christian Anti-Judaism," *Bijdragen* 49 (4, '88) 426-434.—These papers on anti-Judaism in early Christianity originated in seminars organized by Canadian universities during a period of five years. After summarizing the individual papers, the article enters into debate with the summarizing essay by L. Gaston. The whole study suffers somewhat from an overdose of benevolence and does not sufficiently solve the crucial problem of name-tags. — D.J.H.

894. P. TRUDINGER, "The Ephesus Milieu," *DownRev* 106 (365, '88) 286-296.

After asserting that an established Christian community existed in Ephesus from about the middle of the 1st century, the essay suggests that the following NT books came out of that milieu or at least had some strong connection with it: the Fourth Gospel, 1 John, Revelation, Ephesians (authored by Paul), Hebrews, and, in part, Luke. Colossians may also be connected, but in a more tenuous way.—C.R.M.

895. F. YOUNG, "The Critic and the Visionary," *ScotJournTheol* 41 (3, '88) 297-312.

Early Christianity justifiably claimed the inheritance of Jewish monotheism and Greek rationalism in its resistance to the irrationality of gnosticism. Magic, superstition, fatalism, astrology, idolatry—all were repudiated on rational grounds, and a delicate balance was sought between the negative critical path that denied the possibility of knowing God's nature and the positive claim that God was immanent in his creation and discernible through his works.—D.J.H.

Archaeology

896. R. BARKAY, "A New Variant of a Coin of Alexander II Zebinas," *IsrNumisJourn* 9 ('86-'87) 26, plate 2:3.

The article describes a coin issued in the reign of Alexander II Zebinas. It is a hemi-chalkos from the mint of Antioch and was found at Sepphoris.—D.J.H.

897. J. A. BLAKELY, "Ceramics and Commerce: Amphorae From Caesarea Maritima," *BullAmSchOrRes* 271 ('88) 31-50.

Analysis of amphorae excavated in Vault 1 at Caesarea Maritima has led to the identification of fifteen classes of amphorae that originated at various regions bordering on the Mediterranean Sea. The vault clearly functioned as a repository for vessels that came to Caesarea by sea.—D.J.H.

898. J. M. C. BOWSHER, "Architecture and Religion in the Decapolis. A Numismatic Survey," *PalExplQuart* 119 (1, '87) 62-69.

The cities of the Decapolis minted their own autonomous coins, and those from the 2nd and 3rd centuries A.D. often portray architectural themes. The architecture and the deities on these coins betray an eastern ancestry, indicating that it is time to question the understanding of the Decapolis as a Greco-Roman cultural grouping.—D.J.H.

899. D. CHEN, "The Ancient Synagogue at Nabratein: Design and Chronology," *PalExpl Quart* 119 (1, '87) 44-49.

Analysis of the geometry underlying the design of the three successive synagogues at Nabratein has identified three distinct geometrical figures: the Pythagorean triangle, the *quadriagon,* and the *hemilion,* which reflect three simple ratios: 4:3, 6:5, and 3:2. At Nabratein the broad house synagogue evolved first into a slightly elongated hall and later into a fully developed basilica.—D.J.H.

900. U. Dahari, G. Avni, and A. Kloner, "Byt-hqbrwt hyhwdy šl byt-gwbryn (The Jewish Necropolis of Beth-Govrin)," *Qadmoniot* 20 (3-4, '87) 97-102.

The necropolis of Beth-Govrin is made up of several different types of man-made caverns, some of extraordinary complexity. Aside from a few caves decorated with *mĕnôrôt,* the necropolis lacked the elaborate decoration of Beth-She'arim. The coins and ceramics recovered in the excavations place the beginnings of the necropolis at the end of the 3rd or beginning of the 4th century A.D. The last burials were apparently made in the 8th century. —K.H.

901. S. Dar, "The History of the Hermon Settlements," *PalExplQuart* 120 (1, '88) 26-44.

The article traces the history of Mount Hermon's more ancient settlements, in the period when it was the center of the Ituraeans and also an area of Jewish population. On the basis of archaeological surveys it discusses the settlement pattern, temples and cult places, roads and paths, the economy, and handicrafts. It concludes by suggesting that the Druze may be the descendants of the ancient Ituraeans. —D.J.H.

902. R. Deutsch, "A Portrait Coin of Agrippa II Reconsidered," *IsrNumisJourn* 9 ('86-'87) 36-37, plate 16:1.

The bronze coin published in this article bears the bust of Agrippa II on the obverse and an anchor on the reverse. It was struck in the seventh year of Agrippa I (A.D. 42/43). After Agrippa II became king in A.D. 44, he never issued coins with his own bust. —D.J.H.

903. H. Eshel, "A Coin of Bar Kokhba from a Cave in Wadi el-Măckūk," *IsrNumisJourn* 9 ('86-'87) 51-52, plate 16:2-3.

A denarius of Hadrian (A.D. 125-128) and a bronze Bar Kokhba coin (A.D. 134/135) were found in a cave on the northern slopes of Wadi e-Măckūk, about seven km. east of biblical Michmash and ten km. west of Jericho. The denarius was not overstruck by the rebels. —D.J.H.

904. H. Eshel, "Sndlym mswmrym bmqwrwt hyhwdyym wmmṣ' ḥdš mm'rh bktp yryḥw (Nailed Sandals in Jewish Sources and in the Excavation of a Cave at Ketef Jericho)," *Zion* [Jerusalem] 53 (2, '88) 191-198.

Several artifacts excavated in a cave at Ketef Jericho in 1986 indicate that the cave was inhabited by Jews who fled from the Romans during the Bar Kokhba War. Among the finds are eighteen metal nails that were used for the soles of sandals, and a leather sole with four nails hammered into it. The Mishnah prohibits wearing sandals on the Sabbath (*m. Šabb.* 6:2). The Talmud (*b. Šabb.* 60a) links the cases that served as the basis for the rabbinic decree to events from the latter part of the Bar Kokhba revolt. The sandal found at Ketef Jericho was probably part of the uniform of a Jewish fighter who met his death in the cave. This find helps to explain the talmudic tradition concerning the panic caused among those hiding in a Jericho cave by a companion's nailed sandal. —D.J.H.

905. N. Feig, "M'rt-qbwrh ḥdšh bbyt-š'rym (A New Burial-Cave at Beth-She'arim)," *Qadmoniot* 20 (3-4, '87) 102-105.

During the installation of a new sewer line on the outskirts of Beth-She'arim a burial-cave was revealed. The cave consisted of a central passage with seven chambers located along the sides and at the back. The walls were decorated with various images, including floral and geometric patterns as well as four *mĕnôrôt.* What few ceramics were recovered from the cave dated from the late 3rd to the early 4th century A.D.—K.H.

906. G. FOERSTER AND Y. TSAFRIR, "Nysa-Scythopolis—A New Inscription and the Titles of the City on its Coins," *IsrNumisJourn* 9 ('86-'87) 53-58, plates 16-17.

The Greek inscription on a stone pedestal found at Beth-Shean in 1988 can be translated as follows: "With good fortune. Imperator Caesar Marcus Aurelius Antoninus Augustus the lord of the people of Nysa also (called) the people of Scythopolis the holy and of the right of sanctuary one of Coele Syria's Greek cities, the city through the curator Theodorus son of Titus." The inscription is a dedication of the city in honor of the emperor. The emperor was most likely Marcus Aurelius (A.D. 161-180). The designation of a city in Palestine as Greek is remarkable.—D.J.H.

907. E. FRENCH, "Nabataean Warrior Saddles," *PalExplQuart* 120 (1, '88) 64-67.

The Nabateans introduced changes and improvements in the design and fashioning of the North Arabian dromedary saddle. Four Nabatean figurines provide a realistic rendering of the saddle and equipment of military dromedaries.—D.J.H.

908. S. GIBSON, "The 1961-67 Excavations in the Armenian Garden, Jerusalem," *PalExpl Quart* 119 (2, '87) 81-96.

The article examines A. D. Tushingham's interpretations of material from between the Iron Age and the end of the early Roman period that was excavated in the Armenian Garden in Jerusalem between 1961 and 1967, and addresses broader problems concerning the history of the Western Hill during these periods in the light of more recent archaeological work. Scattered Hasmonean dwellings were built in this area during the 1st century B.C. In 25 or 22 B.C. a massive podium was constructed for the palace building of Herod the Great. The rebuilding of some of these palace buildings during the reign of Agrippa I entailed the reconstruction of parts of the underlying podium. After A.D. 70 the dismantling of the fortification wall running along the western edges of the Armenian Garden led to the collapse of the podium and the palace buildings.—D.J.H.

909. D. E. GROH, "Jews and Christians in Late Roman Palestine. Towards a New Chronology," *BibArch* 51 (2, '88) 80-96.

The picture of late Roman Palestine (ca. A.D. 250-363) emerging from archaeology and other disciplines is one of growth and diversity, especially at the town and village level. We see a transitional Christianity, shaped by experiences that would have final import for the history of the Holy Land only in the early Byzantine period (A.D. 363-419). We also see something of Jewish life in the late Roman period: its mannered oblivion in the face of Christian presence, tenacious attachment to synagogue-centered village life, and manifold creative material expression.—D.J.H.

910. P. C. HAMMOND, "Three Workshops at Petra (Jordan)," *PalExplQuart* 119 (2, '87) 129-141.

Excavations at the Temple of the Winged Lions at Petra have revealed three maintenance facilities: a painters' workshop, a marble workshop, and a metal workshop. These facilities contribute to our understanding of Nabatean history and technology.—D.J.H.

911. A. Houghton, "A Didrachm Issue of Antiochus VI of Byblus," *IsrNumisJourn* 9 ('86-'87) 22-25, plate 3.

The article describes two previously unpublished didrachms of Antiochus VI from the Byblus mint dated to 171 of the Seleucid era (142/141 B.C.). The engraver's image of Antiochus VI amounts to a generic child portrait.—D.J.H.

912. Z. Ilan and I. Damati, "Byt-hknst wbyt-hmdrš šl mrwt hqdwmh (The Synagogue and Beth-Midrash at Ancient Meroth)," *Qadmoniot* 20 (3-4, '87) 87-96.

Excavations conducted at Meroth between 1984 and 1986 revealed a series of architectural remains, including a synagogue and a school. The synagogue, in form resembling the type usually found in Galilee, was founded in the early 5th century A.D. and went through several phases of alteration and use until the 13th century. The school was founded in the early 7th century A.D. A number of Hebrew inscriptions were recovered in both structures, some engraved in stone and others part of mosaic pavements.—K.H.

913. A. Kindler, "Coins and Remains from a Mobile Mint of Bar Kokhba at Khirbet el-ʻAqd," *IsrNumisJourn* 9 ('86-'87) 46-50, plates 14-15.

During excavations in 1979-80 at Khirbet el-ʻAqd, about two km. east-south-east of Emmaus-Nicopolis and twenty-two km. west-north-west of Jerusalem, ten Bar Kokhba coins and seven coin fragments were discovered. The coin fragments broke during preparation for restriking and were therefore abandoned. The cave in which they were found probably served as a mobile mint for a short time.—D.J.H.

914. H. Kreindler, "The Application of SEM for Authentication of An Important Find of Year Five Shekels of The Jewish War," *IsrNumisJourn* 9 ('86-'87) 38-45, plates 6-13.

Because of its superior depth of focus at low and high magnification, the Scanning Electron Microscope (SEM) can help in distinguishing genuine ancient coins from modern forgeries. The application of the SEM procedure to Judean shekels of the Year Five of the Jewish revolt has confirmed their authenticity.—D.J.H.

915. Z. U. Ma'oz, "Ancient Synagogues of the Golan," *BibArch* 51 (2, '88) 116-128.

Ancient synagogues (or fragments of them) have been found at twenty-five sites in the Golan. The "Golan type" synagogue is a special blend of architectural styles taken from nearby areas. The synagogues built in the 5th century A.D. (e.g. at ed-Dikke and 'En Nashut) are characterized by rich architectural decorations that ornamented the facades and interiors, and by the abundance of animal sculptures. The synagogues of the 6th century (e.g. Umm El-Kanatir and Kanaf) show a comparative simplicity and a marked decline in the amount of architectural decoration. Jewish symbols, however, appear to have been more abundant in them.—D.J.H.

916. Y. Meshorer, "The Coins of Dora," *IsrNumisJourn* 9 ('86-'87) 59-72, plates 18-23.

After sketching the history of Dora (also known as Dor and Do'ar), the article discusses the stages in minting coins there, the denominations, the designs, and the inscriptions. Then it provides a catalogue of all Dora coins described in previous publications, as well as hitherto unpublished types mainly from the early stages of coin minting at Dora. The repertoire of symbols and designs is quite limited, and the main differences between the coins are their dates and the distribution of the inscriptions. The coins may be divided into two main groups: (1) the so-called "quasi-autonomous," which bear on the obverse images such as an aphlaston, head of Tyche, or head of Doros; and (2) those that depict the emperor's head on the obverse. Many of the coins of both groups were struck contemporaneously. – D.J.H.

917. E. M. MEYERS, "Early Judaism and Christianity in the Light of Archaeology," *BibArch* 51 (2, '88) 69-79.

Whether one looks at the evidence for early Christianity or at that for rabbinic Judaism in Palestine during the first centuries A.D., it is clear that it was a period of religious pluralism. One can truly speak of continuity and congruence in Judaism and Christianity in Roman Palestine at least until A.D. 363. Archaeology provides the essential tool for these observations. – D.J.H.

918. D. MILSON, "The Late Synagogue at Hammath-Tiberias: A Morphological Study," *StudBibFrancLibAnn* 37 ('87) 303-310, plates 49-50.

Excavations carried out in 1961 at Hammath-Tiberias by M. Dothan revealed two main construction levels of a synagogue. The benches in the apse of the synagogue and its morphological analogy to the churches in Apamea argue for the conversion of this synagogue into a church. – D.J.H.

919. W. MOORE, "A Bronze Half-Unit of Cleopatra Thea and Antiochus VIII from Akko-Ptolemais," *IsrNumisJourn* 9 ('86-'87) 27-28, plate 2:4-5.

The small bronze coin published in this article adds the "half-unit" denomination to the royal bronze "units" issued by Cleopatra Thea and Antiochus VIII from the mint of Akko-Ptolemais during the opening year of their co-regency (125 B.C.). – D.J.H.

920. J. NAVEH, "The Fifth Jewish Aramaic Tombstone from Zoar," *StudBibFrancLibAnn* 37 ('87) 369-371, plates 53-54.

The fifth Jewish-Aramaic tombstone from Zoar [see § 31-393] can be translated as follows: ". . . the 26th day in the month Nisan, in the sabbatical year, (corresponding to) the year 3 hundred 57 years after the destruction of the Temple. Peace, peace." The oddness of this epitaph can be seen not only in its expression *lḥr'bwt* ("destruction"), peculiar spelling, and frames around the letters designating numerals but also in the small drawings at the ends of lines. – D.J.H.

921. J. M. OESCH, "Die fundamentalistische Versuchung im Spannungsfeld von Bibel und Archäologie. Die biblische Welt als Kulisse für das Gotteswort," *BibKirch* 43 (3, '88) 119-122.

After discussing the fundamentalist use of archaeology in biblical interpretation, the article examines W. F. Albright's program of "biblical archaeology" and offers suggestions about a more appropriate use of archaeology in biblical research. – D.J.H.

922. S. QEDAR, "Two Lead Weights of Herod Antipas and Agrippa II and the Early History of Tiberias," *IsrNumisJourn* 9 ('86-'87) 29-35, plates 4-5.

The two lead weights from Tiberias published in this article are the first examples issued by rulers of the Herodian dynasty. The first weight bears an inscription of Herod Antipas from the 34th year of his reign (A.D. 29/30) and gives the name of the agoranomos as Gaius

Julius. The second weight is dated to the 43rd year of the era of Tiberias (A.D. 61/62), which is also the first year in the "short era" of Agrippa II, and names the agoranomoi as Iaesaias (Isaiah) the son of Mathias and Aianimos (or, Animos) son of Monimos. In the first instance the agoranomos was a Roman, whereas in the second case the agoranomoi seem to have been a Jew and a Syrian Semite. An appendix lists weights from Syria-Palestine with the names of rulers and agoranomoi.—D.J.H.

923. J. E. TAYLOR, "A Graffito Depicting John the Baptist in Nazareth?" *PalExplQuart* 119 (2, '87) 142-148.

B. Bagatti's identification of a grafitto found at the site of the present Basilica of the Annunciation in Nazareth as John the Baptist heralding Christ cannot be sustained. Rather the grafitto depicts a Christian soldier clad in helmet, scale armor, and short tunic, who holds a cross ensign in his right hand and a shield with his left.—D.J.H.

924. Y. TURNHEIM, "Some Observations on the Decoration of the Chorazim Pilaster," *PalExplQuart* 119 (2, '87) 152-155.

The richly decorated basalt pilaster excavated in the Chorazin synagogue may be viewed as an instance where the "stepped merlon" motif has developed into a surface decoration. The pilaster combines an oriental motif with the three dimensionality of classical design.—D.J.H.

Dead Sea Scrolls

925. A. CATASTINI, "4Q Sam^a: II. Nahash il 'Serpente,'" *Henoch* 10 (1, '88) 17-49.

This installment [see § 32-904] considers the version of 1 Sam 10:27–11:1 preserved in 4QSam^a. After describing the publication of the fragment by F. M. Cross, the article reviews the debate about the originality of this reading, discusses the Hebrew variant *kmw ḥds,* considers whether the long text fits the ideology of the book, and examines the mythological background of the Nahash ("serpent") episode. It concludes that 4QSam^a transmits the more ancient form of the text.—D.J.H.

926. F. DIONISIO, "A Qumran con gli Esseni (parte II)," *BibOr* 30 (156, '88) 85-110.

This installment [see § 33-406] first discusses *Community Rule, War Scroll,* nonliterary manuscripts from Qumran, and the Pesharim. Then it considers Essene teachings: angelology, demonology, messianism, and the eschatological judgment. Finally it deals with daily life among the Qumran Essenes and relations between nascent Christianity and Essenism. —D.J.H.

927. J. DUHAIME, "Le dualisme de Qumrân et la littérature de sagesse vétérotestamentaire," *ÉglThéol* 19 (3, '88) 401-422.

The article describes and illustrates nine types of dualism found in the Qumran writings and the OT wisdom literature: metaphysical, cosmic, spatial, theological, physical, ethical, psychological, soteriological, and eschatological. Ethical dualism is omnipresent at Qumran and in the wisdom tradition. Cosmic, spatial, and theological dualisms are moderately prominent in both bodies of literature. Apart from the book of Wisdom, eschatological dualism is little represented in the wisdom tradition.—D.J.H.

928. R. L. GIESE, "Further Evidence for the Bisection of 1QIs^a," *Textus* 14 ('88) 61-70.

The theory that 1QIsa^a was bisected began with the observation of a large gap of at least three entirely blank lines at the bottom of column 27, the exact end of chapter 33 according to our present division. Analysis of the interlinear additions evident on virtually every column of the scroll indicates that there were significantly more errors in the first half than in the second half, perhaps due to the use of two exemplars in the copying process. This phenomenon adds to the evidence for the bisection of Isaiah at Qumran.—D.J.H.

929. M. HARAN, "The Two Text-Forms of Psalm 151," *JournJewStud* 39 (2, '88) 171-182.

The Septuagint's Hebrew *Vorlage* is closer to the original text-form of Psalm 151 than the corresponding part in 11QPs^a and even more than in the Qumran version as a whole. The argument that the Qumran version comprised two psalms cannot stand up to criticism. The scribe responsible for the Qumran psalm expanded, flattened, and presented in two parts the one psalm found in the *Vorlage* of the Septuagint version.—D.J.H.

930. B. A. MASTIN, "The reading of 1QDan^a at Daniel ii 4," *VetTest* 38 (3, '88) 341-346.

It is probable that 1QDan^a II 3 contained the word *'rmyt* ("Aramaic") in its text of Dan 2:4. Yet even if it did not, 1QDan^a cannot be used to corroborate the theory that *'rmyt* is a gloss.—D.J.H.

931. S. MĘDALA, "Nowa hipoteza na temat pochodzenia pism znad Morza Martwego (Nouvelle hypothèse concernant l'origine des manuscrits de la région de la mer Morte)," *StudTheolVars* 26 (1, '88) 117-136.

N. Golb's hypothesis [see § 30-383] that scrolls from the Jerusalem Temple library were hidden at Qumran during the Jewish War (A.D. 66-70) deserves further study: (1) Qumran served chiefly as an annual meeting place for various Essene groups. (2) The Qumran library held books that originated in these many different groups. (3) *Copper Scroll* records the treasures hidden during the first destruction of the Temple awaiting discovery; this scroll probably originated with the Jerusalem Essenes. (4) An Essene camp existed in Jerusalem, and some of its members may well have joined the young Christian community. (5) The relationships between the Essenes in Jerusalem and Qumran and both of these groups to normative Judaism still need to be charted. Interpretation of the Qumran library is thus much more complex than has been thought.—J.P.

932. A. ROFÉ, "Qumranic Paraphrases, the Greek Deuteronomy and the Late History of the Biblical *nśy'*," *Textus* 14 ('88) 163-174.

The article points out four instances in Deuteronomy in which Septuagintal deviations from the Masoretic text are fully confirmed by paraphrases in Qumran non-biblical texts: Deut 19:18 (11QTemple 61:9-10), Deut 19:14 (CD 1:16), Deut 29:18-20 (1QS 2:12-16), and Deut 17:14-20 (CD 5:12). The last example involves the substitution of *nśy'* ("prince") for *mlk* ("king").—D.J.H.

933. J. E. SANDERSON, "The Old Greek of Exodus in the Light of 4QpaleoExod^m," *Textus* 14 ('88) 87-104.

Study of 4QpaleoExod^m along with the Masoretic and Samaritan traditions has shed light on the Old Greek of Exodus. For the book of Exodus the Old Greek is generally a faithful translation of its *Vorlage*. While all four texts are clearly related, the Old Greek is the most removed of the four. The preferable readings preserved in the Old Greek and the fact that it is the most unlike the other three suggest that the Hebrew tradition behind the Old Greek was the first to break off from the traditions behind the others. —D.J.H.

934. A. Wolters, "The Last Treasure of the Copper Scroll," *JournBibLit* 107 (3, '88) 419-429.

The description of the last treasure described in *Copper Scroll* 12:10-13 should be translated as follows: "In the underground passage that is in Ṣehab north of Koḥlit, with its opening to the north, and which has tombs at its entrance: a duplicate of this document, and the interpretation, and 'their portions,' and the *prōtokollon* of the one and the other." Thus the last treasure comprised four items: a duplicate of the scroll itself, a key by which it could be explained or deciphered, sacred items dedicated to the priesthood, and a "protocol" having reference to both copies of the treasure catalogue. —D.J.H.

Dead Sea Scrolls, §§ 33-544, 681.

Jewish Backgrounds

935. R. Adler, "The Virgin in the Brothel and Other Anomalies. Character and Context in the Legend of Beruriah," *Tikkun* [Oakland, CA] 3 (6, '88) 28-32, 102-105.

According to rabbinic sources, the woman Beruriah was a great talmudic scholar, married Rabbi Meir, and came to a shameful end. What integrates the Beruriah traditions into a complex and ambivalent tale is the tension between a self portrayed as morally significant and a sexually polarized society in which moral significance belonged to males. In other words, the conflict was between character and context. —D.J.H.

936. B. H. Amaru, "Portraits of Biblical Women in Josephus' Antiquities," *JournJewStud* 39 (2, '88) 143-170.

Josephus developed five typologies for his biblical women in *Antiquities*. Three personify the ideal woman, the heroine in all her various garbs: Sarah the traditional wife, Rebecca the assertive woman, and Rachel the romantic lead. The other two, attached to the Midianite women and the wife of Potiphar, are personifications of the villainess. Josephus used these typologies in portraying other biblical women. The context (historical narrative) and form (idealized typologies) reflect Josephus' Hellenistic world; the exegetical method reflects his peculiarly Jewish world. —D.J.H.

937. D. Banon, "A la découverte du Talmud," *RevThéolPhil* 120 (3, '88) 339-346.

Three recently published introductions to the Talmud are described and evaluated: H. L. Strack and G. Stemberger, *Introduction au Talmud et au Midrash* (1986); M.-A. Ouaknin, *Le livre brûlé. Lire le Talmud* (1986); and A. Steinsaltz, *Introduction au Talmud* (1987). —D.J.H.

938. M. Beer, "ʿl lykwdm hḥbrty šl ḥzʾl (On Solidarity among the Sages)," *Zion* [Jerusalem] 53 (2, '88) 149-166.

One of the steps toward enhancing solidarity among the sages was to safeguard the honor of a sage who had sinned. Rabbis would rarely publicize the sage's name or discuss openly the nature of his transgression. However, the sinner would be judged according to the fullest severity of the law by an internal rabbinic tribunal, thereby precluding any calumny suggesting a double standard among the rabbis. In so doing, the rabbis claimed to be following biblical precedent.—D.J.H.

939. C. T. Begg, "Access to Heavenly Treasuries: The Traditionsgeschichte of a Motif," *BibNotiz* 44 ('88) 15-20.

Several OT wisdom texts (Job 38:22; Bar 3:15) underscore human lack of access to supraterrestrial storehouses/treasuries. These formulations were inspired by the motif of the privilege/right of entry into a royal treasury (see 2 Kgs 20:13). Apocalyptic literature regularly depicts its seer-heroes as enjoying entrée into the supraterrestrial storehouses containing meteorological phenomena, the heavenly bodies, and divine benefits.—D.J.H.

940. C. T. Begg, "The 'Classical Prophets' in Josephus' *Antiquities*," *LouvStud* 13 (4, '88) 341-357.

According to Josephus' *Antiquities* the classical prophets (Jonah, Nahum, Isaiah, Jeremiah, Ezekiel, Haggai, and Zechariah) were above all else accurate predictors of coming events in the religio-political sphere. Yet Josephus simply ignored much of the scriptural data concerning the classical prophets. Without adding anything essentially new or distinctive to the biblical portrait of these figures—various of whose features he simply systematized and accentuated—Josephus failed to do full justice to the richness of his scriptural model's presentation of them.—D.J.H.

941. R. A. Block, "As People Say: '*Amri Enashei*.' Proverbs in the Babylonian Talmud," *Journal of Reform Judaism* [New York] 36 (1, '89) 67-84.

This analysis of 119 Bavli passages in which "as people say" introduces a popular proverb first considers their distribution by order and tractate, the sources to which they are attributed, and the implications of the attributions for dating. Then it assesses the content of the proverbs as they relate to Jewish life, magic or superstition, occupation, women, and human experience. Finally it examines the uses of the proverbs in haggadic and halakic contexts. The inclusion of popular proverbs in the Babylonian Talmud shows that wisdom also flowed upward from the people to the rabbis.—D.J.H.

942. B. M. Bokser, "Ritualizing the Seder," *JournAmAcadRel* 56 (3, '88) 443-471.

A ritualizing process extended the significance of the Passover Seder event by (1) focusing in a new and special way on the original three elements—the unleavened bread, bitter herbs, and paschal sacrifice, and (2) adding new meaning to other aspects that originally may have comprised secondary elements of the rite or merely features of the meal's etiquette.—D.J.H.

943r. A. Dupont-Sommer and M. Philonenko (eds.), *La Bible. Écrits Intertestamentaires* [*NTA* 32, pp. 128-129; § 32-930r].

P. Grelot, *RevBib* 95 (4, '88) 559-580.—After placing this collection in the context of similar projects in other languages, the article offers detailed comments on its treatments of the Qumran writings and the Pseudepigrapha (*1 Enoch, Jubilees, Testaments of the Twelve Patriarchs, Psalms of Solomon*, etc.). Thanks to the collaborative efforts of many specialists, the project envisioned by Dupont-Sommer more than thirty years ago has been brought to a fitting conclusion.—D.J.H.

944. T. FRIEDMAN, "Breaking New Ground in Talmudic Studies," *Conservative Judaism* [New York] 40 (3, '88) 59-63.

A. Steinsaltz has launched a project for publishing a new edition of the Palestinian Talmud, the first volume of which (*Peah*) has recently appeared. He confronts head-on the textual obscurities and problems of interpretation. His refusal to interpret the Palestinian Talmud in the light of seeming parallels in the Babylonian Talmud renders his work invaluable for present-day serious students of rabbinics.—D.J.H.

945. A. E. GARDNER, "Mqbym g' wmqbym d' whmšbr bymy hmqbym (III and IV Maccabees: Reflection on the Maccabean Crisis)," *Zion* [Jerusalem] 53 (3, '88) 291-301.

Both 3 Maccabees and 4 Maccabees adopted elements of 2 Maccabees in overt and covert ways. 2 and 3 Maccabees have much in common regarding language, content, and attitudes toward politics and theodicy. The author of 3 Maccabees made changes that he considered appropriate in the light of Jewish history in Egypt. The only theological aspects of 2 Maccabees not touched in 3 Maccabees are vicarious suffering and divine justice—the very questions considered in the mode of Greek philosophers in 4 Maccabees. The appendix dates 2 Maccabees to the late 2nd century B.C., 3 Maccabees ca. 100 B.C., and 4 Maccabees between A.D. 18 and 54.—D.J.H.

946r. A. GOLDBERG, *Mishna Treatise Eruvin* [*NTA* 33, p. 272].

J. GOLDIN, "On the Editing of Mishna *Eruvin*," *JournAmOrSoc* 108 (3, '88) 471-474.—After placing in context the issues treated in *m. 'Erubin*, the article discusses features of Goldberg's introduction, his eclectic text, and full commentary. Goldberg has brought massive learning and thoughtfulness to the text with a lucidity that will benefit every student of talmudic literature, above all students of halakah.—D.J.H.

947. L. L. GRABBE, "Synagogues in Pre-70 Palestine: A Re-Assessment," *JournTheolStud* 39 (2, '88) 401-410.

(1) Synagogues originated in the Diaspora, probably in the Greek period. (2) The synagogue in Palestine is a post-Maccabean phenomenon. (3) There is nothing particularly Pharisaic about the institution of the synagogue. (4) Considering the lateness of the synagogue in Palestine, the immense superstructure of scholarly hypothesis erected on it should be treated with considerable caution. (5) The rise of the synagogue was a fortuitous but vital development that paved the way for a post-Temple Judaism after A.D. 70.—D.J.H.

948. W. HARRELSON, "Messianic Expectations at the Time of Jesus," *StLukeJournTheol* 32 (1, '88) 28-42.

The article discusses three forms of messianic expectation found in the OT and non-canonical Jewish literature that exerted a clear influence on the NT: prophetic reinterpretations of David's kingdom, hopes connected with Zion and the priesthood as expressed in the messianic visions of Ezekiel and Zechariah, and expectations connected with the Servant of the Lord. One unmistakable lesson of the study of the eschatology of Ezekiel and Zechariah is that sacred space and sacred seasons were of immense importance to the religious community that so powerfully concentrated on sacred time.—C.R.M.

949. R. **Hayward**, "Saint Jerome and the Aramaic Targumim," *JournSemStud* 32 (1, '87) 105-123.

There is sufficient evidence to suggest that Jerome was aware of the traditions now enshrined in the Aramaic Targums as early as A.D. 391, when he completed his commentary on Nahum. Likewise, his commentaries on Zechariah and Malachi, published around A.D. 406, contain Jewish traditions that probably derived from a targumic milieu.—D.J.H.

950. T. **Ilan**, "The Greek Names of the Hasmoneans," *JewQuartRev* 78 (1-2, '87) 1-20.

The first Hasmoneans were unaffected by Hellenistic culture and had only Hebrew names. Their popularity is attested by the adoption of their Hebrew names among the populace. Greek names were used more extensively by the Hasmoneans at the expense of Hebrew names as the tendency toward Hellenism developed. This Hellenizing tendency on the part of the Hasmoneans was very unpopular with the people, as the distribution of their Greek names shows. The only imprint left by their Greek names was their adoption by the Herodian dynasty. Four tables and an appendix conclude the article.—D.J.H.

951. D. M. **Jacobson**, "King Herod's 'Heroic' Public Image," *RevBib* 95 (3, '88) 386-403.

Herod the Great's extensive building activities and acts of public generosity were intended to earn for him a reputation for benefaction, piety, and heroic conduct—all virtues dear to the public image cultivated by Hellenistic kings. Herod's particular emphasis on the heroic is demonstrated by his founding and use of the Herodium and possibly by the choice of a Dioscuri motif for his largest bronze coin.—D.J.H.

952. R. S. **Kraemer**, "Monastic Jewish Women in Greco-Roman Egypt: Philo Judaeus on the Therapeutrides," *Signs* [Chicago] 14 (2, '89) 342-370.

According to Philo in *De vita contemplativa*, the Therapeutic society consisted of both men (*therapeutae*) and women (*therapeutrides*), who were equally devoted to the philosophical life. Being childless and unmarried made the *therapeutrides* less female in Philo's eyes. Unattached to husbands and children, beyond the confines of menstruation and potential fertility, they became suitable candidates for mystical union with the divine. They left behind the feminine and attained the masculinity/virginity necessary for the soul to unite with the divine in the mystical bridal chamber.—D.J.H.

953. K. **Luke**, "Enoch's Ascension: The Apocalyptic Tradition," *IndTheolStud* 25 (3, '88) 236-252.

The article first surveys the contents of *1 Enoch* and then offers observations on the story of Enoch's ascension in *1 Enoch* 70:1–71:1. Whereas the biblical account of Enoch's disappearance is remarkable for its brevity (see Gen 4:25), the pseudepigraphical one is quite graphic, giving details that serve to satisfy the curiosity of readers.—C.R.M.

954. J. A. **Lund**, "The Problem of Expressing 'Three Hundred' and the Like in the Language of Codex Neofiti 1," *Sefarad* 47 (1, '87) 149-157.

In Codex Neofiti 1 there are two ways of expressing 300 and such numbers up to 900: *tlt m'h* and *tlt m'wwn.* Other Jewish Palestinian Aramaic targums and Christian Palestinian Aramaic attest both syntagms, while Samaritan Aramaic attests only *tlt m'wwn.* By contrast, other Aramaic corpora and dialects attest only the type *tlt m'h.* The appearance of *tlt m'wwn* is due to the influence of Hebrew. There is as yet no convincing explanation for the appearance of both forms in Codex Neofiti 1.—D.J.H.

955. E. MARTÍNEZ BOROBIO, "*Yt* and *L*- before the Direct Object in the Aramaic of the Palestinian Targum," *Sefarad* 47 (1, '87) 159-162.

The use of *yt* and *l*- before direct objects in the midrashic portions of the Palestinian Targum is not chaotic or without linguistic basis. The appearance of either particle in the same Aramaic text can be explained if we admit two different stages in the writing of these midrashic portions.—D.J.H.

956. R. K. MCIVER, "'Cosmology' as a Key to the Thought-World of Philo of Alexandria," *AndUnivSemStud* 26 (3, '88) 267-279.

This investigation of Philo's cosmology discusses several basic elements of his cosmology (creation, God's nature, the physical cosmos), relates his cosmological thought to his philosophical goal or objective, and ascertains to what extent or in what ways Philo's cosmology serves as a key to his thought. Although cosmology was very important to Philo and provides some help in understanding him, it is not the single key to unlock his thought-world.—D.J.H.

957. C. MILIKOWSKY, "The Status Quaestionis of Research in Rabbinic Literature," *Journ JewStud* 39 (2, '88) 201-211.

In his review of rabbinic research P. Schäfer [§ 31-912] perceived recensions everywhere and doubted the possibility of discerning conclusive redactorial activity. But textual diversity in the Hekhalot literature should not be taken as prototypical for the majority of works in the rabbinic corpus. Furthermore, the question of recensional variation should not be identified with the question of redactorial activity. In fact, we have barely begun the groundwork that will let us decide if recensional variations exist in rabbinic literature. An oral transmission model can offer an easy explanation of the absence of a definitive *Urtext,* in spite of the evidence that indicates deliberate redactorial activity.—D.J.H.

958. A. NAVARRO PEIRÓ, "Las treinta y tres reglas de interpretación según el texto del Génesis ha-Gadol," *EstBíb* 46 (1, '88) 79-96.

The article presents an annotated Spanish translation of the thirty-three rules of rabbinic interpretation contained in *Genesis ha-Gadol.* The rules include amplification, limitation, the *a fortiori* argument, analogy, the paradigmatic text, etc.—D.J.H.

959. J. NEUSNER, "The Amazing Mishnah," *Moment* [Washington, DC] 14 (1, '89) 18-23.

The very inaccessibility of the Mishnah is one reason that it amazes. The Mishnah provides a program for consecration, builds a social system on beams of hope, and reflects a concrete kind of Judaism. In its strange portrait of a utopian never-never-land the Mishnah told the Jewish people about that basic structure of life in society by which, wherever Israel made its home, the holy people of God could live.—D.J.H.

960. J. NEUSNER, "Sifra's Critique of Mishnaic Logic," *Hebrew Studies* [Madison, WI] 29 ('88) 49-65.

Sifra mounts a two-pronged polemic against the logic of the Mishnah by (1) demonstrating that the Mishnah's rules required exegetical foundations and (2) showing the futility of classification or taxonomy. According to *Sifra,* classification does not work, because there is no genus, only species. Therefore Scripture serves as the sole source for rules governing otherwise incomprehensible, because incomparable, species. —D.J.H.

961. J. Neusner, “The Word and the World: *Midrash,* Literature, and Theology,” *RelStud Theol* 7 (2-3, ’87) 48-55.

Midrash intersects with modern cultural and religious discourse at three points. Answers to the question, What is midrash? appear, first, in today’s bitter debates on literary criticism. In theological form midrash finds contemporary relevance in the nascent Jewish-Christian dialogue in Scripture. A further point of contact between midrash and contemporary theology takes place in the theological mediation between continuity and change that every enduring religious community necessarily undertakes. —C.R.M.

962. M. Niehoff, “The Figure of Joseph in the Targums,” *JournJewStud* 39 (2, ’88) 234-250.

Characteristic of all the Palestinian traditions, the Targums take the blessing of Jacob (Genesis 49) as the starting point for evaluating Joseph. They agree on the centrality of Genesis 39 and depict Joseph’s behavior as innocent and worthy of imitation. In their treatment of Joseph in Genesis 37 and 40–44 the Targums exhibit highly disparate interests: Motivated by national-apologetic or perhaps didactic objectives, *Targum Onqelos* takes a generally defensive line; *Neofiti* appears to be mostly motivated by general ethical considerations that might serve educational purposes; and most characteristic of *ps.-Jonathan* are the many lighthearted embellishments that turn Joseph into a folk-hero. —D.J.H.

963. K.-A. Odin, “Jüdische Mystik. Zur Edition der Hekhalot-Literatur,” *Evangelische Kommentare* [Stuttgart] 21 (9, ’88) 532-534.

This reflection on the significance of the Jewish Hekhaloth literature edited by P. Schäfer and his collaborators describes the genesis of this literature, and then considers the theme of the ascent to the throne of God, the movement from mysticism to magic, and the fluid transmission of these texts. —D.J.H.

964. P. Piovanelli, “Il testo e le traduzioni dell’Enoch etiopico 1976-1987,” *Henoch* 10 (1, ’88) 85-95.

In the past decade the manuscript tradition and text of the Ethiopic version of *1 Enoch* have been the object of much discussion and disagreement. After providing a bibliography of major publications, the article considers the manuscript tradition, the *Vorlage,* and the translations. It concludes with “desiderata” for research. —D.J.H.

965. E. Qimron, “*Qṭltwny* and Related Forms in Hebrew,” *JewQuartRev* 78 (1-2, ’87) 49-55.

The appearance of 2nd person perfect masculine plural Hebrew verbs with enclitic pronominal suffixes after the pattern *qṭltwny* in early rabbinic sources is better explained as a survival from ancient Hebrew than as an Aramaism. —D.J.H.

966. D. Rokéaḥ, “Zkryh bn ’bqwls— ‘nwwtnwt ’w qn’wt? (Zechariah ben Avkules— Humility or Zealotry?),” *Zion* [Jerusalem] 53 (1, ’88) 53-56.

Two talmudic traditions that refer to Zechariah ben Avkules (*b. Giṭ.* 56a; *t. Šabb.* 16:7) as a strong-willed individual agree with Josephus’ mention of Zechariah ben Amphikaleus among the rebel leaders in the Jewish revolt (*War* 4:225). The complaint that Zechariah's "humility" brought about the destruction of the Second Temple is the result of an ironic play on his patronym (εὔχολος), which means "easygoing." [In *Zion* 53 (3, '88) 313-316 D. Schwartz argues that Zechariah ben Avkules was really a meek man who was unwilling to make decisions. Rokéaḥ (pp. 317-322) rejects the negative meaning assigned to "humility" by Schwartz and insists on a word-play on the name Eukolos.]—D.J.H.

967. P. SACCHI, "Storicizzazione e rivelazione alle origini del giudaismo. In occasione di un titolo recènte," *RivistStorLettRel* 24 (1, '88) 68-77.

Taking as its starting point C. Kappler et al., *Apocalypses et voyages dans l'au-delà* (1987), the article reflects on the differences between apocalyptic and mythological thinking. First it shows how the myth in Gen 6:1-4 has been demythologized by having been placed in the "historical" context of Genesis. Then with particular attention to *1 Enoch,* it argues that the earliest apocalypses did not invent new myths but rather "revealed" the contents of existing myths.—D.J.H.

968. A. SAMELY, "The Background of Speech: Some Observations on the Representation of Targumic Exegesis," *JournJewStud* 39 (2, '88) 251-260.

Comparison of the Masoretic text and the Targums for five Pentateuchal passages (Gen 26:1-2; Num 7:3-6; Lev 9:7; 1:1; Gen 15:1) leads to the following conclusions: (1) The position of additional event reports in the text reflects the chronological place of the respective events in the story. (2) The new co-text contributes to the interpretation of the text to which it is added. (3) The text which is not additional is rendered in a way that allows the new co-text to single out the interpretation favored by the targumist, and this may be achieved by a literal version of the Masoretic text. (4) The addition/utterance unit is carefully incorporated into the surrounding text safeguarding basic narrative continuity.—D.J.H.

969. G. STEMBERGER, "Pesachhaggada und Abendmahlsberichte des Neuen Testaments," *Kairos* 29 (3-4, '87) 147-158.

Analysis of the individual features of *Passover Haggadah* indicates that we have no Jewish sources to tell us about the celebration of the Passover meal before A.D. 70. Neither *Passover Haggadah* nor *m. Pesaḥim* 10 can be used as the background for interpreting the Last Supper accounts in the Gospels.—D.J.H.

970. D. TALSHIR, "The references to Ezra and the books of Chronicles in B. Baba Bathra 15a," *VetTest* 38 (3, '88) 358-360.

It is possible that the sages responsible for the dictum in *b. B. Bat.* 15a ("Ezra wrote his book and in the same way registered the genealogy of Israel in Chronicles up to him") meant that Chronicles and Ezra have the same author and implied that Chronicles preceded Ezra.—D.J.H.

971. P. W. VAN DER HORST, "The Jews of Ancient Crete," *JournJewStud* 39 (2, '88) 183-200.

After suggesting that the Jewish community in Crete began in the 60s of the 2nd century B.C. (see 1 Macc 15:22-23), the article assembles material pertaining to Cretan Jews from inscriptions, Philo and Josephus, the NT (Acts 2:9-11; Tit 1:10–14), Tacitus, Socrates' *Historia ecclesiastica* 7.38, and other inscriptions.—D.J.H.

972. J. C. VANDERKAM, "Jubilees and Hebrew Texts of Genesis-Exodus," *Textus* 14 ('88) 71-85.

The biblical *Vorlage* of *Jubilees* was too widely divergent from the Septuagint and the Samaritan Pentateuch to justify including the three witnesses in a single, evolving family of biblical texts. The scriptural readings in *Jubilees* indicate that a more complicated textual situation prevailed in Palestine than F. M. Cross's theory of local texts suggests.—D.J.H.

973. B. L. VISOTZKY, "Text, Translation, Targum," *Prooftexts* 9 (1, '89) 93-98.

There has been an explosion of texts, translations, and studies of the Targums in the past half-decade. Despite the methodological flaw of trying to recapture the language of Jesus from the Targums, the volumes in the Aramaic Bible Project by D. J. Harrington and A. J. Saldarini, B. D. Chilton, R. Hayward, and S. H. Levey provide translations that are always reliable and at best first-rate. They will serve scholars well for many generations. M. Klein's *Genizah Manuscripts of Palestinian Targum to the Pentateuch* (1986) contains useful material for philologians, literary scholars, neophytes, and experts. The article also calls attention to basic tools produced earlier by J. Bowker and B. Grossfeld as well as three recent articles by A. Shinan [see §§ 27-1228; 30-439, 1364].—D.J.H.

974. R. J. Z. WERBLOWSKY, "Book Survey: Judaism," *Numen* 35 (1, '88) 139-146, 152-153.

Observations on seventeen recent publications dealing with various aspects of Jewish history and life, especially in the Second Temple and rabbinic periods.—D.J.H.

975. E. YASSIF, "Traces of Folk Traditions of the Second Temple Period in Rabbinic Literature," *JournJewStud* 39 (2, '88) 212-233.

The search for traces of Second Temple folk-narratives in rabbinic writings leads to the following general conclusions: (1) Only a few such traditions survived and were recorded in the rabbinic period. (2) Those that did survive either acquired a new message and function in a new context or were folk-motifs belonging to the oriental or international stock. (3) The channels of transmission were written and oral. (4) In the process of transmission the traditions underwent major alterations in form, theme, and function. (5) It was only the literary renaissance of the Second Temple stories in the Middle Ages that caused their revival as new Jewish folk-traditions.—D.J.H.

Greco-Roman Backgrounds

976r. T. R. S. BROUGHTON, *The Magistrates of the Roman Republic.* Vol. 3, *Supplement* [*NTA* 31, p. 382].

E. CHAMPLIN, "Magisterial Revisions," *ClassPhilol* 84 (1, '89) 51-59.—Broughton has produced a supplement so substantial as to constitute a volume in its own right. The first two volumes (1951, 1952) in his undertaking remain remarkable for their high standards of accuracy and fairness, and the supplement is in no way inferior. But inevitably he has missed or overlooked relevant items. The article considers some of these omissions large and small, all of them venial.—D.J.H.

977. F. G. Downing, "Pliny's Prosecutions of Christians: Revelation and 1 Peter," *Journ StudNT* 34 ('88) 105-123.

A series of theses are presented to support the contention that there was no large-scale action against Christians in the courts of those parts of Asia Minor addressed in Revelation and 1 Peter before the cases heard by Pliny and referred to in his letter and Trajan's reply (see *Epistulae* 10.96, 97). 1 Peter is most likely concerned with the identical situation from the other side. The author of Revelation, maybe long before, discerned the underlying evil that would soon reveal its true colors.—C.R.M.

978. F. A. García Romero, "El Nuevo Testamento y los *Post Homerica* de Quinto de Esmirna," *FilolNT* 1 (1, '88) 103-108.

There are no ideological coincidences, and even less parallelism, between the NT (and NT Apocrypha) and the *Posthomerica* of the 4th century A.D. epic poet Quintus Smyrnaeus. Analysis of two texts in *Posthomerica* (7.41-44, 87-89) reflects the influence of Stoicism (with Platonic touches) and the ideas of his time.—D.J.H.

979. F. J. van Beeck, "The Worship of Christians in Pliny's Letter," *StudLiturg* 18 (2, '88) 121-131.

Pliny's objection to the Christians (see *Epistulae* 10.96) focused on their common worship in which Christ was worshipped as a god. None of the features in Pliny's account run counter to the suggestion that the worship referred to was the Eucharist. The strength of Pliny's objection reflects the atmospheric Stoicism that was very much part of the ethos of the Roman establishment during the 1st and 2nd centuries A.D.—D.J.H.

980. D. F. Watson, "The New Testament and Greco-Roman Rhetoric: A Bibliography," *JournEvangTheolSoc* 31 (4, '88) 465-472.

This bibliography of books and articles aims to facilitate rhetorical criticism in biblical studies. It appears under the following headings: ancient rhetorical theory—primary sources; the role of rhetoric in the Greco-Roman world; Greco-Roman rhetorical theory and its modern legacy; and the rhetoric of the NT—general, Gospels, Pauline epistles, and Catholic epistles.—C.R.M.

The Early Church

981r. P. Brown, *The Body and Society. Men, Women and Sexual Renunciation in Early Christianity* (New York: Columbia University Press, 1988).

H. Chadwick, "Ancient constraints," *Times Literary Supplement* [London] 23-29 December ('88) 1411-12.—Only Brown could have written this book. It is the work of an acute and immensely learned mind soaked in the sources, with an enviable power to bring together widely scattered and recondite texts. The writing is rich in potent, at times vertiginous, metaphors. Brown's presentation enforces on his readers how almost incomprehensibly remote the ancient world is from that of the 20th century.—D.J.H.

982r. Ibid.

W. H. C. Frend, "The Devil and the Flesh," *New York Review of Books* [New York] 2 February ('89) 39-41.—This profound sociological and intellectual study deals with many ideas about personal and social relations affecting men and women in the early church. Brown leads his readers into the mental life of those whom he describes and explains them with erudition and sympathy. His work is a tour-de-force, showing a mastery of text and subject through six centuries of history. It is a pity that he failed to use readily available works that could have completed the story and corrected minor flaws.—D.J.H.

983r. IBID.

E. P. SANDERS, "When Shame Entered the Garden," *New York Times Book Review* 25 December ('88) 1, 20-21.—What Brown has done constitutes a major achievement and will bring illumination to all readers who think about the body and sex and their roles in society. Although there was no one conception that led the early church to view sexual renunciation as the preferred way of life, there was unsteady progress in that direction. Brown exhibits a genius at making distinctions absolutely clear and a broad sympathy for all the actors in the drama.—D.J.H.

984. S. GERO, "The Ta'āmra 'Īyasūs: A Study of Textual and Source-Critical Problems," *Proceedings of the Eighth International Conference of Ethiopian Studies* [Frankfurt] 1 ('88) 165-170.

The collection entitled *Ta'āmra 'Īyasūs* (*Miracles of Jesus*) has demonstrable links to NT Apocrypha of an earlier period. Its dependence on the extant Arabic *Vorlage* indicates interesting medieval cultural connections with Syria and Palestine. The infancy material corresponds most closely to the Old Syriac version of *Infancy Gospel of Thomas*.—D.J.H.

985. E. JUNOD, "Eusèbe de Césarée, Sérapion d'Antioche et l'Evangile de Pierre. D'un Evangile à un Pseudépigraphe," *RivistStorLettRel* 24 (1, '88) 3-16.

The earliest and most substantial witness to *Gospel of Peter* appears in the statement of Serapion of Antioch in Eusebius' *Hist. eccl.* 6.12.3-6. Despite Eusebius' tendentious interpretation, it appears that Serapion's problem was with the heterodox readers of *Gospel of Peter*, not with its content.—D.J.H.

986. C. KOESTER, "The Origin and Significance of the Flight to Pella Tradition," *CathBib Quart* 51 (1, '89) 90-106.

This investigation of the origin and function of the Pella tradition in the early church concludes, contrary to G. Lüdemann, that it probably does recall actual 1st-century events. It examines the explicit attestations in Eusebius (*Hist. eccl.* 3.5.3) and Epiphanius (*Panarion* 29.7.7-8; 30.2.7; *Treatise on Weights and Measures* 15) and the implicit testimony of the Pseudo-Clementine *Recognitions* 1.37, 39, concluding that these sources were independent of each other, the last stemming from the mid-2nd century. It also considers Lk 21:20-22 and judges that it does not prove that the tradition was unknown in the 1st century. The church of Pella recounted the tradition to show how God delivered Christians from the punishment that fell on non-Christian Jews when Jerusalem was destroyed in A.D. 70. It was not used to bolster the claims of Jewish Christians over against those of other groups.—C.R.M.

987. H. KOESTER, "The Extracanonical Sayings of the Lord as Products of the Christian Community," *Semeia* 44 ('88) 57-77.

If the question about *Sitz im Leben* is determinative for both the canonical and extracanonical tradition of the sayings of Jesus, there is a priori no qualitative difference between them. For the historian a "spurious" extracanonical saying of Jesus has in principle the same value as a "spurious" canonical saying. Examples are presented to demonstrate how extra-canonical sayings came into existence and how one can determine their *Sitz im Leben.* [The article, which originally appeared in *Zeitschrift für die neutestamentliche Wissenschaft* [§ 2-643], has been translated and supplied with a postscript by the author.]—C.R.M.

988. E. LUCCHESI, "Le recueil copte des Lettres d'Ignace d'Antioche. Nouvelle glanure (Paris, *B. N.* 131⁸, 87+Leiden, *Insinger* 90)," *VigChrist* 42 (4, '88) 313-317.

The Coptic fragment of Ignatius' *Letter to the Romans* in MS Paris, B.N., 131⁸, 87 (pp. 83-84) completes MS Leiden, Insinger 90. On the basis of the Coptic version in the two manuscript fragments the article provides a Greek retroversion (with a critical apparatus) of the greeting and the text of 1:1–2:2a.—D.J.H.

989. F. MANNS, "La liturgie de renvoi des catéchumènes d'après 'Constitutions Apostoliques 8,6,5' et un parallèle juif possible," *EphLiturg* 102 (3, '88) 234-239.

The prayer accompanying the dismissal of catechumens in *Apostolic Constitutions* 8.6.5 contains phrases and motifs found also in Jewish texts. Its themes of knowledge, repentance, and pardon appear in the ancient Jewish liturgy of entering the Temple, which has been integrated into the Eighteen Benedictions. These parallels suggest that the church in 4th-century Syria was subject to Jewish influences in its liturgy.—D.J.H.

990. P. C. MILLER, "'All the Words Were Frightful': Salvation by Dreams in the Shepherd of Hermas," *VigChrist* 42 (4, '88) 327-338.

In *Shepherd of Hermas* the first forgiveness is by baptism; the second is by dreams. Dreams effect a repentance, a change of consciousness that leads the one so changed to a view of religious teaching that is parabolic. Salvation is the experience of being in the world more deeply. Hermas' dream-consciousness, now a permanent dwelling-place, is his salvation. —D.J.H.

991r. E. PAGELS, *Adam, Eve, and the Serpent* [*NTA* 32, p. 397; §§ 33-489r–491r].

R. GOETZ, "Pagels's Augustine: The Dark Prophet of Grace," *Christian Century* [Chicago] 105 (32, '88) 984-986.—Resistance to Augustine's singular dominance in much of western Christian history is central to Pagels's study. But she does not give sufficient attention to the correctness of Augustine's reading of the human situation or to the roots of his doctrine in Paul's psychological and spiritual agonizing. Moreover, she fails to acknowledge that the roots of Christianity's ready acceptance of a Christianized Roman imperialism and all the religious repression necessary to maintain it had nothing to do with Augustine. Despite his problematic nature described by Pagels, Augustine, the dark prophet of Christ's grace, can be adequately corrected only by theologians equally committed to Christ's grace.—D.J.H.

992. T. K. SEIM, "I asketisk frihet? Urkirkens enker i nytt lys. Glimt fra en forskningssituasjon" [In Ascetic Freedom? New Light on "Widows" in the Early Church in Recent Research], *NorskTeolTids* 89 (1, '88) 27-45.

Ascetic ideals for women are documented in literary sources from the late-2nd and early-3rd centuries A.D., especially in the apocryphal Acts of the Apostles. In light of this information about ascetic lifestyles and ascetic communities for women in a later period it is possible to interpret NT passages about "widows" as witnesses of an early stage of this development, and not merely as addressed to diaconal concerns in the earliest church. – H.M.

993. E. SERRAIMA CIRICI, "Policarpo de Esmirna y su carta a los Filipenses," *EfMex* 6 (18, '88) 401-415.

After tracing the life of Polycarp of Smyrna in the light of patristic sources, the article provides an introduction to Polycarp's *Letter to the Philippians* and gives a synthesis of its content. – D.J.H.

Early Church, §§ 33-563, 696, 815.

Gnosticism

994. E. AND P. HINLICKY, "Gnosticism: Old and New," *Dialog* 28 (1, '89) 12-17.

After a brief overview of gnosticism in the early church, the article identifies the current "new age" phenomenon as a new chapter in the perennial struggle for orthodoxy against gnosticism. – C.R.M.

995. D. LÜHRMANN, "Die griechischen Fragmente des Mariaevangeliums POx 3525 und PRyl 463," *NovTest* 30 (4, '88) 321-338.

The article presents the text, textual apparatus, and German translation for two Greek fragments of *Gospel of Mary* and compares their text and content with the 5th-century Coptic codex BG 8502. POx 3525 may be dated to the 3rd century A.D. and PRyl 463 to the first half of the same century; the date of origin for *Gospel of Mary* is to be placed in the 2nd century. The discussion gives attention to key figures in the manuscripts (Mary, Peter, Andrew, Levi) and explores the possibility of reconstructing lacunae in the Greek text on the basis of the Coptic manuscript, which is a translation from a Greek *Vorlage*. Although these texts offer no new sections of the text of *Gospel of Mary*, they do contribute more data toward the investigation of the basic problems of the history of the traditions of the apocryphal Gospels. – C.R.M.

996. P. PERKINS, "The Rejected Jesus and the Kingdom Sayings," *Semeia* 44 ('88) 79-94.

After a survey of contemporary approaches to understanding the kingdom of God in the Jesus tradition, the essay describes and classifies the kingdom sayings in *Gospel of Thomas* and *Apocryphon of James*. These texts provide evidence for two independent collections of parables and sayings in which kingdom sayings were perceived to be marks of the authoritative speech of Jesus; this authoritative presence may also have been extended by the activity of early Christian prophets. Developments in the use of the kingdom sayings between these two texts suggest the growing pressure within the Christian community for a different definition of canon and community boundaries than had been established by the collection of such sayings. – C.R.M.

997. D. M. SCHOLER, "Bibliographia gnostica: Supplementum XVII," *NovTest* 30 (4, '88) 339-372.

This seventeenth supplement [see § 32-986] to Scholer's *Nag Hammadi Bibliography 1949–1969* (1971) contains 267 entries, of which 58 belong to 1985 or earlier. The items appear under four major headings: gnosticism in general; gnostic texts (pre-Nag Hammadi), schools, and leaders; NT and gnosticism; and Coptic gnostic library. – D.J.H.

998. C. SCHOLTEN, "Gibt es Quellen zur Sozialgeschichte der Valentinianer Roms?" *Zeit NTWiss* 79 (3-4, '88) 244-261.

The article examines recent research, particularly P. Lampe's *Die stadtrömischen Christen in den ersten beiden Jahrhunderten* (1987), which has renewed the search for first-hand reports of a social-historical nature about gnostic groups. It reviews and critiques inscriptional evidence purported to stem from a Roman Valentinian context, highlights the urgency of precise dating and localization of the evidence for useful social-historical information, and offers a variety of other observations on inscriptional and literary evidence. It concludes that the identification of the gnostics in sociological terms is as elusive as ever. The attempt to derive a sociology from the gnostic systems or archaeological or other isolated evidence is doomed to failure in principle. – C.R.M.

999. C. SCHOLTEN, "Die Nag-Hammadi-Texte als Buchbesitz der Pachomianer," *JahrbAnt Christ* 31 ('88) 144-172.

The article considers the possession and copying of books among Pachomian monks, books in Coptic monasteries, the Nag Hammadi texts as Pachomian books, and the possible heretical origin of the Nag Hammadi texts. These texts do not provide evidence for a 4th-century gnostic movement, nor do they reveal anything about the relation of Pachomians to orthodoxy. It is enough to suppose that the Nag Hammadi codices were a part of the Pachomian library and served as reading material. – D.J.H.

1000. W. D. STROKER, "Extracanonical Parables and the Historical Jesus," *Semeia* 44 ('88) 95-120.

This study investigates eight "new" parables of Jesus, five found in *Gospel of Thomas* and three in *Apocryphon of James*. For each parable it seeks to determine the earliest form and then raises the question of origin. Of the eight passages examined, one, the Wise Fisherman (*Thomas* 8), appears to be a more original version of the parable of the Seine-net in Mt 13:47-48. Three others are most likely actual parables of Jesus: the Woman with a Jar of Meal (*Thomas* 97), the Assassin (*Thomas* 98), and the Ear of Grain (*James* I,*2*:12,22-27). – C.R.M.

Gnosticism, §§ 33-576, 648, 805.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

D. J. ADAMS, *Biblical Hermeneutics: An Introduction,* Indian Theological Library 10 (2nd ed.; Madras: Christian Literature Society, 1987, paper Rs 25) xiv and 165 pp. Bibliography.

Written with Asian students of theology in mind, this introduction to biblical hermeneutics treats the nature of hermeneutics, basic principles of interpretation, general characteristics of interpretation, the historical development of biblical hermeneutics, recent developments in hermeneutics, the "new hermeneutic," conservative Protestant hermeneutics, Roman Catholic hermeneutics, the way toward an Asian hermeneutic, problems and possibilities for a future hermeneutic, and hermeneutics and the church. Adams teaches at Taiwan Theological College in Taipei.

D. AND P. ALEXANDER (EDS.), *Handbuch zur Bibel* (7th, rev. ed.; Wuppertal: Brockhaus, 1988, paper DM 29.80; Giessen: Brunnen) 680 pp. Illustrated. Indexed. ISBN: 3-417-24501-X (Brockhaus), 3-7655-5418-9 (Brunnen).

The German version of *The Lion Handbook to the Bible* (1973) was first published in 1975 and now appears in its seventh edition. The first part deals with understanding the Bible, the Bible for our time, and the world of the Bible. The second part treats the books of the OT: Pentateuch, historical books, poetry and wisdom literature, and Prophets. The third part concerns the NT books: the Gospels and Acts, and the Epistles. The fourth part gives several lists: major concepts of the Bible, peoples and races of biblical lands, persons in the Bible, etc. The contributors include R. T. France, C. J. Hemer, I. H. Marshall, and J. Wenham.

J. BARTON, *People of the Book? The Authority of the Bible in Christianity* (London: SPCK, 1988, paper £4.95) xi and 96 pp. Bibliography. Indexed. ISBN: 0-281-04387-6.

Delivered in 1988 as the Bampton Lectures at University Church in Oxford, the eight chapters in this book provide an assessment of the Bible's place in Christian faith. They concern the Bible in the Christian faith, prophecy and fulfillment, the question of the canon, the Bible as evidence, the Bible as theology, salvation by hermeneutics, the Bible in liturgy, and the word of God and the words of men. Barton is university lecturer in OT and fellow and chaplain of St. Cross College, Oxford.

W. BAUER, *Griechisch-deutsches Wörterbuch zu den Schriften des Neuen Testaments und der frühchristlichen Literatur,* ed. K. Aland and B. Aland (6th ed.; Berlin–New York: de Gruyter, 1988, DM 148) xxiv and 898 pp. ISBN: 3-11-010647-7.

The fifth edition of Bauer's lexicon for the NT and early Christian writings appeared in 1958, shortly before his death in 1960. This completely revised edition is based on the Nestle-Aland 26th edition and includes more references to the Apostolic Fathers and NT Apocrypha as well as to the Apologists and Church Fathers. More than 250 new articles have been included. The new typography allows readers to find information more quickly, makes clearer the structure of the articles, and permits the inclusion of new material without expanding the number of pages. The revision was undertaken with the collaboration of V. Reichmann.

M. BAXTER, *The Formation of the Christian Scriptures* (Philadelphia: Westminster, 1988, paper $8.95) xii and 146 pp. Illustrated. Bibliography. Indexed. LCN: 88-27665. ISBN: 0-664-25044-0.

The British edition of the first volume in this introduction to the NT was described in *NTA* 32, p. 230. It contains an account of events, beginning with Jesus Christ and ending with the leaders of the church writing letters to Christians. It is now available from Westminster under the title *Jesus Christ: His Life and His Church* (paper $10.95, ISBN: -25043-2). The second volume begins with the writing of the Gospels and traces the events that have led to our reading the NT in modern translations. After discussing why the Gospels were written, it presents chapters on Mk, Mt, Lk-Acts, Jn, the OT in the NT, the canon, and texts and translations. Also included are special notes on oral tradition and the inspiration of the NT, a glossary of technical terms, and a key to study suggestions.

K. BERGER, *Hermeneutik des Neuen Testaments* (Gütersloh: Mohn, 1988, DM 68) 456 pp. Bibliography. Indexed. ISBN: 3-579-00088-8.

Berger, professor of NT theology at the University of Heidelberg and author of *Exegese und Philosophie* (1986), works out a model of understanding biblical texts that integrates history and history-of-religions into the exegetical development of the NT message. The five major parts in his presentation deal with the position, the theoretical foundations, the truth and normativity of Scripture, mediating viewpoints within the concept and the philosophical framework, and hermeneutics and aesthetics. The practical side of Berger's concept of hermeneutics is presented in a companion volume entitled *Wie ein Vogel ist das Wort* (1987).

H. BLOOM (ED.), *The Bible*, Modern Critical Views (New York–Philadelphia: Chelsea House, 1987) viii and 350 pp. Bibliography. Indexed. LCN: 86-12967. ISBN: 0-87754-720-3.

After the editor's fourteen-page introduction, this volume provides a representative selection of the literary criticism that has been devoted to the Bible. The fifteen essays on the Hebrew Bible are by K. Burke, R. Alter, E. Auerbach, M. Sternberg, R. Barthes, etc. The five NT contributions are by F. Kermode on "the boy in the shirt" (1979), N. Frye on phases of revelation (1982), Bloom on "before Moses was, I am"–the original and the belated Testaments (1984), H. Marks on Pauline typology and revisionary criticism [§ 28-1025], and D. H. Lawrence on the book of Revelation (1931). Bloom is professor of humanities at Yale University.

P.-M. BOGAERT ET AL. (EDS.), *Dictionnaire Encyclopédique de la Bible* (rev. ed.; Turnhout: Brepols, 1987, 5,189 BFr) 1363 pp., 5 maps, chart. Bibliographies. Indexed. ISBN: 2-503-59002-0.

The extensive revision of a work published in 1960 [*NTA* 12, p. 130], this encyclopedic dictionary of the Bible contains articles on biblical books, places and peoples, persons, languages, themes, fauna and flora, institutions, etc. The 111 collaborators have prepared a total of 3,750 articles (750 more than in the first edition); 85% of them are entirely new. The volume of information has been increased from five to eight million typographical signs. Approximately 13,000 bibliographic references are included. The revision was undertaken by a team at the Centre: Informatique et Bible at Maredsous. The editorial board consisted of Bogaert, M. Delcor, E. Jacob, É. Lipiński, R. Martin-Achard, and J. Ponthot.

M. G. BOWLER, *Claude Montefiore and Christianity*, Brown Judaic Studies 157 (Atlanta: Scholars Press, 1988, $37.95) ix and 107 pp. Bibliography. Indexed. LCN: 88-30830. ISBN: 1-55540-286-0.

After an introduction to Montefiore's life (1858-1938) and his quest, the volume discusses some Christian influences and their outworking: some Christian models, parallels between the Jewish Religious Union and the Tractarian Movement, Montefiore's philanthropy and some Victorian parallels, and the question of scriptural inspiration. Then it focuses on Montefiore's approach to the NT: his three mentors (S. Schechter, I. Abrahams, H. M. J. Loewe), and an analysis of Montefiore's NT position. Next it treats Montefiore's approaches to Jewish sources (the OT and rabbinics) and liberal Judaism.

R. BRÄNDLE AND E. W. STEGEMANN (EDS.), *Franz Overbecks unerledigte Anfragen an das Christentum* (Munich: Kaiser, 1988, paper DM 49) 237 pp., frontispiece. Bibliography. ISBN: 3-459-01755-4.

Prepared to mark the 150th anniversary of Overbeck's birth, the eleven papers in this volume consider Overbeck in relation to Basel (three), to Nietzsche (two), to eschatology (four), and to early Christianity (two). The papers most pertinent to the NT field are by Stegemann on Overbeck and apocalyptic ("end of time—time of the end"), M. Rese on Overbeck and NT scholarship ("fruitful misunderstandings"), and Brändle on Overbeck's study of the pseudo-Justinian *Letter to Diognetus.*

F. F. BRUCE, *The Canon of Scripture* (Downers Grove, IL: InterVarsity, 1988, $19.95) 349 pp. Bibliography. Indexed. LCN: 88-29206. ISBN: 0-8308-1258-X.

After introductory comments on "Holy Scripture," Bruce discusses the OT canon: the Law and the Prophets, the Greek OT, the OT as a new book, the Christian canon of the OT in the East and in the Latin West, and before and after the Reformation. Then he treats the NT canon: writings of the new era; Marcion; Valentinus and his school; the Catholic response; the Muratorian fragment; Irenaeus, Hippolytus, Novatian; Tertullian, Cyprian, and others; the Alexandrian Fathers; Eusebius of Caesarea; Athanasius and after; the West in the 4th century to Jerome; Augustine to the end of the Middle Ages; and the NT canon into the age of printing. Finally he considers the criteria of canonicity; a canon within the canon; and the relation among canon, criticism, and interpretation. The two appendixes concern (1) the "Secret" Gospel of Mark and (2) primary sense and plenary sense.

D. A. CARSON, *New Testament Commentary Survey* (3rd ed.; Grand Rapids: Baker, 1988, paper $3.95) 79 pp. LCN: 88-19414. ISBN: 0-8010-2535-4.

The first edition of this survey of NT commentaries was prepared by A. C. Thiselton and published as *Personal Suggestions about a Minister's Library.* It was revised and given a new title in 1973. In 1976 Carson brought it up to date again [*NTA* 23, p. 222] by adding paragraphs and inserting new prices and publishing information. Now Carson has recast the entire work. After introductory observations on commentaries and on NT introductions and theologies, the volume describes and evaluates commentaries on each book of the NT. A list of "best buys" is included. Carson teaches NT at Trinity Evangelical Divinity School in Deerfield, IL.

H. M. CONN (ED.), *Inerrancy and Hermeneutic. A Tradition, A Challenge, A Debate* (Grand Rapids: Baker, 1988, paper $13.95) 276 pp. Bibliography. Indexed. LCN: 88-39477. ISBN: 0-8010-2533-8.

The fourteen articles in this volume on inerrancy and hermeneutics were prepared by members of the faculty at Westminster Theological Seminary in Philadelphia: Conn on the historical setting of the discussion; D. C. Davis on inerrancy and Westminster Calvinism; S. B. Ferguson on how the Bible looks at itself; M. Silva on Old Princeton, Westminster, and inerrancy; V. S. Poythress on what God says through human authors; D. G. McCartney on the NT's use of the OT; B. K. Waltke on oral tradition; T. Longman on storytellers and poets in the Bible; R. B. Dillard on harmonization as help and hindrance; R. B. Gaffin on the NT as canon; Conn on normativity, relevance, and relativism; D. Clowney on the use of the Bible in ethics; G. C. Fuller and S. T. Logan on when Christians do not agree about biblical authority; and J. R. Muether on evangelicals and the Bible—a bibliographic postscript. The editor has provided a four-page preface.

H. CONZELMANN AND A. LINDEMANN, *Interpreting the New Testament. An Introduction to the Principles and Methods of N.T. Exegesis,* trans. S. Schatzmann (Peabody, MA: Hendrickson, 1988, $19.95) xix and 389 pp. Bibliographies. Indexed. ISBN: 0-913573-80-9.

Based on the 8th edition (1985) of *Arbeitsbuch zum Neuen Testament* [*NTA* 20, p. 228], this manual for NT exegesis is divided into five major parts: methodology, contemporary history of the NT—the environment of primitive Christianity, the NT writings, Jesus of Nazareth, and history of early Christianity. Wherever possible, quotations from German sources follow the already available English translations. The bibliographies in most sections have been supplemented with salient English works. Conzelmann is professor emeritus of

NT at the University of Göttingen, and Lindemann is professor of NT at the Kirchliche Hochschule Bethel in Bielefeld, West Germany.

H. Coward, *Sacred Word and Sacred Text. Scripture in World Religions* (Maryknoll, NY: Orbis, 1988) x and 222 pp. Indexed. LCN: 87-31321. ISBN: 0-88344-605-7 (cloth), -604-9 (paper).

Coward, professor of religious studies at the University of Calgary, maintains that "Scripture" has been generally understood to include both the oral and the written word, and the oral word in its relational context has the greater power to transform lives. To develop this thesis he examines Scripture in Judaism, Christianity, Islam, Hinduism, Sikhism, and Buddhism, respectively. For each religion he considers oral text, written text, exegesis, devotional experience of the word, and relation to other Scriptures. He concludes with reflections on the nature and function of oral and written Scripture in past religious experience, and future requirements for worship, education, and private devotion.

S. L. Davies, *The New Testament. A Contemporary Introduction* (San Francisco: Harper & Row, 1988, $18.95) xi and 207 pp., 2 maps. Bibliographies. LCN: 88-45132. ISBN: 0-06-061731-4.

This introduction to the NT seeks to teach students to read the NT analytically, to show that the NT texts had antecedents in written and oral tradition, and to help them make comparisons among the documents. After an introductory chapter and a discussion of Judaism and the Roman empire, it treats Gospel sources, Paul, Mark, Matthew, Luke-Acts, John, and the concluding letters. Each chapter (except the last) treats the following topics: sources, Jesus, Torah/Law, eschatology, community, and controversies. It also explores interactions with similar or different perspectives in other documents. Davies is the author of *The Gospel of Thomas and Christian Wisdom* (1983).

J. Dawsey, *A Scholar's Guide to Academic Journals in Religion*, ATLA Bibliography Series 23 (Metuchen, NJ—London: Scarecrow Press, 1988, $32.50) xxiii and 290 pp. Indexed. LCN: 88-18104. ISBN: 0-8108-2135-4.

After an introduction by Dawsey and practical suggestions about writing and getting published (by R. Penaskovic, R. Nutt, and B. Pitts), this volume provides information on 530 journals that publish academic articles in religion. Each entry gives basic data about the journal (title, editor, address, price), the subject matter, intended audience, etc. The journals are divided into thirty-three categories: general theological journals, church history, philosophy of religion, psychology of religion, etc. Forty-seven journals dealing directly with Scripture and archaeology are included. A list of style manuals concludes the volume.

J. H. Dobson, *Learn New Testament Greek* (Grand Rapids: Baker, 1989, paper $11.95) xiii and 306 pp. Bibliography. Indexed. LCN: 88-34284. ISBN: 0-8010-2992-9.

This introduction to NT Greek emphasizes the principles and pointers that enable one to recognize the meaning and function of new words. Dobson, who used the method articulated in the book while teaching at Bishop Tucker Theological College, claims that after seventeen short lessons students can start reading selected passages from the Greek NT and that by the end of the course they can read much of the NT without constant reference to a dictionary and will have a grasp of the structure of the Greek language and its grammar, an ability to use commentaries that refer to the Greek text, and a growing skill as a translator. A cassette tape that supplements the first fourteen lessons is also available.

E. Drewermann, *"An ihren Früchten sollt ihr sie erkennen." Antwort auf Gerhard Lohfinks und Rudolf Peschs "Tiefenpsychologie und keine Exegese"* (Olten—Freiburg: Walter-Verlag, 1988, paper DM 22 or 19 SFr) 204 pp. ISBN: 3-530-16857-2.

In this response to Lohfink and Pesch's *Tiefenpsychologie und keine Exegese* [*NTA* 32, p. 235], Drewermann gives each of his four main chapters a three-part title: a quotation from

Mk (12:27; 6:7; 12:35; 7:33), a caption (e.g. "Christianity is not doctrine"), and a "model" (S. Kierkegaard, S. Freud, C. G. Jung, J. P. Sartre). Also included is a 26-page essay by S. Schmitz on the controversy.

W. A. ELWELL (ED.), *Baker Encyclopedia of the Bible* (2 vols.; Grand Rapids: Baker, 1988, $79.95) xvi and 2210 pp. Illustrated. Bibliographies. LCN: 88-19318. ISBN: 0-8010-3447-7.

The more than 5,700 articles by more than 175 scholars in this encyclopedia deal with the content of biblical books, biblical-theological topics, life and times in the biblical world, the nations surrounding Israel, etc. Many of the major articles are unsigned because they were collaborative efforts. The signed articles include Acts (by M. T. Brauch), archaeology (E. M. Yamauchi), biblical theology (G. R. Osborne), etc. The associate editors were P. C. Craigie, J. D. Douglas, R. Guelich, R. K. Harrison, and T. E. McComiskey. The entire project has been written from an evangelical perspective. Thus a conservative position is taken on critical issues, and the biblical text is handled in such a way as to reflect its verbally inspired nature.

Eschatology and the New Testament. Essays in Honor of George Raymond Beasley-Murray, ed. W. H. Gloer (Peabody, MA: Hendrickson, 1988, $16.95) xvii and 154 pp., frontispiece. Bibliography. Indexed. ISBN: 0-943575-01-X.

The eight essays honoring Professor Beasley-Murray are by E. Schweizer on the significance of eschatology in Jesus' teaching; R. E. Clements on apocalyptic, literacy, and the canonical tradition; J. D. G. Dunn on whether Mt 12:28/Lk 11:20 is a word of Jesus; F. F. Bruce on eschatology in Acts; C. K. Barrett on the Gentile mission as an eschatological phenomenon; G. Wagner on the future of Israel according to Romans 9–11; R. P. Martin on the Spirit in 2 Corinthians in light of the "fellowship of the Holy Spirit"; and I. H. Marshall on the development of the concept of Jesus as Lord. Also included are a photograph of the honoree, an editor's preface, a *tabula gratulatoria,* and a select bibliography of Beasley-Murray's writings.

R. W. FUNK, *The Poetics of Biblical Narrative,* Foundations & Facets: Literary Facets (Sonoma, CA: Polebridge, 1988, paper $19.95) xv and 318 pp., 25 figs. Bibliography. Indexed. LCN: 88-12466. ISBN: 0-944344-04-6.

Funk, director of Westar Institute and Polebridge Press, examines the surface structures of narrative texts to discover how the reader constructs plot, character, and perspective from signals embedded in the discourse. The twelve chapters in the volume concern poetics and the narrative text; the narrative transaction; the shape of the narrative unit; the sequence of narrative units; focalizers, actions, defocalizers; showing and telling; segmentation; order; narrative introductions; passion narratives; "Hansel and Gretel"; and the unwritten. A three-page glossary is included.

B. R. GAVENTA (ED.), *Critical Review of Books in Religion 1988* (Atlanta: Scholars Press, 1988, $20) v and 476 pp. Indexed. ISSN: 0894-8860.

This project expands and enhances the existing book reviews in *Journal of the American Academy of Religion* and *Journal of Biblical Literature* by offering critical reviews of more than 150 books that are judged to be important for a broad range of scholars in the field of religious studies. Also included are review articles on textbook literature in five subdisciplines: D. L. Petersen on the Hebrew Bible, R. Williams on the NT [§ 33-510], A. Eisen on the history of Judaism, P. E. Muller-Ortega on Hinduism, and L. I. Sweet on American religious history.

M. GÖRG AND B. LANG (EDS.), *Neues Bibel-Lexikon.* Lieferung 1, *Aaron-Artemis* (Zurich: Benziger, 1988, paper) cols. 1-176. Bibliographies. ISBN: 3-545-23039-2.

Intended as the successor to *Bibel-Lexikon* edited by H. Haag (1951-56; 2nd ed., 1968), this new lexicon seeks to reflect the present state of biblical research and to incorporate more than 2,000 articles by an interconfessional team of more than 200 contributors. Two or three fascicles will be issued every year until the project is completed. This fascicle contains articles on the Last Supper (by O. Böcher), Abraham (P. Weimar), Egypt (Görg), office (H. Frankemölle), anti-Judaism (I. Broer), apocalyptic (K. Müller), Acts (G. Schneider), and archaeology (V. Fritz). Görg is professor of OT theology at the University of Munich, and Lang is professor of OT and religious studies at the Universität-Gesamthochschule Paderborn.

J. H. Greenlee, *A Concise Exegetical Grammar of New Testament Greek* (5th, rev. ed.; Grand Rapids: Eerdmans, 1986, paper $5.95) vi and 79 pp. Indexed. LCN: 86-19711. ISBN: 0-8028-0173-0.

Intended for students who have completed a course in elementary NT Greek, this volume aims to provide a grasp of grammatical principles that are meaningful in exegesis. The first part deals with etymology: the alphabet, vowels and diphthongs, transliteration, accents, rules of vowel contraction, etc. The second part concerns syntax: the article, cases, prepositions, adjectives, pronouns, verbs, etc. The present edition [see *NTA* 7, p. 385] includes a new index to over 700 NT passages referred to, as well as a new presentation of the principal parts of various types of verbs in chart form. It also gives fuller attention to the second conjugation verbs, the optative mood, and third declension nouns. A special section dealing with two important connectives has been added, and the discussion of clues to prominence and emphasis has been expanded.

S. Greidanus, *The Modern Preacher and the Ancient Text. Interpreting and Preaching Biblical Literature* (Grand Rapids: Eerdmans, 1988, paper $12.95; Leicester, UK: Inter-Varsity) xvi and 374 pp. Bibliography. Indexed. LCN: 88-24046. ISBN 0-8028-0360-1 (E), 0-85111-573-X (I-V).

Greidanus, professor of theology at The King's College in Edmonton, Alberta, seeks to set forth a responsible, contemporary method of biblical interpretation and preaching that joins hermeneutics, homiletics, historical study, and literary criticism. After an introduction to biblical preaching, he treats historical foundations, literary interpretation, historical interpretation, and theological interpretation. Next he deals with textual-thematic preaching, the form of the sermon, and the relevance of the sermon. Finally he applies the general principles to four biblical genres: Hebrew narratives, prophetic literature, the Gospels, and the Epistles.

A. E. Guinness (ed.), *Mysteries of the Bible. The Enduring Questions of the Scriptures* (Pleasantville, NY—Montreal: Reader's Digest Association, 1988) 384 pp. Illustrated. Indexed. LCN: 87-32402. ISBN: 0-89577-293-0.

This companion to the Bible explores ambiguities, contradictions, and depths encountered in the Pentateuch, historical books, poetry and wisdom, prophecy, the Gospels, and other NT books. These "mysteries" involve chronology, miracles, lost cities and forgotten places, curious customs, and strange gods. The NT articles treat such topics as how many annunciations there were, the hidden meaning of Jesus' name, how Jesus revealed his mission, why Jesus spoke in parables, the crucifixion of Jesus, Paul the great trailblazer, and penetrating the mysteries of Revelation. The principal consultants and editorial advisors for the project were D. N. Freedman and T. L. Robinson.

J. Guitton, *Le Nouveau Testament. Une nouvelle lecture* (Paris: Desclée de Brouwer, 1987, paper 60 F) 95 pp. ISBN: 2-220-02659-0.

After looking at the NT as a whole, this volume discusses Jesus and the first three Gospels, Paul's thought, and John's thought, and concludes with some advice to readers of the NT. Guitton, a member of the Académie française, describes the genesis of the book in a four-page preface.

J. C. HOUGH AND B. G. WHEELER (EDS.), *Beyond Clericalism. The Congregation as a Focus for Theological Education,* Studies in Religious and Theological Scholarship (Atlanta: Scholars Press, 1988, cloth $28.95, paper $18.95) xxiii and 151 pp. LCN: 88-24018. ISBN: 1-55540-235-6 (cloth), -236-4 (paper).

The first six articles in this volume take up the challenge that the congregation be conceived as a paradigm for theological education. The remaining six papers bring the perspectives of various historical and practical disciplines to bear on the study of the congregation. Most pertinent to the NT field is C. R. Holladay's contribution on the congregation and NT studies in which he examines the impact of a congregational agenda on NT research and the possibility of teaching the NT with a congregational focus.

Im Gespräch mit der Bibel. Beiträge aus der Erwachsenenbildung Paul Frehner zum 75. Geburtstag, ed. V. Weymann (Zurich: Theologischer Verlag, 1987, paper 12 SFr) 80 pp. ISBN: 3-290-10013-8.

Of the five articles honoring Professor Frehner on his 75th birthday, those most pertinent to NT studies are by E. Schweizer on the priesthood of all believers in light of 1 Pet 2:1-10, and Weymann on discovering liberating counter-stories in the Bible. The other contributors are T. Vogt, H. H. Schmid, and M. Krieg. E. Meili has provided a three-page greeting, and Weymann a two-page preface.

It is Written: Scripture Citing Scripture. Essays in Honour of Barnabas Lindars, ed. D. A. Carson and H. G. M. Williamson (Cambridge, UK—New York: Cambridge University Press, 1988, $42.50) xx and 381 pp., frontispiece. Bibliographies. Indexed. LCN: 87-20954. ISBN: 0-521-32347-9.

The nineteen articles in this *Festschrift* honoring Professor Lindars deal with the manner in which Scripture used antecedent Scripture. After I. H. Marshall's assessment of recent developments, there are four articles on the OT in the OT: Williamson on history, J. Day on prophecy, A. A. Anderson on Psalms, and R. E. Clements on wisdom. Next there are five articles on the period between the Testaments: S. P. Brock on translating the OT, P. S. Alexander on retelling the OT, B. D. Chilton on commenting on the OT, A. Chester on citing the OT, and C. Rowland on apocalyptic literature. The remaining nine articles concern the OT in the NT: M. Wilcox on text form; G. Stanton on Mt; M. D. Hooker on Mk; C. K. Barrett on Lk-Acts; Carson on Jn and the Johannine epistles; D. M. Smith on the Pauline literature; A. T. Hanson on Hebrews; R. J. Bauckham on James, 1–2 Peter, and Jude; and G. K. Beale on Revelation. A photograph of the honoree and a bibliography of his publications are included.

A. J. LEVORATTI (ED.), *Revista Bíblica. Este quincuagésimo año será para ustedes un jubileo (Levítico 25,11). 1939–1988,* Revista Bíblica, vol. 50, nos. 2-3 (Buenos Aires: Revista Bíblica, 1988, paper) 255 pp.

Intended to celebrate the 50th anniversary of the founding of *Revista Bíblica,* this volume presents twelve major articles under three headings: biblical hermeneutics and history of interpretation (three), biblical exegesis (six), and biblical context (three). The articles most pertinent to NT research are by J. A. Pacheco on the motif of eating a book, J. I. Alfaro on Mk 1:16–2:17 as a challenge for today, N. O. Míguez on the sociopolitical reading of Acts 17:1-10, U. Schoenborn on the inversion of grace according to 2 Cor 8:9, A. Ricciardi on tradition and interpretation in *1 Enoch* 37–71, F. García Bazán on the "name" according to *Tripartite Tractate* and its gnostic and Jewish-Christian context, and J. P. Martín on Philo and Christian ideas in the 2nd century A.D. Also included is Levoratti's 25-page review article on G. Lohfink's *La Iglesia que Jesús quería* (1986).

E. LÖVESTAM, *Axplock. Nytestamentliga studier,* Religio 26 (Lund: Lund University, 1987, paper) 121 pp. ISSN: 0280-5723.

The ten articles in this collection concern the concept of "God's word" in the NT [§ 17-689], early Christian understanding of Scripture (1986), Son-of-David Christology in the Synoptic Gospels [§ 18-836], the saying about blasphemy against the Holy Spirit in Mk 3:28-29 parr. [§ 14-162], what the NT says about love and marriage (1974), divorce and remarriage in the NT (1981), an OT key to Paul's speech in Miletus according to Acts 20:18-35 [§ 31-686], "this generation" in Mk 13:30 parr. (1980), eschatology and tradition in 2 Peter (1984), and a "living hope" in 1 Pet 1:3 (1981). Eight articles appear in Swedish, and two in English.

L. M. McDonald, *The Formation of the Christian Biblical Canon* (Nashville, TN: Abingdon, 1988, paper $11.95) 205 pp. Bibliography. LCN: 88-14666. ISBN: 0-687-13293-2.

McDonald, senior minister at First Baptist Church in Santa Clara, CA, seeks to provide a guide to the origins of the Christian biblical canon for students, pastors, and informed laypersons. He treats the Bible as canon, Scripture and canon, the Christian OT, the recognition of Christian writings as Scripture, factors limiting the scope of the NT canon, ancient collections of Christian Scriptures, and the criteria for a NT canon. The appendixes list (1) NT citations and allusions to apocryphal and pseudepigraphical writings, and (2) OT books in the Eastern and Western churches. H. Koester has provided a three-page foreword.

R. Morgan with J. Barton, *Biblical Interpretation,* Oxford Bible Series (Oxford—New York: Oxford University Press, 1988, cloth $55, paper $14.95) ix and 342 pp. Indexed. LCN: 88-5286. ISBN: 0-19-213256-3 (cloth), -213257-1 (paper).

After explaining the nature of interpretation and biblical interpretation, this volume presents chapters on criticism and the death of Scripture; history and the growth of knowledge; history of religions and history of traditions; theology and the social sciences; theology, history, and literature; literary study of the Bible; and interpretation and the life of Scripture. The OT sections on J. Wellhausen, H. Gunkel, G. von Rad, and R. Lowth are substantially Barton's work; the rest of the book was prepared by Morgan. A 39-page annotated index provides information about some 250 biblical scholars and other interpreters. The authors are university lecturers at Oxford University.

The New American Bible. Revised New Testament (Grand Rapids: Eerdmans, 1988, paper $4.95; Northport, NY: Costello) xlvii and 774 pp. ISBN: 0-8028-0417-9 (E), 0-918344-27-1 (C).

The primary aim of this thoroughgoing revision of the NT part of the NAB [see *NTA* 15, p. 233] has been to produce a version as accurate and faithful to the meaning of the Greek original as is possible for a translation. The board of editors (M. M. Bourke, F. T. Gignac, S. J. Hartdegen, C. J. Peifer, J. H. Reumann) and their collaborators have moved in the direction of a formal equivalence approach to translation while seeking to reflect contemporary American usage. They have made a particular effort to insure consistency of vocabulary and to be sensitive to the problem of gender discrimination in language. In most cases the introductions and notes have been entirely rewritten and expanded, and the cross-references checked and revised.

M. A. Noll (ed.), *The Princeton Defense of Plenary Verbal Inspiration,* Fundamentalism in American Religion 1880-1950 19 (New York—London: Garland, 1988, $47) xvii and 278 pp. Bibliography. LCN: 88-7189. ISBN: 0-8240-5020-7.

Part of a 45-volume facsimile series reproducing rare material documenting the development of fundamentalism in American religion between 1880 and 1950, this volume contains nine essays by Princeton Seminary theologians: C. Hodge on inspiration (1857), A. A. Hodge and B. B. Warfield on inspiration (1881), W. H. Greene on anti-biblical higher criticism (1892), Warfield on H. P. Smith's approach to inspiration (1894), J. D. Davis on OT discussions and Princeton opinions (1902), G. Vos on Christian faith and the truthfulness of Bible history (1906), O. T. Allis on the conflict over the OT (1923), J. G. Machen on the modern use of the Bible (1925), and R. D. Wilson on Jesus and the OT (1926). Noll has provided a thirteen-page introduction.

J. H. OLTHUIS, *A Hermeneutics of Ultimacy: Peril or Promise?,* Christian Studies Today (Lanham, MD—New York—London: University Press of America, 1987, cloth $20.75, paper $8.75) 90 pp. LCN: 86-28071. ISBN: 0-8191-5800-3 (cloth), -5801-1 (paper).

In proposing a hermeneutics of ultimacy Olthuis suggests that the Bible's central claim to answer our ultimate life and death questions is the clue for a method of interpretation that fits with the nature of the text as a canonical whole. His essay is accompanied by critiques by C. H. Pinnock ("peril with promise"), D. G. Bloesch ("promise with peril"), and G. T. Sheppard ("a promising synthesis") as well as a reply by Olthuis, who is senior member in philosophical theology at the Institute for Christian Studies in Toronto.

Perspectives on Scripture and Tradition. Essays in Honor of Dale Moody, ed. R. L. Perkins (Macon, GA: Mercer University Press, 1987, $13.95) iii and 140 pp. Bibliography. LCN: 88-120202. ISBN: 0-86554-305-4.

The nine essays honoring Professor Moody, which were also published in *Perspectives in Religious Studies* 14 (4, '87), are by E. G. Hinson on Moody as a Bible teacher extraordinaire [§ 32-483]; B. E. Patterson on revelation and the Bible; E. C. Rust on the dynamic nature of the triune God; F. Humphreys on the mystery of the cross; L. Hart on hermeneutics, theology, and the Holy Spirit; I. H. Marshall on the problem of apostasy in NT theology [§ 32-844]; W. E. Ward on Moody's ecclesiology; E. F. Tupper on theology, Christology, and eschatology; and P. M. Simmons on Moody's ethics. Also included is an introduction by Perkins and a bibliography of Moody's books by P. M. Debusman.

J. ROGERSON, C. ROWLAND, AND B. LINDARS, *The Study and Use of the Bible,* History of Christian Theology 2 (Grand Rapids: Eerdmans, 1988, paper $14.95; Basingstoke, UK: Marshall Pickering) ix and 415 pp. Bibliographies. Indexed. ISBN: 0-8028-0196-X (E), 0-551-01519-5 (MP).

This second volume in a series that presents the unfolding of Christian thought in its various departments is devoted to the study and use of the Bible in the church through the centuries. Rogerson surveys the interpretation of the OT from the NT and early patristic periods up to the present. Rowland considers intertestamental literature with particular attention to the history of its study, its setting, value as a witness to Second Temple Judaism, and relation to NT eschatology. Lindars deals with the formation of the NT, its moral and theological uses in the patristic age, its interpretation through the centuries, and interpreting the NT today.

P. ROSSANO (ED.), *Tradurre la Bibbia per il popolo di Dio. Morcelliana 1925-1985,* Quaderni di Humanitas (Brescia: Morcelliana, 1986, paper 12,000 L) 125 pp. Indexed. ISBN: 88-372-1274-7.

To celebrate its 60th anniversary Editrice Morcelliana organized a scholarly conference on translating the Bible. The seven papers are by L. Bontempi on L. Gramatica's translation of the Gospels, P. Gibellini on some recent versions of the Gospels, P. De Benedetti on reading and translating the Bible in the synagogue, A. Bonora on translations of the poetic texts of the Hebrew Bible, F. Montagnini on expressing completeness ("all") in the Hebrew OT, A. Albertazzi on liturgical-pastoral aspects of translating the Bible, and A. Bellini on the permanence of God's word in human differences. Also included are a foreword by S. Minelli and a preface by Rossano.

The Social World of Formative Christianity and Judaism. Essays in Tribute to Howard Clark Kee, ed. J. Neusner, P. Borgen, E. S. Frerichs, and R. Horsley (Philadelphia: Fortress, 1988, $39.95) xii and 368 pp. Bibliography. Indexed. LCN: 87-46085. ISBN: 0-8006-0875-5.

The first seven of the nineteen essays honoring Professor Kee are "social studies": M. LaFargue on sociohistorical research and the contextualization of biblical theology; B. W. Anderson on the apocalyptic rendering of the Isaiah tradition; A. Rofé on the onset of sects in postexilic Judaism; S. Freyne on bandits in Galilee; A. J. Saldarini on the social class of the Pharisees in Mk; S. K. Stowers on social typification and the classification of ancient letters; and Neusner on the mishnaic concept of history ("beyond myth, after apocalypse"). The next seven papers are "literary studies" on Paul: G. Lüdemann on Acts as a historical source; Borgen on catalogues of vices, the apostolic decree, and the Jerusalem meeting; R. Jewett on Paul, Phoebe, and the Spanish mission; J. P. Sampley on Paul, his opponents in 2 Corinthians 10–13, and the rhetorical handbooks; H. Räisänen on Romans 9–11 in recent research; H. Moxnes on honor, shame, and the outside world in Romans; and L. Hartman on the "household code" form. The final five articles are "literary studies" on Jesus and the Gospels: J. Riches on parables and the search for a new community; J. D. G. Dunn on Pharisees, sinners, and Jesus; H. Anderson on Jesus' authority; B. Chilton on Shebna, Eliakim, and the promise to Peter; and D. L. Tiede on Lk-Acts and the Jews. Also included is a bibliography of Kee's publications compiled by M. R. Greenwald and D. R. Edwards.

Society of Biblical Literature 1988 Seminar Papers, ed. D. J. Lull, SBL Seminar Papers 27 (Atlanta: Scholars Press, 1988, paper) ix and 644 pp. Bibliographies. ISBN: 1-55540-297-6. ISSN: 0145-2711.

The forty-seven papers in this volume were prepared for discussion at the 1988 meeting of the Society of Biblical Literature in Chicago. Those most pertinent to the NT and its world deal with the theology of Galatians (J. D. G. Dunn, B. R. Gaventa), Tobit (I. Nowell, W. Soll, G. W. E. Nickelsburg), the ethics of interpretation (S. Fowl), the Lukan Paul (J. A. Fitzmyer, R. L. Brawley, J. T. Carroll, J. T. Townsend), Revelation (R. C. Webber), stories of reading (S. D. Moore), the historical Jesus and his ethos (J. A. Overman, D. R. Edwards, R. Horsley, A. J. Saldarini, W. Wink, B. Witherington), Wisdom (D. Seeley), NT Christology (W. R. Stegner), Greco-Roman religions (G. D. Alles, L. R. LiDonnici, G. E. Kessler), Mithraism (H. M. Teeple), "crucified with Christ" in Pauline theology (R. B. Hays), social history of early Christianity (A. F. Segal, J. S. Jeffers), Philo and Josephus (R. M. Berchman, L. H. Feldman, D. Winston), Q (M. E. Boring, H. Fledderman, D. M. Scholer, L. E. Vaage, B. L. Mack, J. S. Tashjian), Mt (J. C. Anderson, D. O. Via, K. A. Barta, K. Snodgrass), and Jesus' signs in Jn 1–11 (M. Kiley).

P. C. Stine (ed.), *Issues in Bible Translation,* UBS Monograph Series 3 (London—New York—Stuttgart: United Bible Societies, 1988, paper $4.50) viii and 296 pp. Bibliographies. ISBN: 0-8267-0453-0.

Fifteen papers prepared for a workshop held in 1987 at Harpers Ferry, WV, appear under three headings: discourse (six), sociolinguistics (three), and a sociological approach to exegesis (six). The articles most pertinent to the NT are by R. A. Bascom on midrash in the Bible, R. L. Omanson on a Gentile palaver, and K. van der Jagt on "women are saved through bearing children" (1 Tim 2:15).

J. W. Trigg, *Biblical Interpretation,* Message of the Fathers of the Church 9 (Wilmington, DE: Glazier, 1988, cloth $19.95, paper $15.95) 304 pp. Bibliography. Indexed. LCN: 88-81140. ISBN: 0-89453-349-5 (cloth), -339-8 (paper).

After a 43-page essay on patristic biblical interpretation, this volume provides introductions to and translations of patristic texts pertaining to the interpretation of Scripture: beginnings (Ptolemaeus, *Letter to Flora*), Origen and the Alexandrian tradition (Origen, Dionysius of Alexandria, Gregory of Nyssa), the Antiochene and Syriac tradition (Theodore of Mopsuestia, Ephrem of Nisibis, Jacob of Sarug, Narsai of Nisibis), and the Western tradition (Ambrosiaster, Augustine, Jerome). Trigg is the author of *Origen: The Bible and Philosophy in the Third-Century Church* (1983).

B. Uffenheimer and H. G. Reventlow (eds.), *Creative Biblical Exegesis. Christian and Jewish Hermeneutics through the Centuries,* JSOT Supplement Series 59 (Sheffield, UK: JSOT Press, 1988, £27.50 or $46.50) 225 pp. Indexed. ISBN: 1-85075-082-3.

The fourteen papers in this volume were prepared for a 1985 conference held at Tel-Aviv

University: M. Banitt on exegesis or metaphrasis, P. Carny on Philo's uniqueness and particularity, M. Dubois on mystical and realistic elements in the exegesis and hermeneutics of Thomas Aquinas, D. Flusser on "today if you will listen to his voice" (Hebrews 3–4), C. Frey on the function of the Bible in recent Protestant ethics, Y. Hoffman on the technique of quotation and citation as an interpretive device, J. Levinger on Maimonides' exegesis of Job, R. Liwak on literary individuality as a problem of hermeneutics in the Hebrew Bible, K. Raiser on ecumenical perspectives on reading the Bible from Latin America and Asia, H. Smolinsky on the Bible and exegesis in the controversies about reform and reformation, E. Touitou on currents and counter-currents in Jewish biblical exegesis in medieval France, J. Wallmann on Luther on Jews and Islam, Uffenheimer on modern Jewish biblical research, and Reventlow on the humanistic exegesis of Hugo Grotius. Also included are contributions to a panel discussion by Uffenheimer, Z. W. Falk, Dubois, and Reventlow.

G. V. VILLEGAS, *The Old Testament as a Christian Book. A Study of Three Catholic Biblical Scholars. Pierre Grelot, John L. McKenzie, Luis Alonso Schökel,* Tagaytay Studies 6 (Manila: Divine Word Publications, 1988, paper) ix and 250 pp. Bibliography. ISBN: 971-510-027-9.

Prepared as a doctoral dissertation under the direction of R. Latourelle and accepted in 1985 by the Gregorian University in Rome, this investigation of reading and interpreting the OT as a Christian book focuses on the approaches of P. Grelot, J. L. McKenzie, and L. Alonso-Schökel. After introducing the question and the three major figures, it begins with Grelot's exhaustive treatment, discusses McKenzie's "counterpoint" approach, and shows how Alonso-Schökel built on Grelot and rebutted some of McKenzie's points. Villegas concludes that the OT should be valorized to the maximum by respecting and vivifying its manifold relations to Jesus Christ, the NT, and the entire church.

F. WATSON, *A Guide to the New Testament* (Totowa, NJ: Barnes & Noble, 1987, $24.95) xiv and 198 pp., maps, table. LCN: 87-14531. ISBN: 0-389-20767-5.

Watson, lecturer in biblical studies at King's College in London and author of *Paul, Judaism and the Gentiles* (1986), wrote this guide to the NT from the standpoint of academic study, i.e. historical criticism. It presents articles on NT people, places, books, and themes in alphabetical order from "Abba" to "Zechariah." The topics include apostle, beatitudes, Capernaum, Christ, divorce, Ephesus, faith, food laws, etc. Maps, a chronological table, and a sixteen-page list of cross-references are provided.

B. F. WESTCOTT AND F. J. A. HORT, *Introduction to the New Testament in the Original Greek. With Notes on Selected Readings* (Peabody, MA: Hendrickson, 1988, $19.95) xxxi and 512 pp. ISBN: 0-913573-94-9.

The reprint of a work published in 1882, this volume first establishes the need for criticism of the NT text, discusses the methods of textual criticism, applies the principles of criticism to the text of the NT, and explains the nature and details of the Westcott-Hort edition of the Greek NT. Then it provides notes on select readings, notes on orthography (with orthographical alternative readings), and a list of quotations from the OT in the NT.

J. WILHOIT AND L. RYKEN, *Effective Bible Teaching* (Grand Rapids: Baker, 1988, paper $11.95) 256 pp. Illustrated. Indexed. LCN: 88-16826. ISBN: 0-8010-9685-5.

Wilhoit and Ryken, colleagues on the faculty of Wheaton College in Illinois, first consider effective teaching: the church's unfinished task, the tasks of the effective teacher, and the human element in teaching. Then they deal with methods of effective Bible teaching: teaching the big idea, bridging the gap, discovering the unity in biblical passages, principles of biblical interpretation, understanding the methods of inductive and directed Bible studies, and leading inductive Bible studies. Finally they treat the Bible itself: what kind of book it is, types of writing in it, teaching the stories, teaching the poetry, and teaching other genres.

Aramaic-English Interlinear New Testament. Vol. 1, *Matthew-John* (New Knoxville, OH: American Christian Press, 1988, $20.95) vii and 779 pp. LCN: 88-50024. ISBN: 0-910068-73-9.

The Syriac text of the Gospels in this volume is similar to that of the Peshitta version in use during the 5th century in the Eastern church. Under the Aramaic words in the text is an English word-by-word translation. Above each Aramaic word is a number corresponding to the Aramaic word as it appears in *The Concordance to the Peshitta Version of the Aramaic New Testament* (1985). Since Aramaic reads from right to left, a literal word-by-word translation in proper English sequence is provided on the facing page beside the King James Version to facilitate study. The volume was produced by The Way International Research Team.

F. L. ARRINGTON, *The Acts of the Apostles. An Introduction and Commentary* (Peabody, MA: Hendrickson, 1988, $16.95) xlvi and 298 pp., map. Bibliographies. Indexed. ISBN: 0-913573-73-6.

Arrington, professor of NT Greek and exegesis at the Church of God School of Theology in Cleveland, TN, first deals with the authorship, occasion, purpose, sources, and structure of Acts. Then he provides a section-by-section commentary: translation, comments, exposition, and bibliography. He divides the text of Acts into six parts: the church at Jerusalem (1:1–6:7), the church beyond Jerusalem (6:8–9:31), the inclusion of Gentiles (9:32–12:25), a mission to the Gentiles (13:1–16:5), the mission westward (16:6–19:20), and Paul arrives in Rome (19:21–28:31). Also included are a chronology of Acts and a map of Paul's journeys.

W. BARCLAY, *The Mind of Jesus; Crucified and Crowned* (London: Arthur James, 1988, paper £2.95 each) 190 pp., 192 pp. ISBN: 0-85305-291-3, -292-1.

The chapters in these books appeared first as articles in the *British Weekly* and then in book form in 1960. The volume on the mind of Jesus uses the Synoptic Gospels to trace the story of Jesus' ministry from his first Passover in the Jerusalem Temple (Lk 2:41-51) to the transfiguration (Mk 9:2-8 parr.). The second volume deals with Jesus' last days in Jerusalem, the crucifixion, the appearances, the ascension, and the beginnings of Christian faith.

D. R. BAUER, *The Structure of Matthew's Gospel. A Study in Literary Design,* JSNT Supplement Series 31, Bible and Literature 15 (Sheffield, UK: Almond, 1988, £25 or $42.50) 182 pp. Bibliography. Indexed. ISBN: 1-85075-105-6.

Prepared as a doctoral dissertation under the direction of J. D. Kingsbury and presented to Union Theological Seminary in Virginia, this volume identifies and describes various rhetorical features that relate to the literary structure of Matthew's Gospel. After introductory observations and a survey of investigations into Matthew's structure, it examines the following structural features: repetition of comparison, repetition of contrast, repetition of particularization and climax with preparation and causation, climax with *inclusio,* and relationship between great discourses and narrative framework. Bauer divides the Gospel into three major sections (1:1–4:16; 4:17–16:20; 16:21–28:20) and reflects on the theological implications of this structure for Christology and salvation history.

A. L. BIRNEY, *The Literary Lives of Jesus. An International Bibliography of Poetry, Drama, Fiction, and Criticism,* Garland Reference Library of the Humanities 735 (New York–London: Garland, 1989, $30) xxv and 187 pp., frontispiece, 8 plates. Indexed. LCN: 88-24727. ISBN: 0-8240-8475-6.

This bibliography of literary lives of Jesus and related criticism is arranged under four major headings: general works (nos. 1-17), poetry (nos. 18-501), drama (nos. 502-926), and fiction (nos. 927-1424). Though most items are in English, German, and Romance languages, some entries are in Indian, African, and other languages. N. A. Scott has provided a foreword.

H. Boers, *Neither on This Mountain Nor in Jerusalem. A Study of John 4,* SBL Monograph Series 35 (Atlanta: Scholars Press, 1988, cloth $29.95, paper $19.95) xvii and 230 pp., plate. Bibliography. Indexed. LCN: 88-4622. ISBN: 1-555-40220-8 (cloth), -40221-6 (paper).

Boers, professor of NT at Emory University in Atlanta, uses A. J. Greimas's semiotic theory to investigate the text of John 4. He moves first from the concrete level of the text to its abstract structure of meaning, and then from the abstract level to the concrete text. Next he combines the results of the semantic analysis with modern scholarship on John 4 in order to articulate a fresh interpretation of the dialogue between Jesus and the Samaritan woman. Four appendixes are included.

R. N. Brock, *Journeys by Heart. A Christology of Erotic Power* (New York: Crossroad, 1988, $16.95) xvii and 130 pp. Bibliography. Indexed. LCN: 88-25628. ISBN: 0-8245-0916-9.

Brock describes her "feminist project" as to understand how Christianity in its patriarchy can be reinterpreted to become nonpatriarchal and thus both to salvage and transform Christianity. She first deals with general topics: the character of being human and the making of human character, the incarnation of divine love as the heart of erotic power, and the feminist redemption of Christ. Then she focuses on Mark's Gospel: erotic power at work, and erotic power in the shadows. She concludes that according to Mark those who would travel in the territories of erotic power must risk living their new vision.

I. Broer and J. Werbick (eds.), *"Der Herr ist wahrhaft auferstanden" (Lk 24,34). Biblische und systematische Beiträge zur Entstehung des Osterglaubens,* Stuttgarter Bibelstudien 134 (Stuttgart: Katholisches Bibelwerk, 1988, paper DM 31.80) 157 pp. ISBN: 3-460-04341-5.

The five papers in this volume deal with aspects of the origin of Easter faith: P. Fiedler on pre-Easter antecedents of Easter faith, Broer on the empty tomb and the appearances of Jesus in the light of historical criticism, H. Verweyen on the nature of the Easter appearances, Werbick on the resurrection of Jesus as God's eschatological action (theological language about divine activity and historical criticism), and G. Wenz on Easter as the original datum of Christianity (W. Pannenberg's theology of Jesus' resurrection).

R. E. Brown, *A Coming Christ in Advent. Essays on the Gospel Narratives Preparing for the Birth of Jesus. Matthew 1 and Luke 1* (Collegeville, MN: Liturgical Press, 1988, paper $3.95) 71 pp. LCN: 88-10168. ISBN: 0-8146-1587-2.

The companion to *An Adult Christ at Christmas* [*NTA* 23, p. 224; reprint, 1988], the essays in this volume present in popular form some of the insights elaborated in Brown's *The Birth of the Messiah* (1977). They concern the origin and purpose of the infancy narratives (1986); Jesus' genealogy in Mt 1:1-17 [§ 31-581]; the annunciation to Joseph in Mt 1:18-25 [§ 32-580]; the annunciation to Zechariah, the birth of John the Baptist, and the Benedictus in Lk 1:5-25, 57-80 [§ 33-641]; and the annunciation to Mary, the visitation, and the Magnificat [§ 32-1156].

J. B. Chance, *Jerusalem, the Temple, and the New Age in Luke-Acts* (Macon, GA: Mercer University Press, 1988, $24.95) xii and 168 pp. Indexed. LCN: 88-6850. ISBN: 0-86554-301-1.

The revision of a doctoral dissertation submitted to Duke University in 1984, this examination of Luke's perception of the eschatological functions of Jerusalem and the temple discusses the eschatological Jerusalem and the temple in Judaism and early non-Lukan Christianity, whether Luke tended to spiritualize the temple and transfer its functions either to Jesus or to the church, Luke's understanding of the role of the temple and Jerusalem in God's salvation of Israel, their saving activity in relation to the Gentiles, and Luke's interpretation of the destruction of Jerusalem and the temple. Chance concludes that H. Conzelmann and his followers have missed the track in arguing that Luke has offered a "de-eschatologized" gospel and a view of a far-distant parousia.

R. Coste, *Le Magnificat ou la révolution de Dieu* (Paris: Nouvelle Cité, 1987, paper 87 F) 204 pp. ISBN: 2-85313-140-8.

After a 35-page introduction to Mary's song (Lk 1:46-55) as the church's song, this volume presents reflections on five of the Magnificat's themes: the new Eve, the jubilation of the believer, the jubilation of Mary, the liberating God, and the promise to Abraham. By way of conclusion Coste, professor at the Catholic faculties in Toulouse, considers the Magnificat as the song of God's revolution.

P. A. Cunningham, *Jesus and the Evangelists. The Ministry of Jesus and Its Portrayal in the Synoptic Gospels* (New York–Mahwah, NJ: Paulist, 1988, paper $11.95) x and 240 pp., 3 maps. Bibliography. Indexed. LCN: 88-4065. ISBN: 0-8091-2982-5.

Cunningham, author of *Jewish Apostle to the Gentiles* (1986), first discusses the Evangelists according to the following outline: the origins of the Gospels, the Markan Jesus–suffering Son of Man, the Matthean Jesus–Wisdom of God incarnate, the Lukan Jesus–healing Savior, and the Synoptic Gospels–reinterpreting the Jesus-traditions. Then he considers Jesus under these headings: a profile of Jesus' ministry, parables of God's reign, God's reign and Jesus' mission, Jesus' death, and the resurrection and the messianic age. The epilogue reflects on the consequences of a critical awareness of the Synoptic Gospels.

J. C. de Klerk and C. W. Schnell, *A new look at Jesus. Literary and sociological-historical interpretations of Mark and John* (Pretoria: van Schaik, 1987, paper R 34.50 or $20) xi and 272 pp. Bibliographies. ISBN: 0-627-01504-2.

The first part of this investigation of the Gospels of Mark and John explains how the textual forms of these Gospels should be interpreted from a literary perspective, as well as the theory and rhetoric of narrative texts: the NT as literature, Mark and John as narratives, and narration and reading of Mark and John. The second part is a historical exposition of the two Gospels from a sociological angle: the meaning of historical events, Jesus of Nazareth, Jesus reveals himself as the suffering Son of Man (Mark), and Jesus reveals himself as the Son of God (John). The authors teach at the University of South Africa.

L. Doohan, *John. Gospel for a new age* (Santa Fe, NM: Bear & Co., 1988, paper $10.95) xi and 222 pp. Bibliography. Indexed. LCN: 88-17703. ISBN: 0-939680-52-1.

Doohan, professor of religious studies at Gonzaga University in Spokane, WA, and author of *Luke* (1982), *Matthew* (1985), and *Mark* (1986), describes the Fourth Gospel as representing an independent church's vision of faith. The seven chapters in this book concern the world of John's Gospel, the author of the Fourth Gospel, proclamation for a new age, the purpose of John, portraits of God, discipleship, and church. Throughout he tries to show how John's "different" Gospel holds particular appeal in our changing times.

S. E. Dowd, *Prayer, Power, and the Problem of Suffering: Mark 11:22-25 in the Context of Markan Theology*, SBL Dissertation Series 105 (Atlanta: Scholars Press, 1988, cloth $17.95, paper $11.95) x and 186 pp. Bibliography. LCN: 88-19898. ISBN: 1-555-40251-8 (cloth), -40252-6 (paper).

Prepared as a doctoral dissertation under the direction of C. R. Holladay and accepted by Emory University in 1986, this study of the theological function of prayer in Mk uses the approach of composition criticism and gives particular attention to the apparent contrast between Jesus' teaching about prayer (11:22-25) and his practice (14:32-42). After dealing with the problem of the arrangement of Mk 11 and analyzing the text and structure of Mk 11:20-25, Dowd discusses the theology of the Markan prayer sayings: prayer to the God who moves mountains; prayer, faith, and power; and prayer and forgiveness. Then she considers prayer and theodicy in Mk: the will of God, Gethsemane and the problem of theodicy, and the theological function of prayer. Dowd concludes that in prayer the tension between power and suffering is faithfully maintained.

A. Ecclestone, *The Scaffolding of Spirit. Reflections on the Gospel of St John* (London: Darton, Longman and Todd, 1987, paper £4.95) iii and 137 pp. ISBN: 0-232-51753-3.

Ecclestone, an Anglican priest, suggests that the Fourth Gospel be read as the work of a supreme artist and a deeply religious man, and with the attitude that can best be described as praying it. The seven chapters concern the book that John wrote, the poem that we read, man, woman, the Johannine church, the Johannine Christ, and the Johannine Spirit. The two appendixes provide (1) suggestions for regular reading and praying and (2) a three-month plan for reading the Fourth Gospel.

J. Fichtner, *Many Things in Parables. Reflections for Life* (Staten Island, NY: Alba House, 1988, paper $7.95) x and 157 pp. Indexed. LCN: 88-17695. ISBN: 0-8189-0536-0.

Fichtner, presently associated with the Crosier Community in Phoenix, AZ, retells and reflects on thirty-eight NT parables, and applies them to life in the 20th century: parable or portrait? (Mk 4:2ff. parr.), my kingdom for a . . . (Mk 1:15; 4:17ff. parr.), one death is the parent (Mk 4:26-29; Mt 13:33), God's farm (Mk 4:3-9, 14-20 parr.), etc.

R. T. Fortna, *The Fourth Gospel and Its Predecessor. From Narrative Source to Present Gospel* (Philadelphia: Fortress, 1988, $39.95) xvi and 332 pp. Bibliography. Indexed. LCN: 87-45889. ISBN: 0-8006-0860-7.

The sequel to *The Gospel of Signs* (1970), this investigation of the narrative source of the Fourth Gospel first applies redaction criticism story-by-story, following the Gospel's narrative blocks as nearly as possible in their pre-Johannine order. It identifies twenty such sections: John's testimony (1:6-7, 19-34), the first disciples find the Messiah (1:35-49), water into wine (2:1-11), etc. For each section it sets out the hypothetical text of the pre-Johannine source, identifies the Johannine redaction, and shows how the separation was achieved. The three excursuses concern the pre-Johannine source: genre, relation to the Synoptic Gospels, and character. Then it gathers synthetically the many theological threads that run through the Gospel: messiahship, signs and faith, salvation, the death of Jesus, eschatology and community, and theological locale—Jesus' itinerary and "the Jews."

R. T. France, *The Gospel According to Matthew. An Introduction and Commentary*, Tyndale New Testament Commentaries 1 (Grand Rapids: Eerdmans, 1985, paper $8.95; Leicester, UK: Inter-Varsity) 416 pp. ISBN: 0-8028-0063-7 (E), 0-85111-870-4 (I-V).

In his 48-page introduction to Mt France discusses its relation to the other Gospels, its characteristics, origin, central theological emphases, and structure. Then he provides an exposition of the NIV text according to the following general outline: the birth and preparation of Jesus (1:1–4:16), public ministry in and around Galilee (4:17–16:20), private ministry in Galilee—preparing the disciples (16:21–18:35), ministry in Judea (19:1–25:46), and the death and resurrection of Jesus (26:1–28:20). France teaches at London Bible College.

H. Frankemölle, *Evangelium—Begriff und Gattung. Ein Forschungsbericht*, Stuttgarter Biblische Beiträge 15 (Stuttgart: Katholisches Bibelwerk, 1988, paper DM 39) vi and 255 pp. Bibliography. Indexed. ISBN: 3-460-00151-8.

After reviewing the scholarly debate about the relation between "gospel" as a concept and as a literary genre, this volume considers "gospel" in NT and post-NT writings and in the context of its word-family and word-field. Next it discusses "gospel" as derived from Jewish or Hellenistic-Roman usages, as a distinctive inner-Christian concept, and in NT tradition history. Then it examines theories about the relation between "gospel" and "Gospel" based on the primitive kerygma, the Petrine preaching pattern, and other small genres. The results and consequences are summarized in an eleven-page conclusion. Frankemölle is professor of exegesis at the University of Paderborn.

S. Freyne, *Galilee, Jesus and the Gospels. Literary Approaches and Historical Investigations* (Philadelphia: Fortress, 1988, paper $14.95) viii and 311 pp., map. Bibliography. Indexed. LCN: 87-45890. ISBN: 0-8006-2089-5.

Freyne, professor of theology at Trinity College, Dublin, and author of *Galilee from Alexander the Great to Hadrian* (1980), first surveys problems and prospects regarding Jesus the Galilean. Then under the heading "literary approaches" he treats Mark and Galilee (location, characters, plot), Galilee as portrayed by Matthew and Luke, and Galilee and Galileans in the Fourth Gospel. Next under "historical investigations" he deals with the social world of Galilee, Galilean religious affiliations in the 1st century, and Jesus and his movement in Galilee. Freyne concludes that there are interesting correspondences between the contours of the story of Jesus narrated in the Gospels and what could plausibly be said of his own and his movement's impact in a Galilean setting.

W. Fricke, *Standrechtlich gekreuzigt. Person und Prozess des Jesus aus Galiläa* (Frankfurt/M.: Mai Verlag, 1987) 304 pp. Bibliography. Indexed. ISBN: 3-87936-169-X.

Fricke, an attorney in Freiburg, argues that Jesus was condemned to death not by the Jews as a blasphemer but rather by the Romans as a rebel due to a legal error. He considers first the person of Jesus: the sources and their historical quality, the biblical Jesus, the historicity of Jesus, his birth, ancestry and family, and foreignness. Then he focuses on the trial of Jesus: destination Jerusalem, the passion narrative, the Romans and not the Jews, the alleged trial before the Sanhedrin, Jesus' legal breaches apart from the charge, "suffered under Pontius Pilate," and the procurator and the Jews. A review article on this book was abstracted in § 32-563r.

R. W. Funk, B. B. Scott, and J. R. Butts, *The Parables of Jesus. Red Letter Edition. A Report of the Jesus Seminar,* Jesus Seminar Series (Sonoma, CA: Polebridge, 1988, paper $14.95) xx and 107 pp., 10 figs., 8 tables. LCN: 88-25521. ISBN: 0-944344-07-0.

After a 24-page introduction explaining the aims, assumptions, and procedures of the Jesus Seminar, this volume provides English texts (with brief notes) for thirty-three parables in the Gospels and related sources. The texts are printed in various colors (red, pink, gray, black) to reflect the judgments of the Jesus Seminar about their origin (undoubtedly from Jesus, possibly from Jesus, etc.). Scott drafted the introduction and notes with Funk's assistance. Funk provided sections on the story of the Seminar and the consensus. Several of the appendixes were prepared by Butts, who also edited the whole. A glossary of names and terms as well as suggestions for further study are included.

J. Gnilka, *Das Matthäusevangelium.* 2. Teil, *Kommentar zu Kap. 14,1–28,20 und Einleitungsfragen,* Herders Theologischer Kommentar zum Neuen Testament (Freiburg—Basel—Vienna: Herder, 1988, DM 118) viii and 552 pp. Bibliographies. Indexed. ISBN: 3-451-20316-2.

The first volume in Gnilka's commentary on Mt was described in *NTA* 31, pp. 99-100. This volume completes the comments on Jesus' preaching of the kingdom of heaven (14:1–16:20). Then it deals with Jesus' way to the passion (16:21–25:46) and the passion and Easter (26:1–28:20). For each pericope there is a German translation, an analysis, a verse-by-verse exegesis, a summary of Matthew's perspective, a historical evaluation, and a bibliography. An excursus deals with the promise to Peter in history and the present. The volume concludes with a 39-page treatment of "questions of introduction": milieu and place; author and time; composition, language, and sources; genre; the Matthean community; theological themes; and textual observations.

J. B. GREEN, *The Death of Jesus. Tradition and Interpretation in the Passion Narrative,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 33 (Tübingen: Mohr-Siebeck, 1988, paper DM 98) xvi and 351 pp. Indexed. ISBN: 3-16-145349-2.

Prepared as a doctoral dissertation under the direction of I. H. Marshall and presented in 1985 to the University of Aberdeen, this volume first explores (1) whether the Gospels of Matthew, Luke, and John give evidence of a precanonical passion narrative, (2) whether Mark's redactional procedure and literary plan provide evidence for a pre-Markan passion narrative, and (3) whether form-critical arguments give any conclusive testimony pertaining to a precanonical passion narrative. Green concludes that Mark, Luke, and John each made use of precanonical passion traditions. Then he discusses how Jesus' suffering and death were interpreted in the precanonical passion narrative and investigates why the atoning significance of Jesus' death was not more prominent and pervasive. An appendix illustrates the use of sources in Luke's passion narrative.

D. GUTHRIE, *Exploring God's Word. A Guide to John's Gospel* (Grand Rapids: Eerdmans, 1986, paper $7.95) 231 pp. LCN: 87-5292. ISBN: 0-8028-0256-7.

To promote expositional study of the Bible Guthrie, who lectures at London Bible College, has divided the Fourth Gospel into sections and provided one or two outlines for the whole section and other outlines for the smaller parts of the text within that section. For example the small section "I am the way" (Jn 14:4-6) is outlined as follows: Jesus is (1) the way, (2) the truth, (3) the life, and (4) leads us to the Father. These points are developed in a few sentences, and opening and closing reflections are supplied.

R. HELMS, *Gospel Fictions* (Buffalo, NY: Prometheus, 1988, $21.95) 154 pp. LCN: 88-19040. ISBN: 0-87975-464-8.

Helms, professor of English at Arizona State University in Tempe, argues that the Gospels are largely fictionalized accounts concerning a historical figure, Jesus of Nazareth, intended to express the "real" or inner (theological) meaning of ideal Christian situations. The seven chapters in the book concern the art of the Gospels (theology as fictional narrative), how to begin a Gospel, nativity legends, miracles in the Synoptic Gospels, miracles in the Fourth Gospel, the passion narratives (trial, crucifixion), and resurrection fictions.

M. HILTON WITH G. MARSHALL, *The Gospels and Rabbinic Judaism. A Study Guide* (Hoboken, NJ: Ktav, 1988, paper $9.95; New York: Anti-Defamation League of B'nai B'rith) xi and 171 pp. Bibliography. Indexed. LCN: 88-18260. ISBN: 0-88125-303-0.

This volume brings together texts from early rabbinic writings and the Gospels on the following topics: the "great commandment," the synagogue, the parable and the *māšāl,* halakah—the ox in the pit, the Sabbath, divorce, and forgiveness. The aim is to make primary sources available to adults and young people who are interested in inter-faith issues but who may have no prior knowledge of this field. The units should be studied by Jews and Christians together either in pairs or in small groups but may also be used in private study or for reference. Hilton is rabbi of Menorah Synagogue in Cheadle, Cheshire, UK, and Marshall is a Dominican at Holy Cross Priory and Catholic chaplain of Leicester Polytechnic, UK.

B. HINRICHS, *"Ich bin." Die Konsistenz des Johannes-Evangeliums in der Konzentration auf das Wort Jesu,* Stuttgarter Bibelstudien 133 (Stuttgart: Katholisches Bibelwerk, 1988, paper DM 29.80) 96 pp. ISBN: 3-460-04331-8.

Hinrichs, who teaches on the philosophical faculty at the Pädagogische Hochschule in Flensburg, shows by an examination of Jesus' "I am" sayings in the Fourth Gospel that the Gospel exhibits a very precise and carefully developed structure. Using the methods of literary-critical structural analysis, he works through the Johannine "I am" sayings in the various parts of the Gospel and explores the implications of these statements for understanding the Christology and literary design of the Gospel.

P. HOFFMANN (ED.), *Zur neutestamentlichen Überlieferung von der Auferstehung Jesu*, Wege der Forschung 522 (Darmstadt: Wissenschaftliche Buchgesellschaft, 1988, DM 74) vii and 499 pp. Bibliography. Indexed. ISBN: 3-534-08006-8.

After Hoffmann's fourteen-page introduction and his 53-page survey of historical-critical discussion about Easter from H. S. Reimarus until the beginning of the 20th century, this volume presents nine articles on the oldest formulations of the Easter traditions: C. Weizsäcker on the beginning (1892/1902); A. von Harnack on the transfiguration of Jesus, Paul's account in 1 Cor 15:3-8, and the two visions of Christ to Peter (1922); R. Bultmann on the resurrection accounts and Christian faith (1940); B. M. Metzger on 1 Cor 15:4b [§ 2-344]; S. M. Gilmour on the Christophany before more than 500 brethren [§ 6-506]; U. Wilckens on 1 Cor 15:1-11 (1963); H. K. McArthur on 1 Cor 15:4b and rabbinic interpretation of Hos 6:2 [§ 16-630]; J. Becker on Jesus' image of God and the oldest interpretation of Easter (1975); and R. Pesch on the origin of faith in Jesus' resurrection [§ 28-79]. The remaining eight essays concern the Easter accounts in the Gospels: M. Albertz on the form criticism of the resurrection accounts (1922), E. Bickerman on the empty tomb (1924), J. Leipoldt on the resurrection accounts (1948), C. H. Dodd on the appearances of the risen Lord (1957), P. Schubert on the structure and meaning of Lk 24 (1954), P. Benoit on Mary Magdalene and the disciples at Jesus' grave according to Jn 20:1-18 (1960), H. Paulsen on Mk 16:1-8 [§ 24-812], and Hoffmann on the sign for Israel. All the articles appear in German. Also included is a 31-page bibliography on Jesus' resurrection.

R. A. HORSLEY, *The Liberation of Christmas. The Infancy Narratives in Social Context* (New York: Crossroad, 1989, $18.95) xiv and 201 pp. Indexed. LCN: 88-25114. ISBN: 0-8245-0905-6.

Horsley, professor of religious studies at the University of Massachusetts in Boston and author of *Jesus and the Spiral of Violence* (1987), argues that our romantic and spiritualized reading of the Christmas story misses the political-economic and religious-cultural conflict that is implicit throughout the NT infancy stories and at points comes explicitly to expression. After reviewing various approaches to the NT accounts of the Christmas story, this examination of the infancy narratives in their historical context first focuses on the rulers: Caesar and the census; and Herod, Jerusalem, and the Magi. Then it considers the ruled: "to all the people" (peasants and popular resistance), "a people prepared" (women, priests, shepherds), and songs of liberation (Magnificat, Benedictus, Nunc Dimittis). Finally it explores the analogy between the Christmas story and modern Central America, and discusses the relation between the liberating story and liberating understanding. An appendix provides a critique of the legend of the hero's birth as an approach to the NT infancy narratives.

D. L. JENKINS, *Windows on the Gospel of John* (Nashville, TN: Broadman, 1988, paper $6.95) 211 pp. Bibliography. LCN: 87-33852. ISBN: 0-8054-1540-8.

Jenkins, pastor of First Baptist Church in Gilmer, TX, presents an exposition of the Fourth Gospel under twelve headings: the divine origin (1:1-18), the predicted introduction (1:19-51), the revolutionary beginning (2:1-15), challenging the establishment (3:1–5:47), handling conflict (6:1–8:59), etc.

M. KÄHLER, *The So-called Historical Jesus and the Historic Biblical Christ*, trans. C. E. Braaten, Fortress Texts in Modern Theology (Philadelphia: Fortress, 1988, paper $8.95) viii and 152 pp. Indexed. LCN: 88-45231. ISBN: 0-8006-3206-0.

The reprint of a book described in *NTA* 9, p. 274, this volume presents in English two essays from Kähler's *Der sogenannte historische Jesus und der geschichtliche, biblische Christus* (1896). They deal with the following questions: How does Christianity become certain of its historic Christ? Do Christians value the Bible because it contains historical documents? Also included is a two-page foreword by P. J. Tillich and a 38-page introduction by Braaten on revelation, history, and faith in Kähler's writings.

F. Kogler, *Das Doppelgleichnis vom Senfkorn und vom Sauerteig in seiner traditionsgeschichtlichen Entwicklung. Zur Reich-Gottes-Vorstellung Jesu und ihren Aktualisierungen in der Urkirche,* Forschung zur Bibel 59 (Würzburg: Echter, 1988, paper DM 39) 295 pp. Bibliography. Indexed. ISBN: 3-429-01166-3.

The slightly revised version of a doctoral dissertation directed by A. Fuchs and accepted in 1987 by the Catholic theological faculty at Linz, this investigation of the parables of the mustard seed (Mk 4:30-32; Mt 13:31-32; Lk 13:18-19) and the leaven (Mt 13:33; Lk 13:20-21) treats text and context, content and structure, past scholarship (especially with regard to the Synoptic problem), the problems, the realia (mustard seed, leaven), agreements, detailed analysis, and tradition and redaction. An excursus examines the OT background of Mk 4:32. By way of conclusion Kogler reflects on the significance of this investigation for Fuchs's hypothesis that Mt and Lk depended on a second edition of Mk (*Deuteromarkus*).

M. Kotila, *Umstrittener Zeuge. Studien zur Stellung des Gesetzes in der johanneischen Theologiegeschichte,* Annales Academiae Scientiarum Fennicae, Dissertationes Humanarum Litterarum 48 (Helsinki: Suomalainen Tiedeakatemia, 1988, paper) vi and 239 pp. Bibliography. Indexed. ISBN: 951-41-0564-8.

This investigation of the place of the Law in the Johannine theology of history first treats the Law as the argument for orthopraxy and orthodoxy: the healing of the cripple on the Sabbath and its legitimation (Jn 5:1-47), confrontations about the interpretation of the Law (7:14–8:20), the healing of the man born blind on the Sabbath and its consequences (9:1–10:21), a biblical-theological legitimation of the sending-Christology (10:22-39), the framework of Jesus' public activity (1:35-51; 12:34-43), and Jesus' trial before Pilate (18:28–19:16a). Then it considers the heavenly origin of the one sent as the argument against the Law: the revelation-theological program in the Prologue (1:17-18), and the discussion about the manna-miracle (6:26-71). Finally it discusses the one sent as giver of new law: the new commandment (13:34-36; 15:12-14). The conclusion traces the topic through various phases in the Fourth Gospel's development.

P. Lapide, *Warum kommt er nicht? Jüdische Evangelienauslegung,* GTB Siebenstern 1421 (Gütersloh: Mohn, 1988, paper DM 14.80) 122 pp. ISBN: 3-579-01421-8.

The seven essays in this volume treat various Gospel topics from a Jewish perspective: What happened at the "transfiguration" on "Tabor"?; Did the woman kiss Jesus' feet, or did she anoint his head?; the Jewish roots of the Eucharist and the Last Supper; the passion of Jesus—atoning death or judicial murder?; the cross of the Jews; What happened with Joseph of Nazareth?; and Why does Jesus not come?

R. Latourelle, *The Miracles of Jesus and the Theology of Miracles,* trans. M. J. O'Connell (New York—Mahwah, NJ: Paulist, 1988, paper $14.95) vi and 371 pp. Bibliographies. Indexed. LCN: 88-17649. ISBN: 0-8091-2997-3.

The English version of *Miracles de Jésus et théologie du miracle* [*NTA* 31, pp. 101-102], this investigation of Jesus' miracles concerns problems of approach and pre-understanding, problems of historicity, and theological problems. Latourelle, dean of the theology department at the Gregorian University in Rome, develops an understanding of miracles as the manifold extensions of Jesus' epiphany as the Son in the midst of humankind.

A.-J. Levine, *The Social and Ethnic Dimensions of Matthean Social History. "Go nowhere among the Gentiles . . ." (Matt. 10:5b),* Studies in the Bible and Early Christianity 14 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1988, $59.95) xii and 319 pp. Bibliography. Indexed. LCN: 88-12701. ISBN: 0-88946-614-9.

Maintaining that Mt 10:5b-6 is central to understanding Matthew's theological program, Levine argues that Matthew understood salvation history to be constructed along two axes: a temporal axis that incorporates ethnic categories, and a social axis that transcends the division between Jew and Gentile. She considers the exclusivity logion (Mt 10:5b-6) and

Matthean salvation history; the genealogy; the infancy; the centurion and the sons of the kingdom; Gentile puppies and Jewish sheep—the Canaanite woman in context (Mt 15:21-28); the great commission; the rejection of the Jews; and Jewish guilt, Jewish innocence, and the true Israel.

F. MANNS, *John and Jamnia: How the Break Occurred Between Jews and Christians c. 80–100 A.D.* (Jerusalem: Franciscan Printing Press, 1988, paper $5) 75 pp., 3 plates.

Based on two articles published in French in *Studii Biblici Franciscani Liber Annus* [§§ 25-911; 28-151], this volume first describes the Jewish community at Jamnia and how it reorganized Judaism after the destruction of the Temple in A.D. 70. Then it considers the reaction of John's community with reference to vocabulary, the Law, the exegesis of the Pharisees, the Temple, the organization of the church, and the problems of ritual purity. Finally it deals with John's Christian answer to Jamnia: the bronze serpent, Sabbath observance, Jesus the man, the Law, etc.

F. MARTIN (ED.), *Narrative Parallels to the New Testament,* SBL Resources for Biblical Study 22 (Atlanta: Scholars Press, 1988, cloth $31.95, paper $20.95) xxv and 266 pp. Bibliography. Indexed. LCN: 88-38010. ISBN: 1-55540-285-5 (cloth), -259-3 (paper).

This anthology of 294 narratives and anecdotes provides scholars and students of the NT with a handy resource in consulting comparative material often referred to but seldom given *in extenso.* There are three classes of material in the collection: OT (about Abraham, Moses, Elijah, etc.), rabbinic (earliest sages, first generation of tannaim, etc.), and Hellenistic (wonder stories and anecdotes about emperors and notables, philosophers and other sages, and gods and heroes). The emphasis in the selection is on short narrative material comparable to the pericopes in the Synoptic Gospels and Acts and, where they exist, to those in the Fourth Gospel. The four indexes (subjects, NT texts, works cited, proper names) provide various possibilities for consultation.

B. L. MELBOURNE, *Slow to Understand. The Disciples in Synoptic Perspective* (Lanham, MD—New York—London: University Press of America, 1988, cloth $24.75, paper $14.50) xvii and 206 pp. Bibliography. Indexed. LCN: 88-22771. ISBN: 0-8191-7154-9 (cloth), -7155-7 (paper).

Prepared as a doctoral dissertation under the direction of A. Terian and presented to Andrews University Seventh-Day Adventist Theological Seminary in Berrien Springs, MI, this investigation of the Synoptic portraits of Jesus' disciples examines the motif of their incomprehension with reference to the parallel accounts, the vocabulary, and the reasons for the disciples' apparent failure to comprehend Jesus. After surveying recent scholarship on the topic, it reconstructs the portrait of the disciples presented by each Synoptist, examines concepts and words of comprehension in Jewish and Greek literature, and establishes a Synoptic perspective of the disciples. Melbourne concludes that the Synoptic portrait of the disciples is not Markan but seems attributable to a common tradition behind the Gospels.

R. MEYNET, *L'Évangile selon Saint Luc. Analyse rhétorique.* Vol. 1, *Planches;* vol. 2, *Commentaire* (Paris: Cerf, 1988, paper 350 F) 258 pp., 277 pp. Bibliography. Indexed. ISBN: 2-204-03033-3.

Meynet, author of *Quelle est donc cette parole?* (1979) and *Initiation à la rhétorique biblique* (1982), applies his method of rhetorical analysis to the whole of Luke's Gospel in order to discover how the Evangelist composed his work and thus to contribute to our understanding of it. The first volume provides the text of the Gospel in French arranged so as to make clear the rhetorical organization of individual passages. The second volume presents commentaries in three steps (composition, interscriptural references, interpretation), discusses how the sequences and sections fit together and into the Gospel as a whole, and reflects on the methodological problems of rhetorical analysis and the conditions for a scientific elaboration of Lukan style. An earlier version of the study was presented as a thesis for the doctorat d'État to the faculty of letters at the Université de Provence (Aix-en-Provence) in 1986.

P. S. MINEAR, *The God of the Gospels. A Theological Workbook* (Atlanta: Knox, 1988, paper $9.95) 144 pp. Bibliography. Indexed. LCN: 88-45433. ISBN: 0-8042-0545-0.

Minear, professor emeritus of biblical theology at Yale Divinity School, seeks to help students, teachers, ministers, and members of Bible-study groups to understand better the significance of the term "God" as it is used in the Synoptic Gospels. He examines ninety texts under four headings, according to the people involved: Jesus' conversations with his disciples (nos. 1-42); his conversations with his adversaries (43-66); his words to an unseen world, which included Satan and God (67-76); and the Evangelists' reports of other strategic conversations (77-90).

L. MORRIS, *Luke. An Introduction and Commentary,* Tyndale New Testament Commentaries 3 (rev. ed.; Grand Rapids: Eerdmans, 1988, paper $7.95; Leicester, UK: Inter-Varsity) 382 pp. ISBN: 0-8028-0419-5 (E), 0-85111-872-0 (I-V).

The first edition of this non-technical commentary on Luke's Gospel was described in *NTA* 19, p. 266. In revising the commentary Morris has updated the text where that seemed advisable and made small changes in wording to make the meaning clearer and to embody additional information.

C. MYERS, *Binding the Strong Man. A Political Reading of Mark's Story of Jesus* (Maryknoll, NY: Orbis, 1988, cloth $29.95, paper $16.95) xxxiii and 500 pp., 3 figs., 3 tables, 5 diagrams. Bibliography. Indexed. ISBN: 0-88344-621-9 (cloth), -620-0 (paper).

Myers, who works with the Regional American Friends Service Committee in California, first defines the salient terms and characteristics of his "socio-literary reading strategy" and reflects on the sociohistorical site of Mark's story of Jesus. Then he provides an episode-by-episode exposition, studying the meaning of each literary unit and its relation to the other units and to Mark's overall ideological strategy: an introduction to Mark's literary style and strategy (1:1-20), Jesus' assault on the Jewish social order in Capernaum (1:21–3:35), the first sermon on revolutionary patience (4:1-36), Jesus' construction of a new social order (4:36–8:9), etc. By way of summary Myers treats the ideology and social strategy of Mark's community. D. Berrigan has provided a seven-page foreword.

B. M. NEWMAN AND P. C. STINE, *A Translator's Handbook on the Gospel of Matthew,* Helps for Translators (London—New York—Stuttgart: United Bible Societies, 1988, paper $13) x and 939 pp., 2 maps. Bibliography. Indexed. LCN: 88-17301. ISBN: 0-8267-0134-5.

After a five-page introduction to the special features and structure of Matthew's Gospel, this volume provides for each verse the texts according to the Revised Standard Version and Today's English Version along with discussions of exegetical matters of prime importance for translators and indications of possible solutions for translational problems that may arise because of language and culture. A twelve-page glossary of technical exegetical or linguistic terms is included.

J. H. NEYREY, *An Ideology of Revolt. John's Christology in Social-Science Perspective* (Philadelphia: Fortress, 1988, $24.95) xii and 260 pp., 7 figs. Indexed. LCN: 88-45334. ISBN: 0-8006-0895-X.

Neyrey, associate professor of NT at Weston School of Theology in Cambridge, MA, and author of *The Resurrection Stories* (1988), argues that the Fourth Gospel's assertions that Jesus is "equal to God" and "not of this world" describe an ideology of revolt against both synagogue Judaism and other forms of Christian confession. He first focuses on specific texts pertaining to the Johannine claim that Jesus is "equal to God": Jesus, equal to God (chap. 5); Jesus' eschatological power (chap. 8); Jesus' power over death (chap. 10); Jesus' resurrection (chap. 11); and equal to God but not of this world. Then he examines the claim "not of this world" from a social-science perspective: a basic model—Christology and revolt; Christology and cosmology—spirit versus flesh; and Christ, Spirit, and revolt. The two appendixes concern (1) the background of the name "I am" and (2) the interpretation of Ps 82:6.

J. H. NEYREY, *The Resurrection Stories*, Zacchaeus Studies: New Testament (Wilmington, DE: Glazier, 1988, paper $6.95) 109 pp. Bibliography. Indexed. LCN: 88-82446. ISBN: 0-89453-664-8.

Neyrey examines seven NT accounts of the appearances of the risen Jesus: an apologetic resurrection story (1 Cor 15:3-11); sovereign of the universe (Mt 28:16-20); the risen shepherd (Lk 24:13-35); the risen Lord and his church (Lk 24:36-49); Jesus and Mary Magdalene (Jn 20:1-2, 11-18); Jesus, the disciples, and Thomas (Jn 20:19-29); and Jesus and Peter—a new shepherd (Jn 21:1-24). By way of conclusion he reflects on some common themes or emphases.

P. NGUYEN VAN TOT, *Le Bouddha et le Christ. Parallèles et ressemblances dans la littérature canonique et apocryphe chrétienne*, Collectio Urbaniana 3284 (Rome: Urbaniana University Press, 1987, paper) 139 pp., 3 maps, folding map. Bibliography.

Prepared as a doctoral dissertation under the direction of M. Erbetta and accepted in 1987 by the faculty of theology at the Urbaniana University, this volume first provides basic information about Buddhism and then examines parallel texts concerning Buddha and Christ on the following topics: conception, birth, and infancy; the temptations; and the method of teaching (as seen in the parable of the merciful father and in their attitudes toward the death of a young man). Next it discusses parallels and resemblances in Christian apocryphal literature, and offers critical evaluations on the three major points of comparison. Also included are a three-page glossary and a map showing the ways of communication between China, India, and Rome ca. A.D. 100.

J. NICKELL, *Inquest on the Shroud of Turin* (rev. ed.; Buffalo, NY: Prometheus Books, 1987, paper $13.95) 186 pp. Illustrated. Indexed. LCN: 87-61608. ISBN: 0-87975-396-X.

The first edition of this investigation of the Shroud of Turin [*NTA* 28, p. 203] concluded that there is no evidence for the shroud's existence before the 14th century. This edition features a seven-page review of recent developments in shroud research and the controversy surrounding the radiocarbon dating of the cloth.

T. OKURE, *The Johannine Approach to Mission. A Contextual Study of John 4:1-42*, Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 31 (Tübingen: Mohr-Siebeck, 1988, paper DM 89) xx and 342 pp. Bibliography. Indexed. ISBN: 3-16-145049-3.

The slightly revised version of a doctoral dissertation directed by C. H. Giblin and presented in 1984 to Fordham University in New York, this investigation of the Johannine approach to mission first surveys the Johannine data and the major approaches to it in the 20th century, and defines the scope and methodology of the present study. Then it focuses on Jn 4:1-42 as the basic Johannine text on mission, giving attention to contemporary scholarship on it and providing an exegesis of the thesis (4:1-26) and the consequential argument (4:31-42). Finally it deals with the literary and social contexts of the missionary issues raised in the basic text. Okure concludes that the disciples addressed by the Evangelist must have stood in special need of being reminded of Jesus' uniqueness as God's eschatological agent of salvation (Christ and Son of God) and of the resulting need for their dependence on him.

M. PERLEWITZ, *The Gospel of Matthew*, Message of Biblical Spirituality 8 (Wilmington, DE: Glazier, 1988, cloth $16.95, paper $12.95) 191 pp. Bibliography. Indexed. LCN: 88-82467. ISBN: 0-89453-558-7 (cloth), -574-9 (paper).

Perlewitz, professor of biblical studies at Maryknoll Graduate School of Theology in Maryknoll, NY, observes that Matthew, whether of Jewish or Gentile origin, knew the meaning of forgiveness and its message that God is "with us." She structures her treatment of Matthean spirituality around the themes of presence and fulfillment: Israel's expectations (chaps. 1–2), God's expectations (3–4), the Law and the prophetic expectations (5–7), prophetic expectations of the kingdom (8–10), wisdom expectations (11–13), etc.

S. M. Praeder, *The Word in Women's Worlds. Four Parables,* Zacchaeus Studies: New Testament (Wilmington, DE: Glazier, 1988, paper $6.95) 120 pp. Bibliography. Indexed. LCN: 88-82449. ISBN: 0-89453-667-2.

Praeder focuses on the four NT parables that feature women: the leaven (Mt 13:33; Lk 13:20-21), the lost coin (Lk 15:8-10), the judge and the widow (Lk 18:1-8), and the ten maidens (Mt 25:1-13). She first describes the areas of women's experience represented in the parable (bread production, domestic searching, systems of justice and injustice, wedding processions) and then analyzes issues and problems in literary and theological study. Finally she considers ancient and modern interpretations of these parables as well as the representations of men, women, God, and the people of God in these and other parables.

D. Rensberger, *Johannine Faith and Liberating Community* (Philadelphia: Westminster, 1988, paper $14.95) 168 pp. Bibliography. Indexed. LCN: 88-10052. ISBN: 0-664-25041-6.

After describing the "new era" in Johannine interpretation, this volume clarifies the social realities behind the text of the Fourth Gospel by studying the following topics: Nicodemus and the blind man—choices of faith and community; the unity of Jn 3 as communal appeal; sacraments at the boundary—the social significance of baptism and Eucharist; the trial of Jesus and the politics of John; the Gospel of John and liberation; and sect, world, and mission—Johannine Christianity today. Rensberger is associate professor of NT at the Interdenominational Theological Center in Atlanta, GA.

L. Schenke, *Das Markusevangelium,* Urban-Taschenbücher 405 (Stuttgart: Kohlhammer, 1988, paper DM 24) 188 pp. Bibliography. Indexed. ISBN: 3-17-010182-X.

Schenke, professor of NT at the University of Mainz and author of *Die wunderbare Brotvermehrung* (1983), discusses the Gospel of Mark under four major headings: time (the effects of the Jewish War; the author, the readers, and their time), form (the material, arrangement, narrative structures, characters), message (Christology, Jesus' preaching activity), and purpose (genre, intention). He concludes with reflections on Mark's theological achievement.

G. Segalla, *Una storia annunciata. I racconti dell'infanzia in Matteo* (Brescia: Morcelliana, 1987, paper 15,000 L) 155 pp. Bibliography. ISBN: 88-372-1307-7.

This investigation of the Matthean infancy narratives consists of revised versions of three articles published in *Teologia.* They concern the relations of redaction to tradition [§ 28-487], of tradition to history [§ 30-563], and of the theological narration of tradition to the kerygmatic theology of the redaction [§ 31-1057]. Segalla is the author of *Panorama teologico del Nuovo Testamento* (1987).

M. Theobald, *Die Fleischwerdung des Logos. Studien zum Verhältnis des Johannesprologs zum Corpus des Evangeliums und zu 1 Joh,* Neutestamentliche Abhandlungen, Neue Folge 20 (Münster: Aschendorff, 1988, DM 148) ix and 537 pp. Bibliography. Indexed. ISBN: 3-402-03642-8.

The slightly revised version of a *Habilitationsschrift* accepted in 1985 by the Catholic theological faculty at Regensburg, this volume first reviews historical-critical exegesis of Jn 1:1-18 during the 19th and 20th centuries. Then it presents four exegetical studies: the ἀρχή of the Gospel in Jn 1:1-51 (2:11), the Prologue and the body of the Gospel, the Prologue and 1 John, and the Prologue as the christological overture to reading the Fourth Gospel. Theobald, author of *Im Anfang war das Wort* (1983), contends that the incarnational

Christology of the Prologue responded to a Wisdom-Christology according to which Jesus was designated as revealer by the Spirit at his baptism in the Jordan River.

P. TRUDINGER, *The Cool Gospel. Essays on St. John's Gospel for Reflection and Resource* (Kingston, Ont.: R. P. Frye & Co., 1988, paper) vii and 137 pp. Indexed. ISBN: 0-919741-03-7.

The fourteen essays in this collection arise from the conviction that the many-colored, multi-faceted, plurivalent possibilities for interpreting the Fourth Gospel be allowed a full flowering. The description of the Fourth Gospel as "cool" refers to its mode of communication according to the categories of M. McLuhan. The papers treat the seven days of the new creation (Jn 1:19–2:11); lessons for loyalists to the Law—the pious and the professional (1:47-51; 3:1-12); of women, weddings, wells, waterpots, and wine (2:1-11; 4:1-42); the true temple; etc.

J. B. TYSON (ED.), *Luke-Acts and the Jewish People. Eight Critical Perspectives* (Minneapolis, MN: Augsburg, 1988, paper $15.95) 160 pp. LCN: 88-13765. ISBN: 0-8066-2390-X.

The eight papers in this volume present various perspectives on Luke's attitude toward the Jewish people: J. Jervell on the church of Jews and God-fearers, D. L. Tiede on "glory to thy people Israel"—Lk-Acts and the Jews, D. P. Moessner on the ironic fulfillment of Israel's glory, J. T. Sanders on the Jewish people in Lk-Acts, M. Salmon on Luke's relationship with Judaism (insider or outsider ?), R. C. Tannehill on rejection by Jews and turning to Gentiles as the pattern of Paul's mission in Acts, M. J. Cook on the mission to the Jews in Acts—unraveling Luke's myth of the "myriads," and Tyson on the problem of Jewish rejection in Acts. The editor has also provided a three-page preface.

S. VON DOBBELER, *Das Gericht und das Erbarmen Gottes. Die Botschaft Johannes des Täufers und ihre Rezeption bei den Johannesjüngern im Rahmen der Theologiegeschichte des Frühjudentums*, Bonner Biblische Beiträge 70 (Frankfurt/M.: Athenäum, 1988, DM 58) 258 pp. Bibliography. Indexed. ISBN: 3-610-09119-3.

The slightly revised version of a doctoral dissertation directed by H. Merklein and accepted in 1987 by the Catholic theological faculty at Bonn, this volume examines the preaching of John the Baptist (God's judgment and mercy) and its reception among John's disciples in the framework of early Jewish theology. It first reconstructs the basic text of John's preaching of repentance on the basis of Mt 3:7-12/Lk 3:7-9, 16-17, provides a synchronic analysis of the base text, and considers John's preaching of repentance in the light of OT and early Jewish traditions. Then it discusses the reception of John's preaching among his disciples with reference to particular texts: the baptism of repentance for the forgiveness of sins (Mk 1:1-8); the death of John (Mk 6:17-29); and John as messiah, Elijah, and prophet (Jn 1:1-34; Mt 11:7-13/Lk 7:24-28).

J. WAGNER, *Auferstehung und Leben. Joh 11,1-12,19 als Spiegel johanneischer Redaktions- und Theologiegeschichte*, Biblische Untersuchungen 19 (Regensburg: Pustet, 1988, paper DM 44) 501 pp. Bibliography. Indexed. ISBN: 3-7917-1173-3.

Prepared as a doctoral dissertation under the direction of J. Hainz and J. Beutler and presented in 1987 to the Philosophisch-Theologische Hochschule Sankt Georgen in Frankfurt, this volume focuses on the Lazarus episode (Jn 11:1–12:19) as a reflection of the history of Johannine redaction and theology. After calling attention to aporias in Jn 11:1–12:19 as indications of literary stratification, it provides a literary- and redaction-critical analysis of the text with reference to the redaction, the Evangelist, and the *Grundschrift*. Then it examines the possibility of development from a traditional miracle story and the possible relations with the Synoptic tradition. Finally it considers the theological emphases of the three literary strata and their setting in the history of the Johannine community.

R. E. O. WHITE, *Luke's Case for Christianity* (London: Bible Reading Fellowship, 1987, paper £2.75) 112 pp. Indexed. ISBN: 0-900164-74-3.

White, author of *Matthew lays it on the line* (1979), describes Luke's Gospel as the most attractive and persuasive of all four Gospels and notes that it is the only Gospel to originate with one who first met Jesus through the church. His introduction to Lk deals with the Evangelist and his amazing experience, audience, emphasis on the Spirit, content, and workmanship, as well as Luke's approaches to the kingdom, evil, Christian humanism, Jesus, and Christian life.

J. WIJNGAARDS, *The Spirit in John,* Zacchaeus Studies: New Testament (Wilmington, DE: Glazier, 1988, paper $6.95) 99 pp. Bibliography. Indexed. LCN: 88-82448. ISBN: 0-89453-666-4.

Wijngaards, author of *Gospel of John and His Letters* (1986), first places the Johannine Spirit-texts in context and probes the experiences described in them, focuses on the reality within, and discusses the Spirit-filled Christian. Next he takes up the Paraclete passages under these headings: comforter, counsel for the defense, successor to Jesus, and teacher and interpreter. The final section deals with God—from image to creed.

M. J. WILKINS, *The Concept of Disciple in Matthew's Gospel. As Reflected in the Use of the Term* Μαθητής, Supplements to Novum Testamentum 59 (Leiden—New York: Brill, 1988, 90 gld. or $45) xi and 261 pp. Bibliography. Indexed. LCN: 88-1715. ISBN: 90-04-08689-7.

Prepared as a doctoral dissertation under the direction of R. P. Martin and D. Hagner and accepted by Fuller Theological Seminary in Pasadena, CA, in 1986, this investigation of discipleship according to Matthew uses linguistic, sociological, and literary tools to gain a better understanding of the history of the term μαθητής in its various contexts. The five chapters deal with the classical and Hellenistic background, the OT background, the intertestamental background, Matthew's use of the term μαθητής, and Matthew's theological understanding of Simon Peter. Wilkins concludes that Matthew used the μαθηταί to show how Jesus taught his disciples and how that teaching can relate to his church, and that Peter functions exemplarily in much the same way as do the group of disciples.

EPISTLES—REVELATION

P. BARNETT, *The Message of 2 Corinthians. Power in weakness,* The Bible Speaks Today (Leicester, UK—Downers Grove, IL: Inter-Varsity, 1988, paper $8.95) 188 pp., map. LCN: 88-23382. ISBN: 0-85110-785-0 (UK), 0-8308-1228-8 (USA).

After a ten-page introduction to 2 Corinthians, the volume presents an exposition of the letter according to the following general outline: explanations—why Paul wrote instead of coming (1:1–2:13), the ministry of the new covenant (2:14–7:4), Paul in Macedonia—Titus' news from Corinth (7:5–9:15), and Paul's third visit to Corinth (10:1–13:14). Barnett, master of Robert Menzies College, Macquarie University, in Sydney, Australia, and author of *Is the New Testament History?* (1986), states that 2 Corinthians is important for its magnificent theological message that God's power is brought to bear on people not in power but in weakness.

H. BLOOM (ED.), *The Revelation of St. John the Divine,* Modern Critical Interpretations (New York—New Haven, CT—Philadelphia: Chelsea House, 1988, $24.50) viii and 150 pp. Bibliography. Indexed. LCN: 87-15494. ISBN: 0-87754-916-8.

The seven literary-critical interpretations of Revelation in this volume are arranged in a thematic order, partly dependent on whether Revelation is their exclusive subject or whether they also concern its influence on other writings and authors: M. H. Abrams on theme and romantic variations (1984), J. R. May on the Judeo-Christian apocalypse (1972), D. H. Lawrence on apocalypse (1931), A. Farrer on a rebirth of images—the kingdom of darkness

(1963), N. Frye on typology (1982), A. Yarbro Collins on the power of apocalyptic rhetoric—catharsis (1984), and E. S. Shaffer on the visionary character—Revelation and the lyrical ballad (1975). Also included are an editor's note, a five-page introduction, a six-page chronological table, and a general bibliography.

N. Casalini, *Dal simbolo alla realtà. L'espiazione dall'Antica alla Nuova Alleanza secondo Ebr 9,1-14. Una proposta esegetica,* Studium Biblicum Franciscanum 26 (Jerusalem: Franciscan Printing Press, 1989, paper $17) 276 pp. Bibliography. Indexed.

Based on a doctoral dissertation directed by P. Grelot and presented in 1986 to the Institut Catholique de Paris, this investigation of the theme of expiation and its development from the old to the new covenant according to Heb 9:1-14 consists of four major chapters: the composition, theme, and method of Heb 7:1–10:18; the liturgy of the old covenant according to Heb 9:1-10; the liturgy of the new covenant according to Heb 9:11-14; and the sacrifice of expiation and the salvific death of Christ. The concluding section gives particular attention to the relation between semantics and theology in light of the analysis of Heb 9:1-14. Three appendixes are included.

H. W. Cassirer, *Grace and Law. St. Paul, Kant, and the Hebrew Prophets* (Grand Rapids: Eerdmans, 1988, paper $12.95; Edinburgh: Handsel) xvi and 176 pp. Indexed. LCN: 88-16365. ISBN: 0-8028-0317-2 (E), 0-905312-78-3 (H).

Cassirer (1903-79), who taught for many years in the department of philosophy at Glasgow University and at Corpus Christi, Oxford, compares and contrasts the approach to the Law in the writings of Paul and the OT prophets with the view toward law in Kant's *Critique of Practical Reason* and his other ethical works. The four chapters appear under the following headings: "But when the commandment came, sin sprang into life, and I died" (Rom 7:9-10); a study in Kant's ethical teaching; the teaching of the OT prophets on sin and release from sin; and a renewed inquiry into Paul's doctrine and personality. An appendix treats Paul's relationship with his fellow Jews. The manuscript, which was composed in 1959, has been prepared for publication by R. Weitzman.

M. C. de Boer, *The Defeat of Death. Apocalyptic Eschatology in 1 Corinthians 15 and Romans 5,* JSNT Supplement Series 22 (Sheffield, UK: JSOT Press, 1988, £25 or $37.50) 278 pp. Bibliography. Indexed. ISBN: 1-85075-089-0.

Based on a doctoral dissertation directed by J. L. Martyn and accepted in 1983 by Union Theological Seminary in New York, this volume argues that the meaning of "death" in 1 Corinthians 15 and Romans 5 provides the basic clue to any definition of Paul's apocalyptic eschatology. After defining and delimiting the problem, de Boer surveys recent study on Paul and apocalyptic eschatology, and examines the relation between death, resurrection, and eternal life in Jewish apocalyptic eschatology. Then he focuses on 1 Corinthians 15 (death and resurrection of the dead) and Romans 5 (death and eternal life), and discusses death and apocalyptic eschatology in the two texts.

H. Doohan, *Paul's Vision of the Church,* Good News Studies 32 (Wilmington, DE: Glazier, 1989, paper $12.95) xi and 262 pp., 4 maps. Bibliography. Indexed. LCN: 88-27234. ISBN: 0-89453-746-6.

Doohan, author of *Leadership in Paul* (1984), examines the formative elements in Paul's ecclesiology and the gradual development in his understanding of the church that emerges from his ministry to the churches. The eight chapters in her presentation concern Paul and the early church, the church in the 1st century, Paul's ministry to the churches—his experience of local church, essential components of the church according to Paul, Pauline models of church, Paul's spirituality of ecclesial dedication, the interpreters of Paul, and Paul's vision of the church and his challenge for ecclesial life.

A. **Edanad**, *Christian Existence and the New Covenant* (Bangalore: Dharmaram Publications, 1987, paper $10.95) xxii and 342 pp. Bibliography. Indexed.

The revision of a doctoral dissertation directed by D. Mollat and presented to the Gregorian University in Rome, this volume first considers new covenant prophecies in Jer 31:31-34; Ezek 36:22-32; and Isaiah 40–66. Then it focuses on Christian existence and the new covenant in the theological perspective of 1 John: forgiveness of sins, interior renewal of the believer and the dynamic principles of Christian life, communion with God and Christian conduct as its response, and the new covenant perspective. Edanad suggests that the author of 1 John adopted the language used by Jesus at the Last Supper (see Jn 13–17) and drew a parallel between his own community and that of the disciples assembled with Jesus.

M. **Green**, *The Second Epistle General of Peter and the General Epistle of Jude. An Introduction and Commentary,* Tyndale New Testament Commentaries 18 (2nd ed.; Grand Rapids: Eerdmans, 1987, paper $6.95; Leicester, UK: Inter-Varsity) 208 pp. Bibliography. LCN: 87-26058. ISBN: 0-8028-0078-5 (E), 0-85111-887-9 (I-V).

This commentary on 2 Peter and Jude, first published in 1968 [see *NTA* 13, p. 276], has been revised on the basis of the NIV text. While adhering to the broad positions of the first edition, Green has taken the opportunity to make a thorough reappraisal of the text and the commentary in the light of modern scholarship.

W. A. **Grudem**, *The First Epistle of Peter. An Introduction and Commentary,* Tyndale New Testament Commentaries 17 (Grand Rapids: Eerdmans, 1988, paper $5.95; Leicester, UK: Inter-Varsity) 239 pp., map. ISBN: 0-8028-0407-1 (E), 0-85111-886-0 (I-V).

The 23-page introduction to 1 Peter deals with author (Peter the apostle), place of writing (Rome), date (between A.D. 62 and 64), destination and readers, purpose, nature and possible sources, and prominent themes. The commentary appears according to the following general outline: salutation–Peter the apostle to sojourners in God's eternal care (1:1-2), general doctrine–the greatness of your salvation (1:3–2:10), specific ethical teachings–how to be holy in the midst of unbelievers (2:11–5:11), and closing greetings (5:12-14). A 37-page appendix discusses Christ preaching through Noah (1 Pet 3:19-20) in the light of dominant themes in Jewish literature [§ 32-793]. Grudem is associate professor of biblical and systematic theology at Trinity Evangelical Divinity School in Deerfield, IL.

K. S. **Hemphill**, *Spiritual Gifts. Empowering the New Testament Church* (Nashville, TN: Broadman, 1988, paper $6.95) 212 pp. LCN: 88-6913. ISBN: 0-8054-5918-9.

For each of the Pauline texts dealing with "spiritual gifts," Hemphill, pastor of First Baptist Church in Norfolk, VA, describes the historical situation and literary context, and comments on the theological significance. After considering Paul's early look at ministry structure in 1 Thes 5:12-22, he examines 1 Corinthians 12–14 under four headings: identifying the spirituals, redefining the spiritual gifts, redefining the spiritual person, and the spiritual person seeking spiritual gifts. Then he deals with the "control situation" in Romans 12 and the gifted leaders equipping gifted members according to Eph 4:1-16. The final chapter is devoted to "pulling it all together."

R. D. **Kaylor**, *Paul's Covenant Community: Jew and Gentile in Romans* (Atlanta: Knox, 1988, paper $15.95) ix and 260 pp. Indexed. LCN: 88-6873. ISBN: 0-8042-0220-6.

Kaylor, professor of religion at Davidson College in North Carolina, argues that the fundamental conviction underlying all of Paul's theological expression in Romans is that in Christ God is acting to bring all humankind, Jew and Gentile, into one community of the new covenant. After discussing Paul's covenant convictions, he presents an exposition of Romans according to the following outline: Paul introduces himself and his gospel (1:1-17); Gentile and Jew–alike in covenant breaking (1:18–3:20); one new covenant for Gentile and Jew (3:21–4:25); the new covenant as grace and peace for all (5); answers to opponents' objections (6–7); new covenant, new life, and the Spirit (8); the new covenant does not nullify the old (9–11); admonitions to the new covenant community (12:1–15:13); and future plans and final greetings (15:14–16:27).

C. G. KRUSE, *The Second Epistle of Paul to the Corinthians. An Introduction and Commentary,* Tyndale New Testament Commentaries 8 (Grand Rapids: Eerdmans, 1987, paper $6.95; Leicester, UK: Inter-Varsity) 224 pp. LCN: 87-17256. ISBN: 0-8028-0318-0 (E), 0-85111-877-1 (I-V).

Kruse, author of *New Testament Models for Ministry* (1983), first provides a 41-page introduction to 2 Corinthians: the city of Corinth, Paul and the Corinthians, literary problems, opposition to Paul in Corinth, and date. Then he presents a commentary on the NIV text according to the following general outline: Paul's response to a crisis resolved (1:1–9:15), and Paul responds to a new crisis (10:1–13:14).

M.-L. LAMAU, *Des chrétiens dans le monde. Communautés pétriniennes au Ier siècle,* Lectio Divina 134 (Paris: Cerf, 1988, paper 150 F) 375 pp. Bibliography. Indexed. ISBN: 2-204-02958-0.

A shortened and rewritten form of a doctoral dissertation accepted jointly in 1986 by the Sorbonne and the Institut Catholique de Paris, this investigation of the social status of the Christians addressed in 1 Peter contains eight chapters: Peter and his correspondents; the threatened Christians; the dispersed communities; the relation between eschatology, apocalyptic, and ethics; the origin of the household codes; the Christian tradition of the household codes; living in the midst of pagans—resistance and submission; and communitarian solidarity. Lamau concludes that the typology of "active minority" exercising social influence fits 1 Peter better than the typology of sect or the model of acculturation does. É. Cothenet has provided a five-page preface.

S. LAWS, *In the Light of the Lamb. Imagery, Parody, and Theology in the Apocalypse of John,* Good News Studies 31 (Wilmington, DE: Glazier, 1988, paper $9.95) 98 pp. Indexed. LCN: 87-82348. ISBN: 0-89453-639-7.

Laws, author of *A Commentary on the Epistle of James* (1980), aims to show that the great central image of Christ as the Lamb controls and interprets the other major themes in the book of Revelation. After outlining the principles for approaching the book, she presents chapters on "I saw a Lamb," the adversaries, the Lamb's army, the songs of the Lamb, and the Christian prophecy. An appendix treats the number of the beast. The volume represents the Tuohy Lectures delivered in 1984-85 at John Carroll University in Cleveland, OH.

M. Y. MACDONALD, *The Pauline Churches. A Socio-historical Study of Institutionalization in the Pauline and Deutero-Pauline Writings,* Society for New Testament Studies, Monograph Series 60 (Cambridge, UK—New York: Cambridge University Press, 1988, $39.50) xii and 286 pp. Bibliography. Indexed. LCN: 87-32561. ISBN: 0-521-35337-8.

Prepared as a doctoral dissertation under the direction of R. Morgan and presented to Oxford University, this volume investigates the transformation of the early church from its loosely organized, charismatic beginnings to its more tightly structured nature in the 2nd century A.D. Thus it examines development in the Pauline communities in terms of three levels of institutionalization: community-building institutionalization (Paul's letters), community-stabilizing institutionalization (Colossians and Ephesians), and community-protecting institutionalization (Pastorals). These three stages are compared in terms of four aspects of community life: attitudes to the world/ethics, ministry, ritual, and belief.

T. MANTON, *Commentary on Jude* (Grand Rapids: Kregel, 1988, cloth $19.95, paper $13.95) 384 pp. LCN: 88-12127. ISBN: 0-8254-3240-5 (cloth), -3239-1 (paper).

Manton, a leading scholar and preacher among the Puritans in the 17th century, provided a commentary on Jude (first published in 1658) that was notable for its many observations on doctrinal, practical, and devotional matters. Thus the opening phrase "Jude, the servant of Jesus Christ" evokes three pages of observations. The word "called" in v. 1 gives rise to eleven pages on what it means to be called and twenty-four on the result of the call—on sanctification and preservation.

R. P. MARTIN, *The Epistle of Paul to the Philippians. An Introduction and Commentary,* Tyndale New Testament Commentaries 11 (2nd ed.; Grand Rapids: Eerdmans, 1987, paper $5.95; Leicester, UK: Inter-Varsity) 187 pp. ISBN: 0-8028-0310-5 (E), 0-85111-880-1 (I-V).

The 37-page introduction to Paul's letter to the Philippians treats the church at Philippi, date and place of composition, authenticity and unity, occasion and purpose, and features of the letter. The commentary on the NIV text appears under the following headings: address and salutation (1:1-2), Paul's thanksgiving and confidence (1:3-7), an apostolic prayer (1:8-11), Paul's great ambition and joy (1:12-26), etc. Additional notes discuss Phil 1:13 and 2:5-11. The revised edition [see *NTA* 5, pp. 112-113] represents Martin's rethinking of many matters of exegetical and practical significance in the letter.

D. J. MOO, *The Letter of James. An Introduction and Commentary,* Tyndale New Testament Commentaries 16 (Grand Rapids: Eerdmans, 1985, paper $5.95; Leicester, UK: Inter-Varsity) 191 pp. ISBN: 0-8028-0079-3 (E), 0-85111-885-2 (I-V).

In his 41-page introduction to the letter of James Moo considers the letter in the church, authorship, circumstances, the nature of the letter, and theological emphases. Then he presents an exposition of the NIV text: address and salutation (1:1), trials and Christian maturity (1:2-18), true Christianity seen in its works (1:19–2:26), dissensions within the community (3:1–4:12), implications of a Christian world-view (4:13–5:11), and concluding exhortations (5:12-20). There are additional notes on Jas 1:23; 2:14; 2:21; 5:14; and 5:14-16. Moo teaches at Trinity Evangelical Divinity School in Deerfield, IL.

L. MORRIS, *The Book of Revelation. An Introduction and Commentary,* Tyndale New Testament Commentaries 20 (2nd ed.; Grand Rapids: Eerdmans, 1987, paper $7.95; Leicester, UK: Inter-Varsity) 256 pp. LCN: 86-29258. ISBN: 0-8028-0273-7 (E), 0-85111-889-5 (I-V).

The first edition of this commentary on Revelation was described in *NTA* 14, p. 250. Based on the NIV text, the new edition incorporates developments in scholarship and many small changes in expression. Morris is the general editor of the series.

P. MÜLLER, *Der Soma-Begriff bei Paulus. Studien zum paulinischen Menschenbild und seine Bedeutung für unsere Zeit,* Schriften zur Religionserkenntnis (Stuttgart: Urachhaus, 1988, paper DM 32) 113 pp. ISBN: 3-87838-564-1.

After an introduction to Pauline anthropology, this volume treats the place of the Damascus experience in Paul's life, σῶμα as the body of the community, σῶμα in baptism and the Lord's Supper, σῶμα and sin, Paul's building up of the community, σῶμα and ἀγάπη, σῶμα and R. Steiner's concept of "phantom," the resurrection of the dead, and the cosmic Christ in the community. Also included are theological reflections and two excursuses.

W. SCHMITHALS, *Der Römerbrief. Ein Kommentar* (Gütersloh: Mohn, 1988, DM 128) 583 pp. Bibliographies. Indexed. ISBN: 3-579-00087-X.

In the text of Romans Schmithals distinguishes two major documents: (A) the doctrinal instruction to Rome (1:1–4:25; 5:12–11:36; 15:8-13); and (B) the letter to Rome (12:1-21; 13:8-10; 14:1–15:4a, 7, 5-6; 15:14-23; 16:21-23; 15:33). He also discovers a letter to Ephesus (16:1-20), redactional pieces (5:1-11; 13:1-7; 13:11-14; 15:4b; 16:25-27), and glosses (2:16; 6:17b; 7:25b; 8:1). After an eighteen-page introduction, he provides for each pericope a German translation, a bibliography, and a commentary. In the doctrinal instruction (A) he discerns three main parts: people are sinners without distinction (1:18–3:20); people are saved through faith without distinction (3:21–4:25); and as all have sinned through Adam, all will be saved through Christ (5:12-21). He also finds a dogmatic teaching

(7:17–8:39) and three appendixes: sanctification without the Law (6:1-23), the significance of the Law (7:1-16), and the promises given about Israel (9:1–11:31).

R. H. STEIN, *Difficult Passages in the Epistles* (Grand Rapids: Baker, 1988, paper $8.95) 162 pp. Indexed. LCN: 88-8005. ISBN: 0-8010-8293-5.

Stein, author of *Difficult Passages in the Gospels* (1984) and *Difficult Sayings in the Gospels* (1985), illustrates how one can come to understand the meaning that the writers of the NT Epistles gave to their statements. Thus he looks at difficulties caused by words (1 Cor 2:14; Jas 2:14-26), grammar (Phil 2:12; Eph 5:18; 1 Jn 3:6, 9), authorial context (2 Tim 2:11-13; Gal 1:12; Rom 8:28; etc.), and canonical context (1 Cor 7:10, 12; 1 Jn 4:2-3; Heb 6:4-6). Then he applies all the principles learned in the first four chapters to 1 Jn 5:16 and 1 Cor 15:29.

J.-W. TAEGER, *Johannesapokalypse und johanneischer Kreis. Versuch einer traditionsgeschichtlichen Ortsbestimmung am Paradigma der Lebenswasser-Thematik,* Beiheft zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 51 (Berlin—New York: de Gruyter, 1989, DM 96) xi and 236 pp. Bibliography. Indexed. ISBN: 3-11-011359-7.

Accepted in 1986 as a *Habilitationsschrift* by the Evangelical theological faculty at Münster, this volume first reviews research on the book of Revelation and its relation to the other Johannine writings. Then it examines and compares the "water of life" sayings in Rev 7:16-17; 21:6; 22:1, 17 and the "living water" images in Jn 4:10, 13-14; 7:37-39, concluding that Revelation shows the influence of the Fourth Gospel. Then it considers the sayings in Revelation as the recasting of the Johannine texts and discusses the tendencies in Revelation and in the Johannine circle.

U. VANNI, *L'Apocalisse. Ermeneutica, esegesi, teologia,* Supplementi alla Rivista Biblica 17 (Bologna: Dehoniane, 1988, paper 50,000 L) 432 pp. Bibliography. Indexed. ISBN: 88-10-30205-2.

After an eight-page introduction, this volume presents five essays on interpreting Revelation: the literary approach, the symbolism, the symbolism of life, the ecclesial assembly as "interpreting subject," and the liturgical assembly and the Lord's day. Next it provides eight exegetical investigations: an example of liturgical dialogue (1:4-8), contact with the risen Christ (1:9-16), the letter to Laodicea (3:14-22), Christ the Lamb (5:6-8), the third seal as a symbol of social injustice (6:5-6), the fourth trumpet and the eagle (8:12-13), the "great portent" (12:1-6), and the eschatological newness made actual (21:1-8). Then it deals with five theological topics: the kingdom of Christ, the historical-christological dimension of eschatology, the maternity of Mary and the maternity of the church, the promotion of the kingdom as the priestly responsibility of the Christian, and Jerusalem.

S. WESTERHOLM, *Israel's Law and the Church's Faith. Paul and His Recent Interpreters* (Grand Rapids: Eerdmans, 1988, paper $14.95) viii and 238 pp. Bibliography. Indexed. LCN: 88-11253. ISBN: 0-8028-0288-5.

After providing the background to the modern debate about Paul's attitude toward the Law in Luther's writings, this volume reviews the approaches of modern scholars to the topic: Paul's "polemical doctrine" (W. Wrede, A. Schweitzer), the faith of Paul's fathers (C. G. Montefiore, H. J. Schoeps, E. P. Sanders), Paul's robust conscience (W. G. Kümmel, K. Stendahl), the "righteousness of the Law" (R. Bultmann, U. Wilckens, E. P. Sanders), and the "hobgoblin" of consistency (J. W. Drane, H. Hübner, H. Räisänen). Then it deals more systematically with basic issues related to Paul's view of the Law: matters of definition, justification by faith, the Law in God's scheme, the Law and Christian behavior, and Paul's contribution. Westerholm, assistant professor of biblical studies at McMaster University in Ontario and author of *Jesus and Scribal Authority* (1978), concludes that, as Paul the missionary coped with concrete problems, he related ephemeral issues to the themes of eternity.

N. T. **Wright**, *The Epistles of Paul to the Colossians and to Philemon. An Introduction and Commentary*, Tyndale New Testament Commentaries 12 (Grand Rapids: Eerdmans, 1986, paper $5.95; Leicester, UK: Inter-Varsity) 192 pp., map. Bibliography. ISBN: 0-8028-0309-1 (E), 0-85111-881-X (I-V).

After a 25-page introduction to Colossians (shape, circumstances of writing, authorship, date and place of writing, message), Wright provides an exposition of the NIV text: opening greeting (1:1-2), introduction of Paul and his theme (1:3–2:5), the appeal for Christian maturity (2:6–4:6), and final greetings (4:7-18). The eight-page introduction to the letter to Philemon treats the circumstances of writing, the nature of the request, and place in the NT. The commentary appears according to this outline: opening greetings (1-3), thanksgiving and prayer (4-7), the request (8-22), and closing greetings (23-25).

BIBLICAL THEOLOGY

G. **Bader**, *Symbolik des Todes Jesu,* Hermeneutische Untersuchungen zur Theologie 25 (Tübingen: Mohr-Siebeck, 1988, DM 89) x and 258 pp. Indexed. ISBN: 3-16-145363-8.

Bader, author of *Assertio. Drei fortlaufende Lektüren zu Skepsis, Narrheit und Sünde bei Erasmus und Luther* (1985), approaches the symbolism of the cross from an interdisciplinary perspective, i.e. NT exegesis, cultural anthropology, hermeneutics, etc. After introducing the topic, he discusses symbolism that moves from language to object: the word of the cross, the word of reconciliation, exchange, money, and sacrifice. Then he examines symbolism that moves from object to language: prayer.

B. C. **Birch and** L. L. **Rasmussen**, *Bible & Ethics in the Christian Life* (rev. ed.; Minneapolis, MN: Augsburg, 1989, paper $12.95) 239 pp. Bibliography. Indexed. LCN: 88-39769. ISBN: 0-8066-2397-7.

The first edition of this work was described in *NTA* 21, p. 96. This revised and expanded edition contains new chapters on the vocabulary of morality, decision-making, and character and social structure. It also recasts and expands the discussions of the authority and uses of Scripture in the moral life and the roles of the community of faith. Besides updating the main text, the authors have revised the endnotes and bibliography, and included an index of biblical references. Birch is professor of OT at Wesley Theological Seminary in Washington, DC, and Rasmussen is professor of social ethics at Union Theological Seminary in New York.

K. **Bockmühl (ed.)**, *Die Aktualität der Theologie Adolf Schlatters,* TVG Monographien und Studienbücher 345 (Giessen—Basel: Brunnen, 1988, paper) vi and 118 pp. ISBN: 3-7655-9345-1.

Prepared to mark the 50th anniversary of Schlatter's death, the five essays in this volume assess the relevance of various aspects of his work: H. Burkhardt on whether theology can be a science, R. Riesner on Schlatter and the Jewish Christians of Jerusalem, W. Neuer on the ecumenical significance of Schlatter's theology, Bockmühl on the attention to history in Schlatter's dogmatic theology, and W. J. Bittner on basic methodological decision in Schlatter's exegetical work as illustrated by his writings on the Fourth Gospel.

G. **Brakemeier**, *Der "Sozialismus" der Urchristenheit. Experiment und neue Herausforderung,* Kleine Vandenhoeck-Reihe 1535 (Göttingen: Vandenhoeck & Ruprecht, 1988, paper DM 9.80) 60 pp. ISBN: 3-525-33545-8.

The German version of *O socialismo da primeira cristiandade* (1985), this investigation of the origin, form, and development of early Christian socialism deals with the community of goods among the first Christians, its theological framework, church and society—the political dimension of faith, and the Christian community between capitalism and socialism. Brakemeier has been president of the Evangelical Lutheran Church in Brazil since 1985.

F. F. Church and T. J. Mulry (eds.), *The Macmillan Book of Earliest Christian Hymns* (New York–London: Macmillan, 1988, $19.95) xiii and 233 pp. Indexed. LCN: 88-15339. ISBN: 0-02-525581-9.

This anthology of early Christian hymns allows the reader to trace the development of Christian hymnody from NT times to the late 6th century: NT hymns, *Odes of Solomon*, early hymns from orthodox traditions, hymns from the NT Apocrypha, gnostic hymns from Nag Hammadi, Ephrem's *Harp of the Spirit*, hymns from the Eastern church, the crucible of Latin hymnody, and Gregory the Great. Similar collections will deal with early Christian prayers and meditations.

W. L. Countryman, *Dirt, Greed, and Sex. Sexual Ethics in the New Testament and Their Implications for Today* (Philadelphia: Fortress, 1988, $19.95) xi and 290 pp. Bibliography. Indexed. LCN: 88-45235. ISBN: 0-8006-0887-9.

After a seven-page introduction, this volume treats "dirt": the nature of purity, Israel's basic purity law, purity in 1st-century Judaism, Luke's interpretation of purity, purity in the Gospels, Paul and purity, and the NT and sexual purity. Then under "greed" it deals with women and children as property in the ancient Mediterranean world, family and sexual property in the Gospels, Paul and sexual property, and the NT on sexual property. Finally under "sex" it considers NT sexual ethics and today's world. Countryman is professor of NT at the Church Divinity School of the Pacific in Berkeley, CA.

C. A. Dreher (ed.), *Escravidão e Escravos na Bíblia*, Estudos Bíblicos 18 (Petrópolis: Vozes, 1988, paper) 72 pp., fig., map. Bibliographies.

The five articles in this fascicle [see *NTA* 33, p. 120] concern slavery in the Bible: Dreher on slaves in the OT, F. E. Dobberahn on the fate of the slave Joseph and slavery in ancient Egypt, J. P. Tavares Zabatiero on slaves of the empire with reference to Second Isaiah, L. Z. Konzen and D. J. Walker on slavery in the time of the Maccabees, and U. Wegner on the Gospels, Jesus, and slaves.

R. Earle, *Sanctification in the New Testament* (Kansas City, MO: Beacon Hill Press, 1988, paper $2.95) 70 pp. LCN: 88-142578. ISBN: 0-8341-1237-X.

Earle, distinguished professor emeritus at Nazarene Theological Seminary, first discusses the theme of sanctification in Mt, Acts, Romans, and 1 Corinthians. Then he presents sermons on "sanctification" texts in Galatians, Ephesians, 1 Thessalonians, Hebrews, 1 Peter, and 1 John.

T. Fornberg, *Jewish-Christian Dialogue and Biblical Exegesis*, Studia Missionalia Upsaliensia 47 (Uppsala: Uppsala University, 1988, paper) 74 pp. ISBN: 91-85424-14-5.

The three essays in this volume deal with the six antitheses in Mt 5:21-48 as polemics against the Shammaite branch of Pharisaism [§ 30-568], the differences between Hillelite rabbinism and the early church in interpreting the OT, and Jewish and early Christian interpretations of Mal 1:11. Fornberg is also the author of *An Early Church in a Pluralistic Society* (1977).

D. B. Forrester, *Theology and Politics* (Oxford–New York: Blackwell, 1988, cloth $39.95, paper $14.95) ix and 182 pp. Bibliography. Indexed. LCN: 87-34109. ISBN: 0-631-15282-2 (cloth), -15283-0 (paper).

Forrester, professor of Christian ethics and practical theology at New College, University of Edinburgh, introduces political theology by exploring some central themes and emphases. The seven chapters in the volume concern piety and politics in the ancient world; the private and the political; the promise of liberation theology; the Bible and political theology; a political Christ; the church, theology, and the poor; and the responsibilities of political theology.

D. Goldsmith, *New Testament Ethics. An Introduction* (Elgin, IL: Brethren Press, 1988, paper $9.95) vi and 185 pp. Bibliographies. LCN: 88-2863. ISBN: 0-87178-605-2.

This introductory look at the ethics of several NT writers gives particular attention to the "motive" of their ethics: James ("getting it together"), Paul ("when it is wrong to do right"), 1 Peter ("critical obedience"), Hebrews ("the true form of worship"), Mark ("leave home/go home"), Matthew ("creativity on demand"), Luke ("stewardship"), and John ("the simple life"). The appendixes concern (1) Jesus the teacher and (2) rewards and punishments. Goldsmith is vice-president for academic services and professor of philosophy and religion at McPherson College in Kansas.

W. A. Grudem, *The Gift of Prophecy. In the New Testament and Today* (Westchester, IL: Crossway Books, 1988, paper) 351 pp. Bibliography. Indexed. LCN: 88-70701. ISBN: 0-89107-495-3.

This book started out to be a popular version of Grudem's doctoral dissertation *The Gift of Prophecy in 1 Corinthians* [*NTA* 26, p. 206]. But it is now more than that, because it includes discussions of more practical questions, interacts with other popular books on prophecy from both charismatic and non-charismatic perspectives, and refines or modifies several points of detail. Grudem, associate professor of biblical and systematic theology at Trinity Evangelical Divinity School in Deerfield, IL, has expressed some of his views on the topic in a recent article in *Christianity Today* [§ 33-357].

T. Hainthaler, *"Von der Ausdauer Ijobs habt ihr gehört" (Jak 5,11). Zur Bedeutung des Buches Ijob im Neuen Testament,* European University Studies, Series 23: Theology 337 (Frankfurt/M.—Bern—New York—Paris: Lang, 1988, paper 75 SFr) 465 pp. Bibliography. Indexed. ISBN: 3-8204-1116-X.

The revision of a doctoral dissertation directed by J. Beutler and accepted in 1986 by the theological faculty of the Philosophisch-Theologische Hochschule Sankt Georgen in Frankfurt, this investigation of the influence of the OT book of Job on the NT gives particular attention to the following themes: righteousness-salvation, knowledge of God, ethical behavior, perishableness, Satan, the underworld, testing-suffering, and proverb-image. From her examination of the Job parallels in Mk, Mt, Lk, Jn, Acts, Paul's letters, the non-authentic Pauline letters, James, 1–2 Peter, and Revelation, Hainthaler concludes that in light of the NT Job should be viewed as a witness of faith who spoke correctly about God (see Job 42:8).

W. J. Harrington, *A Cloud of Witnesses. Creative People of the Bible* (Wilmington, DE: Glazier, 1989, paper $12.95) vi and 185 pp. LCN: 89-24623. ISBN: 0-89453-747-4.

Harrington, author of *The Drama of Christ's Coming* (1988), first considers about twenty exemplars of OT spirituality: Noah and his flood, Abraham as a man of faith, Jacob and Rebecca as con-man and his mother, Moses as leader, etc. Then he discusses ten NT figures: John the Baptist as a voice in the wilderness, Mary as handmaid of the Lord, Mary Magdalene as apostle to the apostles, etc. Next he draws the stories together under the heading "pilgrim spirituality." S. de Paor has provided a sixteen-page excursus on an Irish dimension of biblical spirituality.

H. Hendrickx, *A Time for Peace. Reflections on the meaning of Peace and Violence in the Bible* (London: SPCK, 1988, paper £2.75) xi and 101 pp. ISBN: 0-281-04397-3.

First published in the Philippines as *Peace, Anyone?* (1986), this volume first traces the theme of peace through the OT (Hebrew Bible, Greek Bible, rabbinic literature), the Gospels and Acts, Pauline literature, and the general epistles and Revelation. Then it considers violence in the OT (terminology, forms, social setting), the warrior God and holy war, the world in which Christianity was born, and violence in the Gospels and Acts. Discussion questions appear at the end of each chapter. Archbishop D. Tutu has supplied a two-page foreword.

J. L. HOULDEN, *Connections. The Integration of Theology and Faith* (London: SCM, 1986, paper £5.95) viii and 200 pp. Indexed. ISBN: 0-334-00263-X.

After giving an account of two sources of our present theological discontent (the disintegration of theology and its alienation from religion), Houlden, lecturer in NT studies at King's College, London, examines the steps toward greater integration: putting things together, starting from the NT, and NT study and the religious quest. Then he provides five examples of this approach: being in a tradition, what to believe about Jesus, the resurrection, ethical decisions and the NT, and "a church in Bavaria." The book is distributed in the USA by Fortress Press.

A. J. HULTGREN, *New Testament Christology. A Critical Assessment and Annotated Bibliography,* Bibliographies and Indexes in Religious Studies 12 (New York—Westport, CT—London: Greenwood Press, 1988, $65) xiv and 485 pp. Indexed. LCN: 88-24645. ISBN: 0-313-25188-6.

After Hultgren's seventeen-page essay on literature and trends in the study of NT Christology, this volume provides bibliographic information and critical descriptions of 1,917 books and articles related specifically to christological matters (rather than to exegetical, historical, and literary concerns). The fifty subdivisions appear under five headings: introduction (one), orientation and christological foundations (eight), christological titles (fourteen), Christologies of NT writers (fifteen), and christological themes (twelve). The entries have been selected on the basis of their scholarly merit; devotional and homiletical materials have not been included. G. E. Gorman has provided a three-page foreword. Hultgren is professor of NT at Luther Northwestern Theological Seminary in St. Paul, MN.

R. KEARNS, *Die Entchristologisierung des Menschensohnes. Die Übertragung des Traditionsgefüges um den Menschensohn auf Jesus* (Tübingen: Mohr-Siebeck, 1988, paper DM 78) v and 209 pp. Indexed. ISBN: 3-16-145419-7.

Kearns, author of *Das Traditionsgefüge um den Menschensohn* (1986), first discusses the tradition of the righteous person who is killed violently and glorified after death, the tradition of the reign of God revealed as a judgment, and the contamination of the structure of the Son of Man tradition. Then he deals with the separate transfer of the two strands of tradition to the destiny and message of Jesus, the effect of the tradition of the suffering righteous person on the portrayal of Jesus as the Son of Man, the entwining of the tradition about the reign of God into the portrayal of Jesus as the Son of Man, and the development of the Son of Man tradition in the Johannine trajectory. A 27-page appendix traces the semantic history of the Aramaic title *brnš*.

J. KODELL, *The Eucharist in the New Testament,* Zacchaeus Studies: New Testament (Wilmington, DE: Glazier, 1988, paper $7.95) 142 pp. Bibliography. Indexed. LCN: 88-81132. ISBN: 0-89453-663-X.

The first part of this study of the Eucharist in the NT seeks to uncover the origins of the Eucharist and to trace developments in the earliest eucharistic practice and understanding: the Last Supper as a starting point, the Last Supper and the Lord's Supper in recent scholarship, Jewish meals in the 1st century, and the accounts of the Last Supper. The second part investigates the eucharistic theology of the NT writers: Paul, Mark, Matthew, Luke, and John.

B. J. LEE, *The Galilean Jewishness of Jesus. Retrieving the Jewish Origins of Christianity.* Vol. 1 of *Conversation on the Road Not Taken,* Studies in Judaism and Christianity (New York—Mahwah, NJ: Paulist, 1988, paper $7.95) vi and 158 pp., 2 maps. Illustrated. Bibliography. Indexed. LCN: 88-22515. ISBN: 0-8091-3021-1.

Lee, a systematic-philosophical theologian, begins the process of retrieving the Jewishness of Jesus and refinding the less travelled road of Palestinian Jewish Christianity. He first explores the historicist grammar of the conversation: religious empiricism, the metaphorical character of basic human understanding, and "conversation" as a hermeneutical image of theological reflection. Then he deals with the question: How indigenously Jewish and how Hellenized was Galilean Judaism in Jesus' time, and what is likely to have been his assumptive world. Finally he looks at several types of Jews that have been used to locate Jesus within his Jewishness: Pharisees, teacher, wandering charismatic, and eschatological prophet. Two more volumes are in preparation.

E. LUBAHN AND O. RODENBERG (EDS.), *Das Wort vom Kreuz. Geschehen–Denken–Theologie,* TVG Monographien und Studienbücher 337 (2nd ed.; Giessen–Basel: Brunnen, 1988, paper DM 26) v and 210 pp. ISBN: 3-7655-9337-0.

The various exegetical studies, theological essays, meditations, and sermons in this volume treat the "word of the cross" in a salvation-historical perspective and seek to make it fruitful for theological reflection and preaching. The articles most pertinent to NT study are by O. Michel on various NT texts (Lk 4:16-30; Mk 8:27–9:1; 12:1-11; Phil 3:2-21; Jn 12:20-36; 18:33-38), G. Maier on the cross as redemption from the old era, and O. Betz on the Christ-event and the history of the kerygma.

H. D. MCDONALD, *Jesus: Human and Divine. An Introduction to New Testament Christology* (Lanham, MD–New York–London: University Press of America, 1989, paper $10.25) 144 pp. Bibliography. LCN: 88-8488. ISBN: 0-8191-7236-7.

Seeking to give a suggestive presentation of Jesus as human and divine, McDonald considers the human reality (the fact of his real humanity, the development of his true humanity, the challenge of his perfect humanity), the divine reality (the truth as it is revealed, the titles that are revealing), the redeeming reality (the nature of his work, the names of the worker), and the exalted reality (Jesus Christ . . . crowned with glory). This is a reprint of the 1983 edition published by Baker Book House of Grand Rapids.

V. R. MOLLENKOTT, *Women, Men, and the Bible* (rev. ed.; New York: Crossroad, 1988, paper $8.95) x and 163 pp. LCN: 88-20422. ISBN: 0-8245-0893-9.

The first edition of this book was described in *NTA* 21, pp. 346-347. Mollenkott has revised the wording and reworked the argument at various points in the main text. She has also provided a 41-page study-guide that can be used by individuals or groups for six discussion sessions.

P. ROSSANO, G. RAVASI, AND A. GIRLANDA (EDS.), *Nuovo Dizionario di Teologia Biblica* (Turin: Paoline, 1988, 70,000 L) xxii and 1737 pp. Bibliographies. Indexed. ISBN: 88-215-1579-6.

This dictionary of biblical theology contains 166 entries on biblical books, major figures, literary concerns, theological themes, etc., arranged in alphabetical order. It includes essays by S. Virgulin on Abraham, S. A. Panimolle on love, G. Leonardi on apostle/disciple, S. Cipriani on baptism, M. Gallarani on the Bible and music, L. De Lorenzi on the church, U. Vanni on 1–2 Corinthians, etc. A two-page plan for a systematic reading of the articles and a forty-page analytical index are provided.

A. SALAS (ED.), *Idolatrías, hoy. Cómo ser cristiano en una sociedad alienada,* Biblia y Fe, Revista de Teología Bíblica, vol. 14, no. 42 (Madrid: Escuela Bíblica, 1988, paper 600 Ptas) 166 pp. Bibliography. ISSN: 0210-5209.

Of the six articles in this fascicle [see *NTA* 32, p. 386] those most pertinent to biblical studies are by L. Tous on idolatrous worship in light of a biblical praxis, and X. Pikaza on fulfilling freedom versus enslaving compulsion (see 2 Corinthians 3). The other contributors are B. Bennassar, J. M. Sweeney and P. Trigo, M. Sáenz de Santa María, and Salas.

R. Sanz Valdivieso, *Biblia y Cristología* (Murcia: Instituto Teológico de Murcia, 1988, paper) 57 pp.

In this Spanish version of the Pontifical Biblical Commission's document on the Bible and Christology [*NTA* 29, p. 218; 31, p. 112] the footnotes have been adapted for Spanish readers wherever possible. Sanz Valdivieso has also provided a brief introduction and a detailed thematic outline of content. O. González de Cardedal has supplied a four-page preface.

K.-H. Schlaudraff, *"Heil als Geschichte"? Die Frage nach dem heilsgeschichtlichen Denken, dargestellt anhand der Konzeption Oscar Cullmanns,* Beiträge zur Geschichte der biblischen Exegese 29 (Tübingen: Mohr-Siebeck, 1988, DM 128) xxi and 282 pp. Bibliography. Indexed. ISBN: 3-16-145387-5.

The revised version of a doctoral dissertation directed by P. Stuhlmacher and accepted in 1986 by the Evangelical theological faculty at Tübingen, this volume contains six chapters: the hermeneutical presuppositions of Cullmann's concept of salvation history, the concept of salvation history as the foundation of NT theology according to Cullmann's *Christus und die Zeit* (1946), the development of the concept in the horizon of the entire Bible in Cullmann's *Heil als Geschichte* (1965), the essence of Christianity, the understanding of Scripture, and the understanding of history. Cullmann has provided a nine-page foreword.

R. Schnackenburg, *Die sittliche Botschaft des Neuen Testaments.* Band 2, *Die urchristlichen Verkündiger,* Herders Theologischer Kommentar zum Neuen Testament, Supplementband 2 (Freiburg—Basel—Vienna: Herder, 1988, DM 56) 285 pp. Bibliographies. Indexed. ISBN: 3-451-20690-0.

The first volume in this survey of NT ethical teachings focused on Jesus' ethical demands and their reception and development in the early church [*NTA* 31, p. 116]. The second volume discusses the ethical teachings of Paul, those influenced by Pauline theology (Colossians, Ephesians, Pastorals), the Synoptic Evangelists, John, James, and others (1 Peter, Hebrews, Jude and 2 Peter, Revelation). The final section treats NT ethics in present-day perspective. The two volumes are a complete revision of the work described in *NTA* 7, p. 279 [see also 9, pp. 152, 443].

H. H. R. Schulz, *Johann Salomo Semlers Wesensbestimmung des Christentums. Ein Beitrag zur Erforschung der Theologie Semlers* (Würzburg: Königshausen & Neumann, 1988, paper DM 48) viii and 255 pp. Bibliography. ISBN: 3-88479-355-1.

Prepared as a doctoral dissertation under the direction of G. Hornig and accepted by the Evangelical theological faculty at the Ruhr-Universität in Bochum, this investigation of the attempt by Semler (1725-91) to determine the essence of Christianity first situates his undertaking in the context of the Enlightenment and clarifies the conceptual framework and methods. Then it focuses on Semler's approach to ancient paganism, Judaism and natural religion, universalism and the Christian religion, the trinitarian essence of Christianity, and the subjective essence of Christianity.

J. L. Segundo, *An Evolutionary Approach to Jesus of Nazareth.* Vol. 5 of *Jesus of Nazareth Yesterday and Today,* trans. J. Drury (Maryknoll, NY: Orbis, 1988, paper $16.95) vii and 148 pp. Bibliography. Indexed. LCN: 88-4867. ISBN: 0-88344-588-3.

Originally published as *Lineas actuales de interpretación de Jesús de Nazaret* (1982), this final volume in Segundo's five-volume project uses evolutionary categories to comprehend and explain the concrete, limited event that took place once in human history—Jesus of Nazareth. After chapters on a Jesus for today and on the new context, it treats Jesus from the standpoint of the primordial, the primordial from the standpoint of Jesus, and Jesus and the recapitulation of the universe.

D. W. SHENK AND E. R. STUTZMAN, *Creating Communities of the Kingdom. New Testament Models of Church Planting* (Scottdale, PA–Kitchener, Ont.: Herald Press, 1988, paper $9.95 or $12.50 Can.) 229 pp. Bibliography. Indexed. LCN: 88-11235. ISBN: 0-8361-3470-2.

The thirteen chapters in this book treat the church with the message; prayer, call, and commissioning; the team; vision, plan, and opportunity; the power of God; developing the congregation; gospel and culture; peoples and places; discipling and training; leadership and accountability; encouragement and partnering; facilities and finances; and new congregations in mission. In most chapters the topic is examined with reference to Acts, the Gospels, and the Epistles and in the light of contemporary theology and social sciences. M. S. Augsburger has provided a two-page foreword.

M. SHERMIS, *Jewish-Christian Relations. An Annotated Bibliography and Resource Guide* (Bloomington–Indianapolis: Indiana University Press, 1988, $29.95) xv and 291 pp. Indexed. LCN: 87-46365. ISBN: 0-253-33153-6.

After a sixteen-page essay (with S. S. Shermis) on educational aspects of the Jewish-Christian dialogue, this volume provides an annotated bibliography of over 550 books under eighteen categories: Judaism and Christianity, 1st-century Judaism and the emergence of Christianity, the patristic/talmudic period, from the Middle Ages to the Enlightenment, etc. Also included are sections on pamphlets, articles, journals, congresses, media, syllabi, service groups and other organizations, and speakers.

W. STROLZ (ED.), *Vom alten zum neuen Adam. Urzeitmythos und Heilsgeschichte,* Veröffentlichungen der Stiftung Oratio Dominica: Weltgespräch der Religionen 13 (Freiburg–Basel–Vienna: Herder, 1986, paper DM 46) 223 pp. ISBN: 3-451-20829-6.

Taking as their starting point the OT accounts of the creation and fall (Genesis 1–3), the six articles in this volume are by H. Riedlinger on the movement from innocence to sin, H.-P. Müller on the Babylonian and biblical myths of the creation of humankind and the flood, P. Schäfer on Adam in Jewish tradition, G. Neumann on salvation history and literature, R. Strubel on the Adam-Christ typology from the perspective of depth psychology, and E. Brandenburger on the old and new man, the first and last Adam-Anthropos. The editor has provided a three-page introduction.

C. SULLIVAN, *Rethinking Realized Eschatology* (Macon, GA: Mercer University Press, 1988, $19.95) viii and 152 pp. Bibliography. Indexed. LCN: 88-6612. ISBN: 0-86554-302-X.

After surveying scholarship on NT eschatology, Sullivan, professor of religion and philosophy at the University of Southern Mississippi, presents a critique of C. H. Dodd's use of the Two-Document hypothesis in *The Parables of the Kingdom* (1935) and compares the use of βασιλεία in Dodd's writings and the Synoptic Gospels. Then he argues that two different versions of realized eschatology appear in Dodd's writings: the "kingdom" version (i.e. the kingdom of God was actualized in Jesus' career) and the "christological" version (i.e. the Christ-event possesses ultimate religious significance). He concludes that the phrase "realized eschatology" produces an ideological contradiction. The two appendixes (1) list all the references to the kingdom in the Synoptic Gospels and (2) discuss the kingdom of God in patristic literature.

P. TRUDINGER, *Mirrors for Identity* (Kingston, Ont.: R. P. Frye & Co., 1988, paper) vii and 46 pp. Indexed. ISBN: 0-919741-86-X.

Developed from an experimental seminar on NT Christianity, this book looks into the "mirror" of Scripture in order to understand better our identity as Christians. The four "mirrors" concern belief in the resurrection, belief that Jesus is the Christ, worship and prayer, and acts of a moral and ethical nature. Trudinger teaches theology, religious studies, and music at the University of Winnipeg.

F. R. VanDevelder, *The Biblical Journey of Faith. The Road of the Sojourner* (Philadelphia: Fortress, 1988, paper $8.95) 126 pp. LCN: 88-45250. ISBN: 0-8006-2318-5.

VanDevelder, professor of biblical languages and theology at Virginia Theological Seminary, the Protestant Episcopal Theological Seminary, in Alexandria, VA, traces the biblical theme of sojourning in eight chapters: Abraham the sojourner; faith for people on the move; Moses, exodus, and wilderness wandering; life in the land of promise; sojourners abroad and at home; the centuries between Malachi and Matthew; sojourner language in Christian writings; and the sojourner theme in the Christian Scriptures and after. He concludes that the biblical sojourner lives on the basis of trust in the God who created us and loves us.

A. Vögtle, *Die Dynamik des Anfangs. Leben und Fragen der jungen Kirche* (Freiburg—Basel—Vienna: Herder, 1988, paper DM 19.80) 206 pp. ISBN: 3-451-21191-2.

Vögtle, professor emeritus of NT exegesis at the University of Freiburg, traces the development of the early church in seven chapters: the new beginning through the risen Lord, the primitive community at Jerusalem, the providential step toward the Gentile church, a young urban church (Corinth)—its life and problems, organization and offices, women and ecclesial functions, and church and world in apostolic and post-apostolic times.

B. Witherington, *Women in the Earliest Churches,* Society for New Testament Studies, Monograph Series 59 (Cambridge, UK—New York: Cambridge University Press, 1988, $39.50) xiii and 300 pp., 2 tables. Bibliography. LCN: 87-24916. ISBN: 0-521-34648-7.

This sequel to *Women in the Ministry of Jesus* [*NTA* 29, p. 94; 32, p. 247] looks at texts that give clues about women and their roles in the earliest post-Easter communities. After discussing women in 1st-century Mediterranean cultures, it treats women and the physical family in the Pauline epistles; women and the family of faith in the Pauline epistles; women and the third Evangelist; women in the churches according to Matthew, Mark, and John; and trajectories beyond the NT era. Witherington concludes that among the early Christians the order of the day was reformation in community, not renunciation in society. Parts of this work originated in a doctoral dissertation directed by C. K. Barrett and accepted in 1981 by the University of Durham.

J. G. Ziegler (ed.), *"In Christus." Beiträge zum ökumenischen Gespräch,* Moraltheologische Studien 14 (St. Ottilien: EOS Verlag, 1987, DM 38) 168 pp. ISBN: 3-88096-464-5.

The six essays in this volume treat the theological significance of the biblical expression "in Christ." The two biblical explorations of it are by H. Langkammer on "being in Christ" as the soteriological climax of Paul's use of prepositions, and W. Schrage on "in Christ" and NT ethics. The other contributors are A. Schilson, F. Beisser, A. Peters, and Ziegler.

THE WORLD OF THE NEW TESTAMENT

A. Agus, *The Binding of Isaac and Messiah. Law, Martyrdom and Deliverance in Early Rabbinic Religiosity,* Hermeneutics, Mysticism and Religion (Albany: State University of New York Press, 1988, cloth $49.50, paper $18.95) xi and 327 pp. Bibliography. Indexed. LCN: 87-24496. ISBN: 0-88706-735-2 (cloth), -736-0 (paper).

Taking as its starting point the account of the binding of Isaac in Genesis 22, this exploration of the themes of the Law, martyrdom, and deliverance in intertestamental and rabbinic literature consists of eleven chapters: the mother of the sons; martyrdom and the Law; the binding of Isaac; Honi ha-Me'aggel; Rabbi Hanina ben Dosa; Nahum ish Gamzo and Rabbi Hananiah ben Teradyon; if I am here, all are here; if not now, when? (repentance); pangs of Messiah; the binding of Messiah (Messiah ben Joseph); and when the Messiah. Agus is lecturer on rabbinic thinking at Bar-Ilan University in Ramat-Gan, Israel.

G. Baccrabère, *Le sanctuaire rural antique d'Ancely (commune de Toulouse)*, Supplément au Bulletin de Littérature Ecclésiastique (Toulouse: Institut Catholique de Toulouse, 1988) 559 pp. and 16 plates, 87 figs. Bibliography. Indexed. ISSN: 0007-4322.

This archaeological report on excavations at the Roman sanctuary in Toulouse first discusses the great monuments: the temple, the amphitheater, and the baths. Then it treats activities and beliefs: the residential area, the sources of water, the burial places, and pottery and other artifacts found in various places. Also included are an inventory of coins and a list of recognized animal species (by F. Crouzel). Baccrabère is curator of the archaeological museum at the Institut Catholique de Toulouse.

M. Barker, *The Lost Prophet. The Book of Enoch and its influence on Christianity* (London: SPCK, 1988, paper £4.95) xi and 116 pp. Indexed. ISBN: 0-281-04381-7.

After chapters on Enoch the lost prophet and the book of Enoch (*1 Enoch*), Barker, author of *The Older Testament* (1987), discusses some especially important aspects of that book: the origin of evil, the vision of God, the parables, the cosmic covenant, and the Son of Man. She concludes with reflections on the significance of *1 Enoch* for understanding Jesus and the NT.

C. K. Barrett, *The New Testament Background. Selected Documents* (rev. ed.; San Francisco: Harper & Row, 1989, paper $14.95) xxix and 361 pp. Bibliography. Indexed. LCN: 88-45690. ISBN: 0-06-060553-7.

The revised edition of this anthology of 280 ancient texts useful for understanding the world of the NT was first published in Great Britain by SPCK in 1987 [see *NTA* 32, p. 260]. The new edition takes account of the Qumran and Nag Hammadi discoveries as well as advances in scholarship.

P. Bilde, *Flavius Josephus between Jerusalem and Rome. His Life, his works, and their Importance*, Journal for the Study of the Pseudepigrapha, Supplement Series 2 (Sheffield, UK: JSOT Press, 1988, £30 or $45) 272 pp., map. Bibliography. Indexed. ISBN: 1-85075-060-2.

Both a survey of scholarship and an interpretation of Josephus, this volume treats Josephus' life, writings, and importance in six chapters: introduction, life history, writings, main trends in Josephus research, interpreting Josephus, and the use of Josephus. A proponent of what he calls the "modern" approach, Bilde argues that Josephus held a consistent position throughout his life on national and political matters, showed keen interest in interpreting events from a theological perspective, was both a reliable historian and a creative writer, and belongs to both the Jewish and the Greco-Roman traditions. Bilde's doctoral dissertation was entitled *Josefus som historieskriver* (1983).

B. E. Bowe, *A Church in Crisis. Ecclesiology and Paraenesis in Clement of Rome*, Harvard Dissertations in Religion 23 (Minneapolis, MN: Fortress, 1988, paper $14.95) xvi and 158 pp. LCN: 88-45438. ISBN: 0-8006-7077-9.

Prepared as a doctoral dissertation directed by G. W. MacRae and H. Koester and accepted by Harvard Divinity School, this volume argues that *1 Clement*, far from being exclusively dominated by a concern for undergirding the hierarchical order in the church, contains a strong and urgent appeal for unity and solidarity based on the conviction that Christians form a common ἀδελφότης that must be preserved. After a brief study of the occasion of *1 Clement*, it examines the letter's genre, form, and function ("a strategy for peace and concord"). Then it considers Clement's ecclesiological images and metaphors, and examines two key paraenetical terms (ὑποτασσώμεθα and ταπεινοφρονήσωμεν). Finally it shows that in three key passages (chaps. 37–38, 46–50, 40–44) Clement's primary purpose was to restore and preserve harmony in a church threatened by faction.

H. Burkhardt, *Die Inspiration heiliger Schriften bei Philo von Alexandrien,* TVG Monographien und Studienbücher 340 (Giessen—Basel: Brunnen, 1988, paper DM 39) xi and 265 pp. Bibliography. Indexed. ISBN: 3-7655-9340-0.

Prepared as a doctoral dissertation under the direction of H. Stegemann and accepted by the theological faculty at Göttingen, this volume first surveys research on Philo's understanding of biblical inspiration and its influence on systematic theology since the end of the 18th century. Next it considers Philo's designations for biblical writings and his understanding of the extent of the collection of Sacred Scripture. Then it deals with Philo's concept of the origin of Scripture: methodology, God as creator of the scriptural word, Moses as the author of Scripture, and Scripture as the witness of inspired wisdom.

P. R. Callaway, *The History of the Qumran Community. An Investigation,* Journal for the Study of the Pseudepigrapha, Supplement Series 3 (Sheffield, UK: JSOT Press, 1988, £30 or $45) 270 pp. Bibliography. Indexed. ISBN: 1-85075-107-2.

Prepared as a doctoral dissertation under the direction of C. A. Newsom and accepted in 1986 by Emory University in Atlanta, this reassessment of the evidence for reconstructing the history of the Qumran community first considers the results of archaeological work carried out in the late 1940s and 1950s at Qumran and the results of palaeographical study of the Dead Sea scrolls and other relevant palaeographical data. Then after examining ancient reports about the Essenes (Philo, Josephus, Pliny, 1–2 Maccabees), it discusses the internal literary evidence for the historical reconstruction of Qumran history: *Damascus Document,* the Pesharim, 4QTestimonia, and *Hodayot.* The reassessment challenges the scholarly consensus that understands the origin and earliest history of the Qumran community against a Maccabean context.

F. C. Conybeare and St. G. Stock, *Grammar of Septuagint Greek. With Selected Readings from the Septuagint According to the Text of Swete* (Peabody, MA: Hendrickson, 1988, $14.95) vi and 313 pp. Indexed. ISBN: 0-913573-93-0.

The reprint of a work published in 1905, this volume first provides a 24-page introduction to the Septuagint and a grammar of Septuagint Greek: accidence (nouns, verbs), and syntax (construction of the sentence, the article, gender, number, case, adjectives, pronouns, verbs, prepositions, conjunctions). Then it presents selections from the Septuagint texts (with introductions and notes below) of the stories of Joseph (Genesis 37, 39–45), the exodus (Exodus 1–15), Balaam and Balak (Numbers 22–24), Samson (Judges 13–16), David and Goliath (1 Samuel 17), Elijah (1 Kings 17–20; 2 Kings 1–2), and Hezekiah and Sennacherib (2 Kings 18–19).

J. Dart, *The Jesus of Heresy and History. The Discovery and Meaning of the Nag Hammadi Gnostic Library* (San Francisco: Harper & Row, 1988, cloth $18.95, paper $10.95) xvii and 204 pp., 2 maps. Illustrated. Bibliography. Indexed. LCN: 88-45131. ISBN: 0-06-061691-1 (cloth), -061694-6 (paper).

This volume updates and expands *The Laughing Savior* [*NTA* 21, p. 104]. The most thorough revision has been made in parts three ("the Jesus of heresy") and four ("the Jesus of history"), but no chapter has been left unchanged. Special attention is given to *Gospel of Thomas* and the activities of the Jesus Seminar. Dart, a religion writer for the *Los Angeles Times,* undertook the revision to coincide with the new edition of *The Nag Hammadi Library in English* (1988).

P. L. Day, *An Adversary in Heaven.* śāṭān *in the Hebrew Bible,* Harvard Semitic Monographs 43 (Atlanta: Scholars Press, 1988, $17.95) xi and 177 pp. Bibliography. LCN: 88-19170. ISBN: 1-55540-248-8.

Prepared as a doctoral dissertation under the direction of F. M. Cross and presented to Harvard University in 1986, this volume focuses on the four passages in the Hebrew Bible in which the noun *śāṭān* is used to describe a heavenly being. After chapters on the etymology and meaning of *śāṭān,* Day examines its occurrences in Num 22:22-35; Job 1–2; Zech 3:1-7; and 1 Chr 21:1–22:1. She concludes that *śāṭān* could mean both "adversary" in general and "legal accuser" in particular and was used to refer to various beings, both terrestrial and divine, when they played either of these adversarial roles. A nine-page appendix treats Beelzebul, Beelzebub, and *bĕʿēl dĕbābāʾ* ("adversary, enemy") in the NT and related sources.

F. G. DOWNING, *Christ and the Cynics. Jesus and other Radical Preachers in First-Century Tradition,* JSOT Manuals 4 (Sheffield, UK: JSOT Press, 1988, £18.50 or $32.50) xiii and 232 pp. Bibliography. Indexed. ISBN: 1-85075-150-1.

This source-book is meant to show not only that there were many similarities between Cynics and early Christians but also that over all (and often in detail) these similarities are quite distinctive. After discussing the common aims of Christians and Cynics, it examines 295 parallels under the following headings: the "Q" material, material in Mt only, the Mark material, James, material in Lk only, the Fourth Gospel, and the Pauline and Deuteropauline writings. The appendixes deal with (1) the sources and (2) similarities and dissimilarities. Downing, author of *Jesus and the Threat of Freedom* (1987), has explored the relations between Cynicism and early Christianity in several recent articles [§§ 29-797; 32-75; 33-104, 466].

J. EFRON, *Studies on the Hasmonean Period,* trans. N. Handelman, Studies in Judaism in Late Antiquity 39 (Leiden—New York: Brill, 1987, 144 gld. or $72) xvi and 442 pp. Bibliography. Indexed. LCN: 87-15869. ISBN: 90-04-07609-3.

Originally written in Modern Hebrew, the seven studies in this volume have been revised and updated for this English translation. They concern the Hasmonean revolt in modern historiography (1963); holy war and visions of redemption in the Hasmonean period (1967); Daniel and his three friends in exile (1974); the idea of the Servant of God in the book of Daniel (1976); Simeon ben Shataḥ and Alexander Jannaeus (1970); *Psalms of Solomon,* the Hasmonean decline, and Christianity (1965); and the Great Sanhedrin in vision and reality (1967). A Hebrew edition appeared in 1980.

Excavations and Surveys in Israel 1987/88, vol. 6 (Jerusalem: Israel Department of Antiquities and Museums, 1988, paper) vii and 120 pp., 49 figs., 2 maps, 32 photographs. Indexed. ISSN: 0334-1607.

The English version of *Hadashot Arkheologiyot,* this volume [see *NTA* 32, p. 262] provides a comprehensive list of preliminary reports on large-scale and salvage projects as well as surveys and other research activities. Reports that pertain to the NT era concern Banias (by V. Tsaferis and T. Muttat), Beth Shean (Z. Yeivin et al.), Tel Dor (E. Stern and I. Sharon), Maresha (A. Kloner et al.), and Sepphoris (E. M. Meyers et al.). The editors of the Hebrew original were A. Sussman and R. Greenberg. The English edition was prepared by I. Pommerantz.

P. V. M. FLESHER, *Oxen, Women, or Citizens? Slaves in the System of the Mishnah,* Brown Judaic Studies 143 (Atlanta: Scholars Press, 1988, $49.95) xvi and 212 pp. Bibliography. Indexed. LCN: 87-37670. ISBN: 1-55540-212-7.

Based on a doctoral dissertation directed by J. Neusner at Brown University, this investigation of what in the system of the Mishnah makes a slave a slave first examines Scripture's presentation of slavery, describes the system of slavery in the Mishnah, and compares that system with the portrayal of slavery in Scripture. Then it focuses on the details of the Mishnah's system of slavery: the slave's relation to the master and the way in which that relationship defines the slave's characteristics, the bondman's place in Israelite society (specifically within the Temple cult), and the freedman and his place in the cult. Finally it compares the concept of slavery with the Mishnah's idea of freedom and considers how these abstractions conform to the categories of householder and slave from which they derive. An annotated bibliography and a list of Mishnah passages mentioning slaves are included.

A. GOLDBERG, *The Mishna Treatise Eruvin. Critically Edited and Provided with Introduction, Commentary and Notes* [Modern Hebrew] (Jerusalem: Magnes Press, Hebrew University, 1986) xviii and 322 pp., 8 plates. ISBN: 965-223-650-0.

In his 84-page introduction to the Mishnah's tractate *'Erubin* Goldberg deals especially with literary problems and the most important manuscripts and printed editions (including an analysis of language and spelling). Then he provides for the tractate two main texts: the Kaufmann manuscript (a generally recognized "father-text" of Palestinian type readings) and the text of the edition printed at Naples in 1942 (representative of Babylonian-Spanish type readings). The text of each mishnah is accompanied by text-critical notes and a commentary. This edition and commentary for *'Erubin* complements the critical edition of tractate *Šabbat,* thus presenting the corpus of Mishnah tractates dealing with Sabbath law.

J. GOLDIN, *Studies in Midrash and Related Literature,* ed. B. L. Eichler and J. H. Tigay, JPS Scholar of Distinction Series (Philadelphia—New York—Jerusalem: Jewish Publication Society, 1988, $39.95) xx and 419 pp., frontispiece. Bibliography. Indexed. ISBN: 0-8276-0277-4.

The thirteen textual and literary studies in this collection concern "make a hedge around the Torah" and Eccl 12:12 (1966), the three pillars of Simeon the Righteous (1958), the first "pair" or the home of a Pharisee (1980), a philosophical session in a tannaite academy, notes on *'Abot deRabbi Nathan* (1980), the two versions of that work (1946), its third chapter (1965), the place of Genesis 38 (1977), a conclusion of *m. Yoma* (1967), "this song" (Exod 15:1) in *Mekilta* (1975), "not by means of an angel and not by means of a messenger" (Deut 11:14) in rabbinic writings (1968), the death of Moses as an exercise in midrashic transposition (1987), and Hebrew ethical wills (1978). The thirteen thematic studies treat Torah education, change and adaptation in Judaism (1965), translation and midrash (1975), the freedom and restraint of haggadah (1986), from text to interpretation and from experience to the interpreted text (1983), the account of the banning of Rabbi Eliezer ben Hyrcanus (1984-85), Aqiba ben Joseph as a tanna (1976), the archangel Gabriel (1977), the demanding prayer of Honi the Circle-Drawer (1963), the magic of magic and superstition (1976), midrash and the messianic theme, midrash and talmud teachers, and S. Spiegel (1975). Also included are a photograph of Goldin, a preface by the editors, and a bibliography of Goldin's scholarly publications.

J. HAUPTMAN, *Development of the Talmudic Sugya: Relationship between Tannaitic and Amoraic Sources,* Studies in Judaism (Lanham, MD—New York—London: University Press of America, 1988, $29) vii and 243 pp. Bibliography. Indexed. LCN: 87-23101. ISBN: 0-8191-6659-6.

In talmudic literature the formula *tn'h* (*tanya nami haki*) means "thus it is also taught [in a tannaitic source]," suggesting that the tannaitic statement was inserted later to support the preceding amoraic one. After examining the problem of these statements in the context of classical and modern scholarship, this volume considers the proof for the early inclusion of the *tn'h* baraita, the relationship between memrot and baraitot introduced by *tn'h,* an alternative solution to the redundancy associated with the phrase, and the implications of the findings for further research. An appendix lists 335 sugyot containing baraitot introduced by *tn'h.*

Jahrbuch für Antike und Christentum 31 · 1988 (Münster: Aschendorff, 1988) 234 pp. and 2 plates, 4 figs. ISBN: 3-402-08525-9 (cloth), -08524-0 (paper).

The four articles most pertinent to the NT world in this fascicle are by W. Fauth on sacred prostitution in the Near East and Mediterranean world [§ 33-888]; R. Nürnberg on the early

Christian prohibition of women serving as teachers [§ 33-830]; G. Schöllgen on house churches, οἶκος ecclesiology, and the monarchical episcopate [§ 33-833]; and C. Scholten on the Nag Hammadi texts as part of a Pachomian library [§ 33-999]. The other articles are by R. Kany, E. Dassmann, M. Durst, A. M. Ritter, and T. Sternberg. Also included are ten book reviews and two reports.

H. JONAS, *Gnosis und spätantiker Geist.* Teil 1, *Die mythologische Gnosis,* Forschungen zur Religion und Literatur des Alten und Neuen Testaments 33 (4th ed.; Göttingen: Vandenhoeck & Ruprecht, 1988, DM 128) xvi and 456 pp. Bibliography. Indexed. ISBN: 3-525-53123-0.

Originally published in 1934 and revised in 1954 and 1964, this volume first surveys the history and methodology of research on gnosticism. Then it discusses mythological gnosis in four major chapters: the λόγος of gnosis, the gnostic approach to existence (cosmos, Heimarmene, Pronoia, Psyche, the revolutionary element), gnostic mythology and speculation (Mandaean cosmogonies, the Manichaean drama of redemption, the Syrian-Egyptian type, the Valentinian system), and the new texts (the Nag Hammadi library, the Barbelo-gnostic writings, the Valentinian *Gospel of Truth*). The four excursuses deal with synonyms for πνεῦμα, two- and three-step anthropologies, the role of Platonic language, and "pseudomorphosis" and hatred of Greeks. The first section of part two in the project was described in *NTA* 12, p. 272. *The Gnostic Religion* was noticed in *NTA* 3, pp. 216-217; 8, p. 305.

J. KAMPEN, *The Hasideans and the Origin of Pharisaism. A Study in 1 and 2 Maccabees,* SBL Septuagint and Cognate Studies 24 (Atlanta: Scholars Press, 1988, cloth $17.95, paper $11.95) x and 241 pp. Bibliography. LCN: 88-31120. ISBN: 1-55540-284-4 (cloth), -285-2 (paper).

Based on a doctoral dissertation directed by S. Sandmel and accepted by Hebrew Union College-Jewish Institute of Religion in Cincinnati, OH, this volume deals with the Hasideans in modern study, the use of the name Ἀσιδαῖοι, the Hasideans in the books of Maccabees (1 Macc 2:29-42; 7:12-18; 2 Macc 14:6), the relation between the Essenes and the Hasidim [see § 32-408], the Hasidim in talmudic literature, and the Hasidim in relation to the Pharisees and the Maccabees. Kampen concludes that according to 1 Maccabees the Hasidim were leading citizens of Israel and scribes devoted to the Law, and that the later movement known as Pharisaism may have originated within these scribal circles of the Hasidim.

A. KASHER, *Jews, Idumaeans, and Ancient Arabs. Relations of the Jews in Eretz-Israel with the Nations of the Frontier and the Desert during the Hellenistic and Roman Era (332 BCE - 70 CE),* Texte und Studien zum Antiken Judentum 18 (Tübingen: Mohr-Siebeck, 1988, DM 118) xix and 264 pp., 17 maps. Bibliography. Indexed. ISBN: 3-16-145240-2.

This review of relations between the Jews in the land of Israel with the nations of the frontier and the desert appears in a chronological framework: in the mists of early generations (332-168 B.C.), days of the first Hasmoneans (167-135 B.C.), the Hasmonean kingdom in rise and fall (135-40 B.C.), reign of the Herodian dynasty (40 B.C.-A.D. 44), and in the shadow of the great calamity (A.D. 44-70). Each chapter considers the spheres of life in which the fabric of relations between the Jews and their neighbors was shaped: religion, society, administration, politics, defense, etc. The appendixes treat Arab rulers (Nabateans and Itureans) and the formation of Jewish nationalism among the Idumeans (written by I. Ronen). Kasher, author of *Jews in Hellenistic and Roman Egypt* (1984), concludes that the conversion of the Idumeans and Itureans was not made under duress, and that the relationship between Jews and Nabateans developed from a great friendship during the time of the first Hasmoneans to a bitter enmity in later days.

H. C. KEE, *Medicine, Miracle and Magic in New Testament Times*, Society for New Testament Studies, Monograph Series 55 (Cambridge, UK—New York: Cambridge University Press, 1988, paper $12.95) x and 175 pp. Bibliography. Indexed. LCN: 85-31327. ISBN: 0-521-36818-9.

The paperback edition of a work described in *NTA* 31, pp. 388-389. For this edition Kee has removed some errors and in the appendix substituted translations of some Jewish magical material for J. H. Charlesworth's discussion of 4QTherapeia.

K. L. KING (ED.), *Images of the Feminine in Gnosticism*, Studies in Antiquity and Christianity (Philadelphia: Fortress, 1988, $44.95) xxi and 455 pp. Bibliography. Indexed. LCN: 87-46896. ISBN: 0-8006-3103-X.

The major papers in this volume are by M. A. Williams on variety in gnostic perspectives on gender, D. J. Good on Coptic terminology for gender and generation (response by J. H. Sieber), A. Pasquier on *prouneikos* as a designation for wisdom in gnostic texts (response by M. W. Meyer), M. Scopello on Jewish and Greek heroines in the Nag Hammadi library (response by D. M. Parrott), P. Perkins on Sophia as goddess in the Nag Hammadi codices, J. M. Robinson on "very goddess and very man"—Jesus' better self (response by C. W. Hedrick), L. Abramowski on female figures in the gnostic *Sondergut* in Hippolytus' *Refutatio* (response by R. Cameron), King on Sophia and Christ in *Apocryphon of John* (response by J. D. Turner), E. Pagels on the spiritual Eve in *Hypostasis of the Archons* and *Gospel of Philip* (response by M. R. D'Angelo), J. J. Buckley on the Holy Spirit, Mary, and Sophia in *Gospel of Philip* (response by K. Rudolph), A. McGuire on virginity and subversion in *Hypostasis of the Archons* (response by R. S. Kraemer), B. A. Pearson on revisiting Norea, D. R. MacDonald on Corinthian veils and gnostic androgynes (response by B. J. Brooten), F. Wisse on antifemininity in gnostic texts and the question of social milieu, A. C. Wire on the social functions of women's asceticism in the Roman East (response by E. Schüssler Fiorenza), J. E. Goehring on women in the so-called libertine gnostic communities, R. Smith on sex education in gnostic schools (response by E. A. Castelli), E. A. Clark on Augustine's Manichaean past (response by P. Fredriksen), and Pagels on Adam and Eve and the serpent in Genesis 1–3. The editor has supplied an eight-page foreword. The papers were prepared for a conference held in 1985 at Claremont and Anaheim, CA.

R. S. KRAEMER (ED.), *Maenads, Martyrs, Matrons, Monastics. A Sourcebook on Women's Religions in the Greco-Roman World* (Philadelphia: Fortress, 1988, cloth $34.95, paper $19.95) xxix and 429 pp. Bibliography. Indexed. LCN: 87-45899. ISBN: 0-8006-0855-0 (cloth), -2071-2 (paper).

This anthology presents in English translation 135 major texts and documents pertaining to women's religious activities in the various religions of the Greco-Roman world (including Judaism and Christianity) between the 4th century B.C. and the 5th century A.D. The texts are arranged under five headings: observances, rituals, and festivals (nos. 1-36); researching real women—documents to, from, and by women (37-77); religious office (78-109); new religious affiliation and conversion (110-126); and the feminine divine (127-135). Kraemer, visiting scholar in the department of religious studies at the University of Pennsylvania, has provided a five-page general introduction, introductions to each section, and a 25-page appendix on authors and sources.

P. LENHARDT AND P. VON DER OSTEN-SACKEN, *Rabbi Akiva. Texte und Interpretationen zum rabbinischen Judentum und Neuen Testament*, Arbeiten zur neutestamentlichen Theologie und Zeitgeschichte 1 (Berlin: Institut Kirche und Judentum, 1987) 403 pp., 8 plates. Bibliography. Indexed. ISBN: 3-9230505-81-3.

This anthology of rabbinic texts pertaining to Rabbi Aqiba provides vocalized Hebrew or Aramaic texts, German translations, and expositions dealing with context, content, and relation to the NT. The material appears under seventeen headings (e.g. in service of Israel and its sages, decision in Yavneh, dangers of mysticism, teaching and actions). Also included are an introduction to Aqiba ("between legend and history"), a conclusion regarding 20th-century perspectives, and essays by Lenhardt on the Christian encounter with rabbinic Judaism (1981) and on ways of Jewish continuity [§ 23-695].

E. LEVINE, *The Aramaic Version of the Bible. Contents and Context,* Beiheft zur Zeitschrift für die alttestamentliche Wissenschaft 174 (Berlin—New York: de Gruyter, 1988, DM 118) xiv and 258 pp. Bibliography. Indexed. ISBN: 3-11-011474-7, 0-89925-459-4 (USA).

Levine, author of *The Aramaic Version of Qohelet* (1978), seeks to identify the salient features of the targum, categorize its content, and provide some coherence for the thousands of cases in which this "version of the Bible" differs from the Hebrew Scriptures. He first provides six introductory essays: the people and the book, the language barrier, tradition and translation, etc. Then he deals with twenty-three topics in the Targums: monotheism; the name of God; the angelic, the demonic, the occult; revelation through word and wonder; divine justice; free will and evil urge; etc.

M. LIPINSKI, *Konkordanz zu den Thomasakten,* Bonner Biblische Beiträge 67 (Frankfurt/M.: Athenäum, 1988, DM 128) xiii and 605 pp. ISBN: 3-610-09103-7.

On the basis of the text of *Acts of Thomas* in R. A. Lipsius and M. Bonnet (eds.), *Acta Apostolorum Apocrypha,* vol. 2.2 (1903; reprint, 1959) 99-288, this volume first presents a concordance of the Greek text in which each Greek word is accompanied by all the texts (with about six to ten words of context) in which it appears. Also included are several lists: chapter-and-line numbers for the most common words (ἀλλά, αὐτός, etc.), an alphabetical list indicating frequencies, and a word-frequency list arranged from the most common to the hapax legomena. The appendix provides the Greek text of *Acts of Thomas.* Lipinski is a collaborator at the Rechenzentrum at the University of Würzburg.

R. MACMULLEN, *Corruption and the Decline of Rome* (New Haven, CT—London: Yale University Press, 1988, $25) xii and 319 pp., 17 figs. Bibliography. Indexed. LCN: 88-96. ISBN: 0-300-04313-9.

MacMullen, author of *Christianizing the Roman Empire* (1984) and *Paganism in the Roman Empire* (1981), argues that a key factor in the decline of the Roman empire was a steady loss of focus and control over government as its aims were thwarted for private gain by high-ranking bureaucrats and military leaders. After reviewing various phenomena that scholars have used to explain the decline of Rome, he describes what power was and how it worked when it did work ("power effective") and when and why it did not work at the end ("power for sale"). Finally he illustrates Rome's ultimate impotence through a selection of incidents belonging to the 4th and 5th centuries A.D. ("the price of privatizing government"). The three appendixes deal with 4th-century barbarians, "leaders," and soldiers in cities.

P. L. MAIER (ED.), *Josephus. The Essential Writings. A Condensation of* Jewish Antiquities *and* The Jewish War (Grand Rapids: Kregel, 1988, $15.95) 413 pp., 7 maps, 5 charts. Illustrated. Bibliography. Indexed. LCN: 87-26261. ISBN: 0-8254-2963-3.

Maier, professor of ancient history at Western Michigan University, states that all the most pivotal passages in Josephus' *Antiquities* and *War* are presented word for word in this volume. Marginal references to the Greek text as well as photographs and other illustrative material are supplied. He has omitted lengthy speeches, excursuses on peripheral matters, reports about Jewish activities in Egypt and Mesopotamia, texts of edicts and proclamations, data drawn from Scripture or Greco-Roman sources, and general details that can be readily condensed. Lengthy omissions are indicated by brackets in the text. Brackets also denote an occasional word or phrase added to the text for purposes of clarification.

M. Marcovich, *Studies in Graeco-Roman Religions and Gnosticism,* Studies in Greek and Roman Religion 4 (Leiden–New York: Brill, 1988, paper 70 gld. or $35) ix and 195 pp. Indexed. LCN: 88-5036. ISBN: 90-04-08624-2.

The fifteen studies in this collection concern a god called Lychnos (1971); Hermocles' Ithyphallus for Demetrius; Demeter, Baubo, Iacchus–and a redactor (1986); Sator Arepo as Georgos Harpon (1983); *ubi mures ferrum rodunt* (1977); the Isis with seven robes (1986); the Nag Hammadi text of *Gospel of Thomas* [§ 14-346]; the Naassene Psalm in Hippolytus (1981); Phanes, Phicola, and the Sethians [§ 19-1158]; Justin's *Baruch* as a showcase of gnostic syncretism; new gnostic texts; Monoimus' letter to Theophrastus; the Essenes as Christians; the wedding hymn of *Acts of Thomas* (1981); and Pythagoras as cock (1976). Marcovich is professor of classics and senior scholar at the University of Illinois.

M. Massey, *Women in Ancient Greece and Rome* (Cambridge, UK–New York: Cambridge University Press, 1988, paper) iv and 36 pp. Illustrated. LCN: 87-29972. ISBN: 0-521-31807-6.

In this booklet "ancient Greece" refers to life in Athens in the 5th century B.C. The lives of Spartan women are also described because they were not typical of Greek women everywhere. "Ancient Rome" refers to life in the 1st century B.C. and A.D. The material in both sections is organized under thematic headings, e.g. daughters, wives, mothers, place in religious life, etc. Massey draws on literary quotations and art works to illustrate the presentation.

T. C. Mitchell, *Biblical Archaeology. Documents from the British Museum* (Cambridge, UK–New York: Cambridge University Press, 1988, cloth $29.95, paper $12.95) 112 pp., map. Illustrated. Bibliography. Indexed. LCN: 88-9592. ISBN: 0-521-36323-3 (cloth), -36867-7 (paper).

All but five of the documents published in this volume are in the British Museum and British Library. The sixty items include the Atrahasis epic, the black obelisk of Shalmaneser III, the Cyrus cylinder, a scroll jar from Qumran, a papyrus census order, fragments of an "unknown Gospel," a coin from Ephesus, and Codex Sinaiticus. These items give information relevant to Israelite history, bear on the cultural milieu or background, represent literary forms or types parallel to passages in the biblical text, or illustrate the transmission of the biblical text. In addition to the photographs and commentaries accompanying the individual objects, the volume includes an eight-page introduction, chronological tables, a map, and suggestions for further reading. Mitchell is keeper of Western Asiatic Antiquities at the British Museum.

I. S. Moxon, J. D. Smart, and A. J. Woodman (eds.), *Past Perspectives. Studies in Greek and Roman Historical Writing* (Cambridge, UK–New York: Cambridge University Press, 1986) ix and 241 pp. Bibliography. Indexed. LCN: 85-5691. ISBN: 0-521-26625-4.

Prepared for a conference held at Leeds in 1983, the ten papers in this collection are by J. Cobet on Herodotus and Thucydides on war, Smart on Thucydides and Hellanicus, C. J. Tuplin on military engagements in Xenophon's *Hellenica,* T. J. Cornell on the formation of the historical tradition of early Rome, T. P. Wiseman on monuments and the Roman annalists, E. Rawson on Cassius and Brutus–the memory of the liberators, C. Schultze on Dionysius of Halicarnassus and his audience, T. J. Luce on Tacitus' conception of historical change, C. B. R. Pelling on Plutarch and Roman politics, and T. E. J. Wiedemann on barbarians in Ammianus and Marcellinus. A nine-page epilogue is included.

J. Naveh and S. Shaked, *Amulets and Magic Bowls. Aramaic Incantations of Late Antiquity* (2nd ed.; Jerusalem: Magnes Press, Hebrew University, 1987, $28) 300 pp. and 40 plates, 22 figs. Bibliography. Indexed. ISBN: 965-223-531-8.

It was a widespread practice in the area of Palestine, Syria, and Asia Minor from the 4th to the 7th centuries A.D. to use talismans written on metal sheets to ward off evil powers, to heal people, or to gain someone's love. The common Babylonian practice of the same period was to write incantation texts on earthenware bowls. After a 26-page general introduction, this volume provides texts and commentaries for fifteen amulets from Palestine and Syria, thirteen incantation bowls from Mesopotamia, and five amulets and three fragments from books of magic recipes from the Cairo Geniza. A glossary is included. The second edition (1st ed., 1985) contains four pages of additions and corrections. Naveh and Shaked are professors at Hebrew University.

A. Negev, *The Architecture of Mampsis. Final Report.* Vol. 1, *The Middle and Late Nabatean Periods,* Qedem. Monographs of the Institute of Archaeology 26 (Jerusalem: Hebrew University, 1988) xvii and 197 pp. Illustrated. Bibliography. ISSN: 0333-5844.

This is the first volume in a projected three-volume report on the archaeological excavations carried out in Mampsis between 1965 and 1967. After an eight-page introduction and a seventeen-page survey of earlier research at Mampsis, it describes with drawings and photographs the remains of buildings from the middle and late Nabatean periods, respectively. Also included is J. Goodman's sixteen-page report on frescoes in building XII. Negev is the author of *The Late Hellenistic and Early Roman Pottery of Nabatean Oboda* (1986).

J. Neusner, *The Formation of the Jewish Intellect. Making Connections and Drawing Conclusions in the Traditional System of Judaism,* Brown Judaic Studies 151 (Atlanta: Scholars Press, 1988, $46.95) xiii and 178 pp. Indexed. LCN: 88-18374. ISBN: 1-55540-255-0.

This volume examines how Judaic system-builders framed their systems in relation to prior ones, beginning with the pentateuchal system of Judaism. After discussing the formation of intellect, it deals with the task of intellect (making connections, drawing conclusions) and the modality of intellect (systematic or traditional?). Then it treats solutions and their dilemmas: intelligible discourse in systemic context (pentateuchal Judaism), system and cogency at Essene Qumran, list-making and system building in the Mishnah, and the mixed logics of conclusion and connection in the traditional system of the Babylonian Talmud. Finally it explores the conflict of system and tradition with reference to the Babylonian Talmud and the Bible.

J. Neusner, *Mekhilta According to Rabbi Ishmael. An Analytical Translation.* Vol. 2, *Amalek, Bahodesh, Neziqin, Kaspa and Shabbata,* Brown Judaic Studies 154 (Atlanta: Scholars, 1988, $41.95) xvi and 266 pp. Indexed. LCN: 88-11442. ISBN: 1-55540-237-2.

This volume completes Neusner's analytical translation of *Mekilta de Rabbi Ishmael.* The first volume was described in *NTA* 33, p. 132. After an eight-page preface, it presents English versions of the following sections of *Mekilta:* Amalek (on Exod 17:8–18:27), Bahodesh (on Exod 19:1–20:26), Neziqin (on Exod 21:1–22:23), Kaspa (on Exod 22:24–23:19), and Shabbata (on Exod 31:12-17; 35:1-3). The translation and comments seek to make visible the principal and indicative literary traits of the Hebrew text, and to highlight the distinctive character of the rhetoric and logic of the original.

J. Neusner, *Mekhilta According to Rabbi Ishmael. An Introduction to Judaism's First Scriptural Encyclopaedia,* Brown Judaic Studies 152 (Atlanta: Scholars Press, 1988, $40.95) xxi and 250 pp. Indexed. LCN: 88-30829. ISBN: 1-55540-262-3.

This companion to Neusner's annotated translation of *Mekilta* first defines the work as tannaitic midrash and describes *Sifra* and *Sifre to Deuteronomy* as appropriate comparative materials. Then it provides a description of the rhetoric, logic, and topical and propositional program of *Mekilta,* concluding that the work lacks all interest in cogent and sustained argumentation and demonstration of propositions set forth for argument. Finally it describes *Mekilta* as a tradition without system and as an encyclopedic representation of Scripture.

J. Neusner, *A Religion of Pots and Pans? Modes of Philosophical and Theological Discourse in Ancient Judaism. Essays and a Program,* Brown Judaic Studies 156 (Atlanta: Scholars Press, 1988, $39.95) xix and 200 pp. Indexed. LCN: 88-30828. ISBN: 1-55540-283-6.

The nine essays in this collection concern the religious character of the Judaism that began with the Mishnah and reached its definitive statement in the Babylonian Talmud. After describing the debate on the central issue (whether to represent Judaism as a religion of pots and pans or as one of sanctification and salvation), Neusner considers the movement from ritual to theology in the Mishnah, Mishnah's theology of history, how the Mishnah expresses its philosophy, philosophy in the mishnaic mode, the Mishnah's mixtures and Stoic mixtures, and the Mishnah's generative mode of thought. Then he explains his scholarly program "after thirty years and two-hundred books" and provides a programmatic statement (with C. Goldscheider) on the social foundations of Judaism in classical and modern times.

R. L. Niswonger, *New Testament History* (Grand Rapids: Zondervan, 1988, $19.95) 332 pp., 9 maps. Illustrated. Bibliography. Indexed. LCN: 88-6193. ISBN: 0-310-31200-0.

Written from a conservative and evangelical viewpoint, this volume conceives NT history as involving both a study of backgrounds and an overview of the historical content of the NT. It contains chapters on Palestine and the nations (332-40 B.C.), Herod the Great, Judaism in the Christian era, religion and philosophy in the Roman era, Jesus and history, Jesus' early years and the Roman environment, the ministry of Jesus, the passion week and the resurrection, the Jerusalem church, Paul the missionary, the outreach to the Gentiles, church and empire in the era of Claudius and Nero, the church in crisis, and the last decades. Five appendixes are included. Niswonger is associate professor of history and Bible at John Brown University in Siloam Springs, Arkansas.

R. Patai, *The Messiah Texts* (Detroit: Wayne State University Press, 1988, paper $15.95) liii and 373 pp. Bibliography. Indexed. LCN: 79-5387. ISBN: 0-8143-1850-9.

The paperback edition of a book described in *NTA* 27, p. 235, this volume presents translations of Jewish texts dealing with the Messiah and the events preceding, accompanying, and following his coming.

P. Pucci (ed.), *Language and the Tragic Hero. Essays on Greek Tragedy in Honor of Gordon M. Kirkwood,* Scholars Press Homage Series (Atlanta: Scholars Press, 1988, $29.95) xv and 191 pp., frontispiece. Bibliography. Indexed. LCN: 88-29710. ISBN: 1-55540-268-2.

The ten essays honoring Professor Kirkwood are by K. Clinton on Artemis and the sacrifice of Iphigeneia in Aeschylus' *Agamemnon,* J. de Romilly on Agamemnon in doubt and hesitation, D. E. Gerber on πότμος from Homer to Euripides, T. H. Irwin on Socrates and the tragic hero, W. R. Johnson on "Medea nunc sum" (the close of Seneca's version), P. Mitsis on Xerxes' entrance (irony, myth, and history in Aeschylus' *Persians*), H. F. North on Socrates *Deinos Legein*, Pucci on reading the riddles of *Oedipus Rex,* M. C. Stokes on two questions about Sophocles' *Philoctetes,* and L. Woodbury on the poetry of tongue and φρήν in Aristophanes' *Frogs.* A photograph of the honoree and a bibliography of his publications are included.

J. M. Robinson (ed.), *The Nag Hammadi Library in English* (3rd ed.; San Francisco: Harper & Row, 1988, $24.95) xv and 549 pp. LCN: 88-45154. ISBN: 0-06-066934-9.

The first edition of this English version of the Nag Hammadi documents was described in *NTA* 22, p. 237. For this edition every translation has been changed or added to, and many have been thoroughly revised. Also included are a revised general introduction by Robinson, revised and expanded introductions to individual works, and a new eighteen-page afterword by R. Smith on the modern relevance of gnosticism.

M. Rotenberg, *Re-Biographing and Deviance. Psychotherapeutic Narrativism and the Midrash* (New York—Westport, CT—London: Praeger, 1987, $39.95) x and 221 pp. Bibliography. Indexed. LCN: 87-2451. ISBN: 0-275-92391-6.

This book is intended as the third part in a trilogy that seeks to present a dialogistic psychology or a "dialogo therapy" as an alternative framework to the dialectic perspective that predominates in Western social sciences. Its ten chapters concern living through midrashic interpretation, narrative "missionarism" in dialectic psychotherapy, the midrash and "biographic rehabilitation" [§ 31-443], philosophies of history and the psychology of "self-renewal," the Oedipal conflict and the Isaac solution, the "non-melting pot," the hermeneutic dialogue and interhemispheric balance, linear conversion versus cyclistic *tĕšûbâ,* the midrashic dialogue between past and future, and the temporal dialogue as "chutzpah therapy." Rotenberg is a faculty member at Hebrew University in Jerusalem.

D. Rouleau and L. Roy, *L'épître apocryphe de Jacques (NH I,2). L'acte de Pierre (BG 4),* Bibliothèque Copte de Nag Hammadi, Section "Textes" 18 (Laval, Que.: Les Presses de l'Université Laval, 1987, paper $22 Can.) xiv and 236 pp. Bibliographies. Indexed. ISBN: 2-7637-7072-X.

In the first part of this volume (pp. 1-161) Rouleau presents a 28-page introduction to *Apocryphon of James,* the Coptic text (with a critical apparatus) and a French translation on facing pages, a 46-page commentary, and three indexes (Greek words, proper names, Coptic words). He argues that the work originated in a milieu that adopted a critical attitude toward the ecclesiastical structures and theology of the "great church." In the second part (pp. 163-233) Roy treats *The Act of Peter* according to the same pattern: fourteen-page introduction, Coptic text and French translation, twelve-page commentary, and three indexes. The volume is also available from Peeters of Leuven for 2,200 BFr.

A. J. Saldarini, *Pharisees, Scribes and Sadducees in Palestinian Society. A Sociological Approach* (Wilmington, DE: Glazier, 1988, $29.95) x and 325 pp. Indexed. LCN: 88-31060. ISBN: 0-89453-744-X.

After enunciating the problem of Jewish groups in Palestine and outlining the sociological method adopted in this study, the volume discusses social classes in Palestinian Jewish society and the Roman empire, and defines and classifies social relations and groups in Palestine. Then it considers the literary evidence pertinent to Pharisees, scribes, and Sadducees in Palestinian society: Josephus, Paul, Mark and Matthew, Luke-Acts and John, and rabbinic literature. Finally it draws together the results of the sociological and literary analyses under three headings: the social role of scribes in Jewish society, the place of Pharisees in Jewish society, and the Sadducees and Jewish leadership. A six-page glossary of sociological terms is included. Saldarini is associate professor in the department of theology at Boston College.

A. E. Samuel, *The Promise of the West. The Greek World, Rome and Judaism* (London—New York: Routledge, 1988, $95) xvi and 432 pp., 4 maps, chart. Illustrated. Bibliography. Indexed. LCN: 87-7820. ISBN: 0-415-00274-5.

Samuel, professor of Greek and Roman history at the University of Toronto, has selected from the written texts of Hellenism the ideas, values, and concepts that have been influential in determining the ideology of Western civilization. His presentation is divided into five major parts: the elements of Hellenism; Hellenism in the 5th century B.C.; idealism and reality in Plato and Aristotle; the expansion of Hellenism; and philosophy, religion, and the rise of Christianity. Chapters pertinent to the NT include the Jews in the Mediterranean world, the first Christian century, philosophy and religion among the Jews, early Christian thought, and the core of Hellenism. A twenty-page chronological chart situates people and events from 1000 B.C. to A.D. 100.

P. SCHÄFER, *Hekhalot-Studien*, Texte und Studien zum Antiken Judentum 19 (Tübingen: Mohr-Siebeck, 1988, DM 158) iii and 312 pp. Indexed. ISBN: 3-16-145388-3.

The thirteen articles in this collection concern tradition and redaction in Hekhalot literature [§ 29-387], the critical edition and analysis of *Merkaba Rabba* (1977), the structure and redactional identity of *Hekhalot Zuṭarti* [§ 27-796], the problem of the redactional identity of *Hekhalot Rabbati* (1985), the recensions and primitive text of *Shiʿur Qoma*, a new fragment dealing with metoposkopy and chiromancy (1985), a new *Hekhalot Rabbati* fragment, an unknown Geniza fragment of Hekhalot literature, the text and translation of "Adjuration of the *śar hā-pānîm*" (1978), manuscripts of Hekhalot literature (1983), the NT and Hekhalot literature—the journey into heaven in Paul and in Merkabah mysticism [§ 28-1057], angels and humans in Hekhalot literature (1980), and the aim and purpose of early Jewish mysticism. Schäfer has provided a seven-page introduction.

R. K. SHERK (ED.), *The Roman Empire: Augustus to Hadrian*, Translated Documents of Greece and Rome 6 (Cambridge, UK—New York: Cambridge University Press, 1988, cloth $49.50, paper $16.95) xxii and 302 pp. Bibliographies. Indexed. LCN: 87-24204. ISBN: 0-521-33025-4 (cloth), -33887-5 (paper).

This anthology presents English translations (with commentary and notes) for 200 documents pertaining to Roman history from the first emperor to Hadrian. The first 159 items are arranged according to emperors: Augustus (nos. 1-27), Tiberius (28-40), Gaius Caligula (41-43), Claudius (44-60), Nero (61-78), etc. The remaining items concern society in the Roman world: social status in legal penalties, medicines and abortifacients, Greek prejudice against the Roman West, etc. A glossary and two appendixes (on Roman names and on Roman imperial chronology) are included. Sherk was editor-translator of *Rome and the Greek East to the death of Augustus* (1984) in the same series.

G. SIRKER-WICKLAUS, *Untersuchungen zu den Johannes-Akten. Untersuchungen zur Struktur, zur theologischen Tendenz und zum kirchengeschichtlichen Hintergrund der Acta Johannis*, Beiträge zur Religionsgeschichte 2 (Witterschlick/Bonn: Wehle, 1988, paper DM 63.55) iii and 255 pp. Bibliography. ISBN: 3-925267-17-4.

Prepared as a doctoral dissertation and presented to the University of Bonn in 1988, this investigation of *Acts of John* first examines its structure: arrangement and content, elements making up the whole, and style. Next it deals with various aspects of its theology: anthropology, Christology, soteriology, ethics, the theological evaluation of the apostle, the "confrontation" with the pagan world, and community. Then it attempts to articulate the theological position of the work and its place in church history. Sirker-Wicklaus concludes that *Acts of John* developed its message of Jesus Christ as God between the poles of anthropology, soteriology, and Christology.

E. THOMASSEN, *Le Traité Tripartite (NH I,5). Texte établi, introduit et commenté*, trans. L. Painchaud and E. Thomassen, Bibliothèque Copte de Nag Hammadi, Section "Textes" 19 (Laval, Que.: Les Presses de l'Université Laval, 1989, paper $60 Can.) xviii and 535 pp. Bibliography. Indexed. ISBN: 2-7637-7143-2.

Based on Thomassen's doctoral dissertation directed by R. McL. Wilson and presented to St. Andrews University in Scotland in 1982, this volume first provides a 48-page introduction to *Tripartite Tractate:* manuscript, text, language, the system, the outline of the treatise, and bibliography. Then it presents on facing pages the Coptic text established by Thomassen (with a critical apparatus) and a new French translation by Painchaud. Next comes a 194-page commentary on the text along with various indexes: Greek technical terms in the commentary, Greek words in the text, proper names, and Coptic words. Thomassen maintains that the work must be viewed from various perspectives: salvation history, physics (in the philosophical sense), and mysteriosophy. The volume is also available from Peeters of Leuven for 3,600 BFr.

R. van den Broek, *De taal van de Gnosis. Gnostische teksten uit Nag Hammadi* (Baarn: Ambo, 1986, paper 35 gld.) 199 pp. Bibliography. ISBN: 90-263-0745-4.

After a thirteen-page introduction to the study of gnosticism, this volume presents introductions, Dutch translations, and commentaries for *Apocryphon of John,* the "Hymn of Pronoia," *Three Steles of Seth, Gospel of Truth,* and *Treatise on the Resurrection.* Also included are a ten-page essay on Judaism and gnosticism and a 23-page bibliographic guide. Van den Broek is also the author of *The Myth of the Phoenix According to Classical and Early Christian Traditions* (1972).

D. van der Plas (ed.), *Effigies Dei. Essays on the History of Religions,* Studies in the History of Religions 51 (Leiden–New York: Brill, 75 gld. or $37.50) vii and 173 pp. Illustrated. Bibliographies. LCN: 87-26894. ISBN: 90-04-08655-2.

The twelve essays in this volume mark the 40th anniversary of the Netherlands Association for the History of Religions. The articles most pertinent to NT study are by H. S. Versnel on what ancient people saw when they saw a god (reflections on Greco-Roman epiphany), P. W. van der Horst on the measurement of the body (a chapter in the history of ancient Jewish mysticism), and J. G. Hahn on audiovisual versions of Jesus' life ("starring: Jesus").

A. Veilleux, *La première apocalypse de Jacques (NH V,3). La seconde apocalypse de Jacques (NH V,4). Texte établi et présenté,* Bibliothèque Copte de Nag Hammadi, Section "Textes" 17 (Laval, Que.: Les Presses de l'Université Laval, 1986, paper $22 Can.) xii and 199 pp. Bibliography. Indexed. ISBN: 2-7637-7071-1.

The eighteen-page general introduction deals with information about James the Just, the Lord's brother, and discusses the two apocalypses of James contained in Nag Hammadi codex 5. Then the volume provides for *First Apocalypse of James* and *Second Apocalypse of James* the Coptic texts (with a critical apparatus) and French translations on facing pages, commentaries, and three indexes (Greek words, proper names, Coptic words). Veilleux observes that the two apocalypses serve as vehicles for Valentinian gnostic concepts and insist on the importance of the teaching revealed to James by the risen Lord. The volume is also available from Peeters of Leuven for 2,000 BFr.

J. Zink, *Tief ist der Brunnen der Vergangenheit. Eine Reise durch die Ursprungsländer der Bibel* (Stuttgart: Kreuz, 1988, DM 78) 400 pp., 12 maps. Illustrated. ISBN: 3-7831-0937-X.

This illustrated guide to the history, archaeology, and geography of the lands of the Bible takes in Iran, Iraq, Syria, Lebanon, Israel, Jordan, the Arabian Peninsula and Yemen, Egypt, Cyprus, Crete, Turkey, Greece, and Italy. The chapters most pertinent to the NT appear under the following headings: traces of a childhood (Nazareth and Bethlehem), the blessed land (Jesus in Galilee), the mystery of death and life (Jesus in Jerusalem), driven by the Spirit (the first church in Syria), a tiresome journey (Asia Minor, Greece, Rome), and write to the angel of the church (the places of Revelation).

ADDITIONAL BOOKS RECEIVED

J. Blenkinsopp, *Ezra-Nehemiah. A Commentary,* Old Testament Library (Philadelphia: Westminster, 1988, $29.95) 366 pp. Bibliographies. LCN: 88-14877. ISBN: 0-664-21294-8.

L. Boff, *Trinity and Society,* trans. P. Burns, Theology and Liberation (Maryknoll, NY: Orbis, 1988) xv and 272 pp. Bibliography. Indexed. LCN: 88-9884. ISBN: 0-88344-623-5 (cloth), -622-7 (paper).

J. B. Coffman, *Commentary on Daniel* (Abilene, TX: Abilene Christian University Press, 1989, $17.95) viii and 203 pp. Bibliography. Indexed. LCN: 88-71656. ISBN: 0-89112-078-5.

I. U. DALFERTH, *Theology and Philosophy,* Signposts in Theology (Oxford—New York: Blackwell, 1988, $39.95) x and 236 pp. Bibliography. Indexed. LCN: 88-5028. ISBN: 0-631-15354-3.

E. DUSSEL, *Ethics and Community,* trans. R. R. Barr, Theology and Liberation (Maryknoll, NY: Orbis, 1988, cloth $26.95, paper $13.95) xii and 260 pp. Bibliography. Indexed. ISBN: 0-88344-619-7 (cloth), -618-9 (paper).

"Er stösst die Gewaltigen vom Thron . . ." Festschrift für Hannelore Erhart zum 60. Geburtstag am 1. Mai 1987, ed. H.-M. Gutmann, G. Klatt, and J. Schmidt (Berlin: Alektor-Verlag, 1987, paper DM 14.80) ix and 265 pp. ISBN: 453-88425-041-8.

Ethique chrétienne et sociétés africaines. Actes de la seizième semaine théologique de Kinshasa 26 avril - 2 mai 1987, Semaines Théologiques de Kinshasa (Kinshasa, Zaire: Faculté de Théologie Catholique, 1987, paper) 272 pp.

Y. C. LAK, *Challenges and Opportunities in Theological Education in Asia,* ATESEA Occasional Papers 7 (Singapore: ATESEA, 1988, paper $7) 98 pp. ISBN: 981-00-0666-7.

R. LEUZE, *Gotteslehre* (Stuttgart—Berlin—Cologne—Mainz: Kohlhammer, 1988, paper DM 34.80) 183 pp. Indexed. ISBN: 3-17-010301-6.

A. E. MCGRATH, *Reformation Thought. An Introduction* (Oxford—New York: Blackwell, 1988, cloth $45, paper $14.95) xi and 212 pp. Bibliographies. Indexed. ISBN: 0-631-15802-2 (cloth), -15803-0 (paper).

K. M. O'CONNOR, *The Wisdom Literature,* Message of Biblical Spirituality 5 (Wilmington, DE: Glazier, 1988, cloth $12.95, paper $9.95) 199 pp. Indexed. LCN: 86-45356. ISBN: 0-89453-555-2 (cloth), -571-4 (paper).

T. ODASHIMA, *Heilsworte im Jeremiabuch. Untersuchungen zu ihrer vordeuteronomistischen Bearbeitung,* Beiträge zur Wissenschaft vom Alten und Neuen Testament 125 (Stuttgart—Berlin—Cologne—Mainz: Kohlhammer, 1989, paper DM 79) xiii and 353 pp. Bibliography. Indexed. ISBN: 3-17-009842-X.

P. C. PHAN, *Grace and the Human Condition,* Message of the Fathers of the Church 15 (Wilmington, DE: Glazier, 1988, cloth $21, paper $16.95) 317 pp. Bibliography. Indexed. LCN: 88-82461. ISBN: 0-89453-355-0 (cloth), -326-6 (paper).

A. PIERIS, *Love Meets Wisdom. A Christian Experience of Buddhism,* Faith Meets Faith (Maryknoll, NY: Orbis, 1988) xii and 161 pp. Indexed. LCN: 88-22536. ISBN: 0-88344-372-4 (cloth), -371-6 (paper).

E. SCHULLER, *Post-Exilic Prophets,* Message of Biblical Spirituality 4 (Wilmington, DE: Glazier, 1988, cloth $12.95, paper $9.95) 192 pp. Indexed. LCN: 88-81135. ISBN: 0-89453-554-4 (cloth), -570-6 (paper).

K. TANNER, *God and Creation in Christian Theology. Tyranny or Empowerment?* (Oxford—New York: Blackwell, 1988, $39.95) vii and 196 pp. Indexed. LCN: 87-33839. ISBN: 0-631-15994-0.

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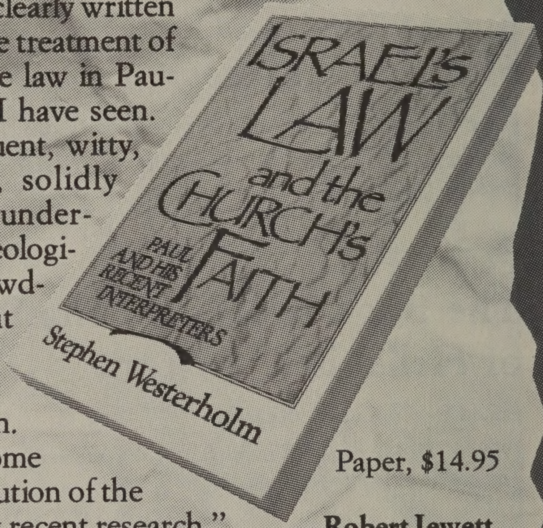
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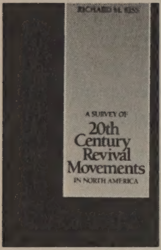

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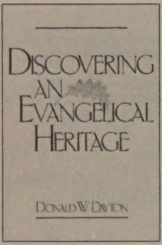

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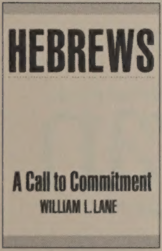

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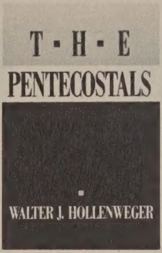

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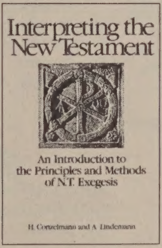

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PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

1001. J. D. G. Dunn, "They Set Us in New Paths. VI. New Testament: The Great Untranslated," *ExpTimes* 100 (6, '89) 203-207.

Four German works remain particularly good candidates for translation into English: P. Billerbeck's rabbinic commentary on the NT (1924-28), J. Wellhausen's commentaries on the first three Gospels (1903-4) and his introduction to them (1905), J. Weiss's commentary on 1 Corinthians (1910), and A. Schlatter's commentaries on Matthew (1929) and Romans (1935).—D.J.H.

1002. R. H. Fischer, "Arthur Vööbus: In Memoriam," *CurrTheolMiss* 16 (1, '89) 42-44.

This personal appreciation of the late Professor Vööbus gives particular attention to his contributions to scholarship on the NT and early church history, his ardent patriotism for his native Estonia, and his profoundly simple humanity.—D.J.H.

1003. W. W. Gasque and L. Gasque, "F. F. Bruce: A Mind for What Matters. A conversation with a pioneer of evangelical biblical scholarship," *ChristToday* 33 (6, '89) 22-25.

Bruce answers questions about his church background, education, academic career, and various issues connected with biblical studies.—C.R.M.

1004. E. Kessler, "Claude Montefiore," *Christian Jewish Relations* [London] 21 (4, '88) 6-17.

Throughout his writings on Christianity and the NT we find Montefiore (1858-1938) influenced by both Jewish and Christian thought. This fusion led to his important position in Christian-Jewish relations and in the Jewish study of Christianity. Montefiore became the interpreter par excellence of Judaism to Christians and of Christians to Jews.—D.J.H.

1005. H. Leroy, "Karl Hermann Schelkle zum Gedenken," *BibZeit* 33 (1, '89) 158-160.

A sketch of the life of the late Professor Schelkle (1908-88), with particular attention to the difficult political and ecclesiastical circumstances under which he worked.—D.J.H.

1006. D. Pezeril, "In Memoriam. Le Père Jean Starcky (1909-1988)," *Revue de l'Institut Catholique de Paris* [Paris] 28 ('88) 175-179.

A personal appreciation of the late Professor Starcky with particular attention to his activities during World War II, scholarship (on the NT, Dead Sea scrolls, and other topics), ecumenical and pastoral contributions, life as a priest, and attachment to poverty.—D.J.H.

1007. G. W. Rusling, "David Syme Russell: A Life of Service," *Baptist Quarterly* [London] Supplement ('89) 4-20.

Marking D. S. Russell's fifty years (1939-89) of service in the Baptist ministry, this article discusses his contributions to the study of early Judaism (especially the apocalyptic writings) and his long-time involvement in Baptist affairs in the United Kingdom and elsewhere. —D.J.H.

1008. E. Schnabel, "Theologie und Bibelwissenschaft in Asien. Erfahrungen auf den Philippinen," *TheolBeitr* 20 (2, '89) 79-93.

After sketching the history of Christianity in the Philippines, the article discusses the influence of Filipino cultural values on theological education there, the secondary status accorded to biblical studies, the priority of contextual praxis, the relation between biblical studies and praxis, and the curricula of the theological schools.—D.J.H.

1009. J. Schreiner, "Joseph Ziegler," *ZeitAltWiss* 101 (1, '89) 1-3.

A biographical sketch of the late Professor Ziegler (1902-88) with attention to his many contributions to research on the Septuagint as well as to his OT teaching and pastoral activity.—D.J.H.

Canon

1010. W. G. Oliver, "Origen and the New Testament Canon," *RestorQuart* 31 (1, '89) 13-26.

Origen (A.D. 185-254) distinguished between two Testaments but held that both came from one God. He believed that the writing of Scripture had ceased. After Origen's final move to Caesarea, his belief in a limited and identifiable corpus of Christian writings is sure.—D.J.H.

1011. F. Weissengruber, "Zum Problem der Pseudepigraphie und des Kanons," *Stud NTUmwelt* 13 ('88) 179-191.

The work of W. Speyer raises the question of the extent to which the concept of forgery is to be attributed to religious pseudepigraphical literature. Drawing D. G. Meade into the discussion, this article shows that literary attribution in pseudonymous writings, both pre-Christian apocalyptic and canonical NT, relates to maintenance of authoritative tradition rather than to interest in literary lineage. The history of the biblical canon displays a similar rationale.—F.W.D.

Interpretation

1012. G. Aichele, "Poverty and the Hermeneutics of Repentance," *Cross Currents* [Dobbs Ferry, NY] 38 (4, '88-'89) 458-467.

Literary fantasy operates in significant ways in both the canonical Gospel of Mark and the noncanonical *Gospel of Thomas*. Their conjoining of repentance and belief, and of astonishment and entry into the kingdom, is fantastic. The fantasies that are uncovered by poverty as the hermeneutics of repentance must question the Gospel, with its promise of salvation and an everlasting kingdom (a pleasurable identity) to whoever believes after repenting, thereby reducing both belief and repentance to something decidable and even comforting. —D.J.H.

1013. C. C. **Black**, "Keeping up with Recent Studies. XVI. Rhetorical Criticism and Biblical Interpretation," *ExpTimes* 100 (7, '89) 252-258.

The article examines the renaissance of attention that rhetoric is undergoing among biblical interpreters. The sweep of rhetorical investigation is approached first by focusing on the critical trails blazed by J. Muilenburg for OT study and G. A. Kennedy for NT research. Then other trends in scholarship that purport to be rhetorical in direction but concentrate neither on ancient stylistics nor on classical modes of persuasion are considered. The conclusion offers comments on the gains and limitations of current rhetorical approaches.—C.R.M.

1014r. D. A. **Carson and** J. D. **Woodbridge (eds.)**, *Hermeneutics, Authority, and Canon* [*NTA* 31, p. 89].

R. G. **Gruenler**, "New Directions in the Hermeneutical Debate," *WestTheolJourn* 51 (1, '89) 133-142.—The article summarizes and evaluates each contribution to this volume of essays on the issue of biblical inspiration and authority. One has the impression upon reading these essays that the authors have wrestled honestly with difficult questions and have come to the logical conclusion that faithfulness to God is inseparable from faithfulness to the trustworthy Scriptures which are his living word.—C.R.M.

1015. W. D. **Davies**, "My Odyssey in New Testament Interpretation," *BibRev* 5 (3, '89) 10-18.

Because of its sacred and canonical status the Bible deserves attention. But how is it to be examined? After describing four gulfs that separate us from the Bible (geography, language, time, culture), the article reflects on how the author has approached the NT. Although NT scholarship in the 1930s was dominated by the Greek or Hellenistic approach, during the last fifty years there has emerged what is in effect a silent revolution in our approach to the NT, namely, it has been re-Judaized. Since both Judaism and Christianity belong to the same family, the tension that inevitably exists between them need not develop into an antithesis. —C.R.M.

1016. J. **Eckert**, "Die tiefenpsychologische Schriftauslegung Eugen Drewermanns—ihre Anliegen und Grenzen," *TrierTheolZeit* 98 (1, '89) 1-20.

This assessment of Drewermann's depth-psychological approach to biblical interpretation considers his critique of historical-critical exegesis and present-day theology, the basic points of his depth-psychological exegesis, the depth-psychological perspective on the stories about Jesus Christ, and the value and dangers of depth-psychological exegesis.—D.J.H.

1017. G. **Fackre**, "Evangelical Hermeneutics. Commonality and Diversity," *Interpretation* 43 (2, '89) 117-129.

At the center of the controversy regarding evangelical biblical interpretation is "inerrancy." Partisans of that term contend that it expresses the logic of evangelicalism. Strongly disagreeing are those who espouse instead "infallibility." Yet each position includes subtypes that may be as significant as the differences between the two positions. Others contest both—to the right "oracularity," and to the left "catholicity."—D.J.H.

1018. J. **Gnilka**, "Die Wirkungsgeschichte als Zugang zum Verständnis der Bibel," *MünchTheolZeit* 40 (1, '89) 51-62.

Wirkungsgeschichte considers the effect or influence of a biblical text or book on theology, church life, liturgy, literature, art, etc. After discussing the recent emergence of this approach in biblical research, the article treats the philosophical and hermeneutical foundations of *Wirkungsgeschichte*, its significance for the relation between Scripture and tradition, and what results can be expected from this approach.—D.J.H.

1019. E. Güttgemanns, "Der Mythos als Ort des Paradigmenwechsels. Zur neuen Diskussion um den Mythos," *LingBib* 62 ('89) 49-96.

The result of the confrontation of R. Bultmann's hermeneutics and program of demythologizing with the change of paradigms described by T. S. Kuhn in science has been a rediscovery of the phenomenon of myth and a new hermeneutic of semiotics. Taking as its starting point W. Nethöfel's rereading of Bultmann's work, the article discusses Bultmann's approach to myth, the nature of a paradigm shift, the change of paradigms in dealing with texts, and myths as the field of structural anthropology.—D.J.H.

1020. H. P. Hamann, "Problems in the Use of Scripture as an Authoritative Guide for Christian Living Today," *LuthTheolJourn* 23 (1, '89) 11-18.

Some apparent difficulties in taking Scripture as an authoritative guide for Christian living arise from failure to read the texts properly. Attention to the interpretation of the OT in the NT can be instructive in applying Scripture today. Preachers should make use of only those incidents that reflect the general or universal clearly and unmistakably. The important exception is the life, death, and resurrection of Jesus.—D.J.H.

1021. H. Jaschke, "Psychotherapie aus dem Neuen Testament," *BibLiturg* 62 (1, '89) 35-40.

Depth psychological exposition of biblical texts can help in understanding the human condition of those who call on Jesus in their need. But this method must approach Jesus not as merely an image or symbol of the self but rather as the one who died for us and was raised.—D.J.H.

1022. J. Kulisz, "Indywidualna interpretacja Ewangelii jako źródło dziewiętnastowiecznego racjonalizmu (L'interpretation individualiste de l'Evangile comme fondement du rationalisme au XIX siècle)," *CollTheol* 58 (3, '88) 63-77.

Protestantism and Deism, with their freedom from the authority of tradition, ought to be considered as sources of 19th-century rationalism. The representatives of rationalism (H. S. Reimarus, D. F. Strauss, H. E. G. Paulus, F. C. Baur, B. Bauer, R. Bultmann) created mythical and historical theories to explain the beginning and development of Christianity. Today the Marxist school of religion continues the work of the German Enlightenment. —D.J.H.

1023. W. Langer, "Die lehramtlichen Weisungen zur katholischen Bibelauslegung. Ermutigung zu einer offenen, dialogischen, die lebendige Überlieferung umfassenden Interpretation," *BibLiturg* 62 (1, '89) 2-9.

These reflections on biblical interpretation in a Catholic setting concern the exclusive competence of the ecclesiastical magisterium, the direct competence of the whole people of God, comprehensive interpretation in the context of living tradition, the dialogue between the text and its reader, and living communication instead of authoritative compulsion.—D.J.H.

1024. F. LAUB, "Sozialgeschichtliche Exegese. Anmerkungen zu einer neuen Fragestellung in der historisch-kritischen Arbeit am Neuen Testament," *MünchTheolZeit* 40 (1, '89) 39-50.

Many exegetical works in recent years have presented themselves as social-historical or sociological contributions to the history of early Christianity and the NT. After questioning the newness of these approaches, the article discusses the major concerns of social-historical exegesis, the critique of historical-critical biblical exegesis, the "materialist" reading of the Bible, and the relation between sociology and exegesis.—D.J.H.

1025. J. H. MARTIN, "The Four Senses of Scripture: Lessons from the Thirteenth Century," *Pacifica* 2 (1, '89) 87-106.

When approaching Scripture, medieval exegetes assumed that they would be able to find common themes among the types and symbols that constantly appeared and reappeared in the sacred text. Forgetfulness of what the medieval exegetes were about has distorted much understanding of their exegesis.—D.J.H.

1026. A. O. MOJOLA, "Peasant Studies and Biblical Exegesis: A Review With Some Implications for Biblical Translation," *AfricTheolJourn* 17 (2, '88) 162-173.

After reviewing research on peasants and peasant society, the article illustrates the relevance of peasant studies to biblical exegesis (with reference to the work of R. A. Horsley and J. S. Hanson, N. K. Gottwald, and K. E. Bailey) and to biblical translation (as exemplified by the word "tribe").—D.J.H.

1027. F. J. MOLONEY, "Whither Catholic Biblical Studies?" *AusCathRec* 66 (1, '89) 83-93.

While mistakes are sometimes made, there is little need for the panic and anger that is sometimes directed against contemporary Catholic biblical scholarship. In NT study a balance must be sought between an arid linguistic and historically "objective" interpretation of sacred texts, and an over-enthusiastic reading of later patristic and ecclesiastical development into them.—D.J.H.

1028r. D. MUÑOZ LEÓN, *Derás* [*NTA* 32, p. 269].

S. MŨNOZ IGLESIAS, "Derás y Nuevo Testamento. A propósito de un libro reciente," *EstBíb* 46 (3, '88) 303-314.—This book opens up a fascinating and incalculably rich mine for exegesis. The new method of derashic exegesis offers hopeful prospects especially because it studies the biblical writings with the mental presuppositions of the original authors. The NT writers used the derashic process not only when quoting the OT but also in redacting material from the primitive Christian tradition. It should be kept in mind that the NT derash is always based on the historicity of the Christian event.—D.J.H.

1029. S. PRICKETT, "The Status of Biblical Narrative," *Pacifica* 2 (1, '89) 26-46.

None of the traditional hermeneutical approaches to biblical narrative offers satisfactory results. Part of the problem is that our idea of narrative is derived from the Bible. But to ask whether a biblical narrative should be considered as history, fiction, fact-like story, or faith-narrative imposes modern and inappropriate categories. Rather we should be asking about what we have lost by being unable to enter into the conceptual and literary frameworks of the Bible.—D.J.H.

1030. H. ROLLMANN, "From Baur to Wrede: The quest for a historical method," *StudRel/SciRel* 17 (4, '88) 443-454.

The article traces and analyzes the development of critical history in biblical studies and early Christian history from the speculative historiography of the Tübingen school, through the decline of speculative historiography represented by A. Hilgenfeld, to the history-of-religions approach found in W. Wrede's *Untersuchungen zum Ersten Klemensbriefe* (1891). The new historical methodology aimed at explaining historical phenomena in their own terms by choosing explanatory categories of a psychological and sociological sort, not of a logical and doctrinal one.—D.J.H.

1031. F. ROSSI DE GASPERIS, "Christian Typology: Is it still valid? If so, which typology?" *SIDIC* [Rome] 21 (3, '88) 4-8.

The opposition between the Jewish and Christian ways of interpreting Scripture, which some hold to be irreconcilable, does not depend on the fact that from the very beginning the church has used typology to understand the relation and the unity between the two Testaments. The really deep controversy does not concern typology as such but an understanding of it that emphasizes discontinuity, highlighting opposition and negation.—C.R.M.

1032. S. M. SCHNEIDERS, "Feminist Ideology Criticism and Biblical Hermeneutics," *BibTheolBull* 19 (1, '89) 3-10.

How can an intrinsically oppressive text, namely the NT, be both foundational and normative for the believing community? If the text is not understood as a linguistic object containing a fixed semantic content, and if the leads provided by P. Ricoeur's theory of distanciation are applied, the believer may find the NT to be a symbolic structure that mediates the Christ-event that offers possibilities of liberation, even from the patriarchal ideology intrinsic to the text.—D.J.H.

1033. D. M. SCHOLER, "How Can Divine Revelation Be So Human? A Look At Feminist Biblical Hermeneutics," *Daughters of Sarah* [Chicago] 15 (3, '89) 11-15.

The condensation of an article published in *Journal of the Evangelical Theological Society* [§ 32-518].—D.J.H.

1034. R. B. SPENCER, "Is biblical scholarship really objective?" *Homiletic & Pastoral Review* [New York] 89 (7, '89) 52-58.

The simplest and best explanation for the first-person passages in the NT (e.g. the "we" passages in Acts and 1 Jn 1:1-4) is that they provide eyewitness testimony. Efforts at undermining the eyewitness character of such texts exemplify the unbalanced and unfounded exegesis that has masqueraded as objective and scientific scholarship.—D.J.H.

1035. G. STEMBERGER, "Jüdische Zugänge zum Neuen Testament," *BibLiturg* 62 (1, '89) 40-45.

Modern Jewish approaches to the NT manifest a historical optimism in reconstructing Jesus' life and teachings. But they raise questions about the nature of Jesus' Judaism and his trial. Jewish research on Jesus is a healthy corrective to monophysite tendencies and historical skepticism among Christians.—D.J.H.

1036. R. THOMPSON, "What Kind of Relativism?" *NewBlackfr* 70 (826, '89) 189-199.

The thesis of relativism expounded by D. Nineham in *New Testament Interpretation in an Historical Age* (1976) has a deep ambiguity between a tame version that has relatively shallow implications and a fierce version that is altogether shattering. Semantic relativism looks too tame and incontestable for what Nineham wants to say, while ontological relativism takes us far beyond what he seems to be arguing. The notion of an epistemological relativism, which gives particular attention to the interface between cultures, may provide a more fruitful approach.—D.J.H.

1037. N. WATSON, "Reception Theory and Biblical Exegesis," *AusBibRev* 36 ('88) 45-56.

Reception theory or reader-response theory highlights the complexity of the communication process that takes place between authors and readers and offers a set of terms to help unravel that complexity. It is a valuable new tool for the biblical scholar provided that one never forgets that both the ancient works and their modern interpreters are historically conditioned.—C.R.M.

1038. C. G. WILLIAMS, "The Status of Scripture: Some Comparative Contours," *Scottish Journal of Religious Studies* [Stirling, UK] 10 (1, '89) 22-40.

This examination of how Scriptures (biblical and others) come to be recognized as such deals with the role of the community of faith, the idea of sacredness, the genesis of Scriptures, their functions, and the hermeneutical factor. The true Scripture will add continually to its status and survive the dialogue of past and present, myth and reason, as well as fulfill its informative and performative roles in a cumulative tradition.—D.J.H.

1039. V. L. WIMBUSH, "Historical Study as Cultural Critique: A Proposal for the Role of Biblical Scholarship in Theological Education," *Theological Education* [Vandalia, OH] 25 (2, '89) 30-43.

The historical study of the Bible that seeks to explain the social origins and development of the different orientations in the Bible can aid the contemporary West in liberating it from its own past. The work of identifying and assessing the influence of biblical ideologies on contemporary culture would represent a cultural critique of both the biblical world and the contemporary world.—D.J.H.

Textual Criticism

1040. K. ALAND, "The Text of the Church?" *TrinJourn* 8 (2, '87) 131-144.

The article first surveys the rise of critical editions of the Greek NT and the concomitant orthodox protest they engendered from adherents of the Textus Receptus. Then it explores the assumptions of modern proponents of the Majority text (especially Z. C. Hodges) and concludes that they are indefensible. An impartial examination of the specific characteristics of the Majority text, especially of its textual additions, will demonstrate its secondary character unquestionably.—C.R.M.

1041r. K. ALAND AND B. ALAND, *The Text of the New Testament* [*NTA* 31, p. 352].

D. B. WALLACE, "The Text of the New Testament," *GraceTheolJourn* 9 (2, '88) 279-285.—This introduction to the text of the NT should serve the academic and ecclesiastical communities well for years to come. Because of its lack of documentation and irenic spirit it ought to be used along with B. M. Metzger's *Text of the New Testament* (2nd ed.; 1968). In six major areas the Alands' viewpoint is open to criticism: their dismissal of the validity and early date of the Western text, the test-passage method for determining textual consanguinity, etc.—D.J.H.

1042. E. GÜTING, "Neuedition der Pergamentfragmente London Brit. Libr. Pap. 2240 aus dem Wadi Sarga mit neutestamentlichem Text," *Zeitschrift für Papyrologie und Epigraphik* [Bonn] 75 ('88) 97-114, plate 1.

This restudy of MS London Brit. Libr. Pap. 2240 (Aland no. 0201) first describes the extent and preservation of the three fragments, orthography and punctuation, and date (5th century A.D.). Then it provides transcriptions of its Greek texts (1 Cor 11:33-34; 12:2-4, 6-13; 14:20-29; 12:2; 14:27; 12:12; 14:21) and offers notes on the texts. Finally it gives a text-critical commentary on the readings, situates the manuscript with reference to other manuscripts, and considers it as a Pauline manuscript. The manuscript belongs with the group represented by MSS DFG; it is not possible to prove a relation to the proto-Alexandrian witnesses.—D.J.H.

1043. G. HAENDLER, "Zur Arbeit an altlateinischen Bibelübersetzungen," *TheolLitZeit* 114 (1, '89) 1-12.

This report on research on the Vetus Latina first discusses recent editions of Isaiah, Sirach, and Hebrews. Then it considers the collection of essays by B. Fischer, plans for future editions of Vetus Latina texts, and problems in revising biblical translations today.—D.J.H.

1044. M. HARAN, "Hqwds, hpynqs wlwḥywt hdyw (The Codex, the Pinax and the Wooden Slats)," *Tarbiz* [Jerusalem] 57 (2, '88) 151-164.

The codex and the pinax, though used for similar purposes, differed in tangible form. Whereas the codex was originally made of wooden tablets lying on each other and joined together along one edge, the pinax had a concertina-like form. The codex was the product of Roman material culture; the pinax was from a Greek and Hellenistic background. A third kind of writing tablet was made of thin wooden slats. One of Bar Kokhba's letters was written on such a slat.—D.J.H.

1045. G. D. KILPATRICK, "Text and Language in the Greek New Testament," *Classical Bulletin* [Chicago] 64 (3-4, '88) 71-72.

Language and the history of style provide an explanation for textual variations in the NT that are deliberate and not sheer mistakes. In many cases NT writers, and even more the scribes of NT texts, try to return to the ancient language. The article considers cases of compound versus simple verb forms and the use of enclitics.—C.R.M.

1046. O. M. KVALHEIM, D. APOLLON, AND R. H. PIERCE, "A Data-Analytical Examination of the Claremont Profile Method for Classifying and Evaluating Manuscript Evidence," *Symbolae Osloenses* [Oslo] 63 ('88) 133-144.

The Claremont Profile Method can be improved by the use of multivariate data analysis. A principal components analysis of data published by F. Wisse in *The Profile Method for Classifying and Evaluating Manuscript Evidence* (1982) supports some of his results and also furnishes new information relevant for the classification of manuscripts. The article discusses questions of method and interpretation involved in using principal components analysis and makes suggestions about further implementation of this approach in manuscript studies. —D.J.H.

1047. T. C. Lynn, "Dating Papyrus Manuscripts by the AMS Carbon-14 Method," *BibArch* 51 (3, '88) 141-142.

With the Accelerator Mass Spectrometry (AMS) Carbon-14 technique only 15 to 20 milligrams covering as little as a quarter of a square inch of material is needed to ascertain the date of a papyrus manuscript.—D.J.H.

1048. J. C. O'Neill, "The Rules Followed by the Editors of the Text Found in the Codex Vaticanus," *NTStud* 35 (2, '89) 219-228.

Codex Vaticanus cannot be regarded as simply another example of a good text, as good as the papyri, but a century or so later. It is the work of scholarly scribes who knew the manuscripts they were comparing were corrupt at various points. They used good rules to sort out the variants, often successfully. But sometimes their rules led them to error, and we can see the rules from their mistakes. They preferred the shorter reading and were sometimes led astray (e.g. Jn 3:13; 14:4; Acts 24:6b, 7, 8a). They also tried to produce a completely lucid and logical reading in every case and were sometimes led into error by their own ingenuity (e.g. Mt 1:18; Mk 6:20; 11:24; 1 Cor 13:5; Heb 1:3).—C.R.M.

1049. D. P. Ryan, "Papyrus," *BibArch* 51 (3, '88) 132-140.

Among the several uses of *Cyperus papyrus* the most important was its being made into paper, thus providing a portable, relatively inexpensive means of recording, preserving, and sharing thought and deed. Although there are few Hebrew papyri, NT manuscripts written on papyrus paper have been discovered in significant numbers, especially in the dry environs of Egypt, the primary source of the material.—D.J.H.

Textual Criticism, §§ 33-1105, 1133, 1223, 1233, 1235, 1265, 1311.

Biblical Philology

1050r. W. Bauer, *Griechisch-deutsches Wörterbuch*, ed. K. Aland and B. Aland [*NTA* 33, p. 231].

F. Neirynck, "Le Lexique de Bauer-Aland," *EphTheolLov* 64 (4, '88) 450-454.—Comments, corrections, and critical observations are offered on the completely revised sixth edition of Bauer's *Wörterbuch*, which will henceforth be known as Bauer-Aland. The discussion considers the title change, improved typography, inclusion of word frequency statistics, citation and treatment of variants, increased reference to the Apostolic Fathers and NT Apocrypha, utilization of intertestamental literature, reduction of bibliography, and more complete listing of word forms. An appendix lists 230 new articles included in this edition. —C.R.M.

1051. J. L. Boyer, "Relative Clauses in the Greek New Testament: A Statistical Study," *GraceTheolJourn* 9 (2, '88) 233-256.

This study statistically analyzes the grammatical and semantic functions of relative pronouns and relative clauses. It considers the classification of relative clauses (adjectival, nominal, adverbial, use with μέν and δέ), the mechanics of relative clauses (relative pronoun, antecedent, agreement), moods used in relative clauses, and a few problematic passages (Mt 26:50; 2 Pet 1:4; 3:6; 1 Jn 3:20).—C.R.M.

1052. A. BYATT, "The Holy Spirit—A Further Examination," *ExpTimes* 100 (6, '89) 215-216.

According to D. Pitt Francis [§ 29-870], the NT "power" references to the Holy Spirit do not contain the definite article, whereas the "person" references do. But his conclusion is not really valid. The lines are quite blurred between the categories. Within the same context and event references may succeed one another with or without the article.—D.J.H.

1053. M. J. HARSTAD, "Greek-English Word Processing on MS-DOS Computers," *Classical Bulletin* [Chicago] 65 (1-2, '89) 3-16.

The article reviews three multi-font word processors for MS-DOS computers: *ChiWriter, DuangJan,* and *Multi-Lingual Scholar,* as well as *Computer Linguist,* an enhancement program for *Wordstar.* For the classicist looking for the ultimate in word processing power for the IBM PC or clone, *Multi-Lingual Scholar* warrants serious consideration. [In the same issue G. R. Culley assesses computer assisted instruction in the classics (pp. 17-31), S. Schierling describes the use of SPSS/PC as applied to the textual criticism of Sallust's *Jugurtha* (pp. 33-42), and J. L. Buller provides a guide to online systems for classicists (pp. 43-64).]—C.R.M.

1054. I. LARSEN, "The Use of *Hina* in the New Testament, with Special Reference in the Gospel of John," *Notes on Translation* [Dallas, TX] 2 (2, '88) 28-34.

The attempt to understand ἵνα as nearly always expressing purpose leads to some unacceptable conclusions. A review of the approximately 140 instances of ἵνα in Jn shows that it may frequently express result or consequence (30%), or content (30%), as well as purpose (40%).—C.R.M.

1055. R. MCKERRAS, "'Who Is This Generation?' An Alternative View," *Notes on Translation* [Dallas, TX] 2 (1, '88) 57-58.

The meaning-component involving time in γενεά is not prominent, though it may appear in Mt 12:39 and 23:36. In almost every case the "generation" is bad in some way.—D.J.H.

1056. A. PIÑERO, "Boletín de filologia neotestamentaria," *FilolNT* 1 (2, '88) 227-239.

Bibliographic information and (in some cases) summaries for ninety-four articles and books appear under the following headings: grammar in general, character of biblical Greek; textual criticism; stylistics; structures; rhetoric; semantics; semiotics; Semitisms; syntax; translation; and vocabulary.—D.J.H.

1057. T. POPE, "The Use of the Present Indicative to Signal Future Time in New Testament Greek. With special reference to the Gospel of John," *OPTAT* [Dallas, TX] 2 (2, '88) 27-38.

After a general survey of the present indicative in Greek, the article discusses present for future time in English, illustrates present for future time in NT Greek, and considers problem cases. The use of the present tense to signal future time is common in the NT. It occurs mostly in conversation. Translators should be aware that English versions have not always recognized this usage.—C.R.M.

1058. J. R. Radney, "Some Factors That Influence Fronting in Koine Clauses," *OPTAT* [Dallas, TX] 2 (3, '88) 1-79.

After showing that the basic clause order in Koine Greek is verb-subject-object, the article discusses six factors that can shift the clause constituents to other orders: relative and interrogative clauses, clauses that contain pronouns, correlative constructions, clauses that have negated constituents, the introduction of new subjects, and the marking of motifs.—D.J.H.

1059. A. Urban, "La coordinada modal en el Nuevo Testamento," *FilolNT* 1 (2, '88) 193-208.

In a modal coordinate sentence two verbal clauses are joined by the conjunction καί/τε or τε καί; one clause indicates the mode of doing or realizing the action/state expressed by the other. The article analyzes examples of this construction in the Fourth Gospel (Jn 4:36; 5:21; 8:59; etc.), other NT writings, and extrabiblical texts. Though not as frequent as the participial sentence is, the modal coordinate sentence was a normal Greek means for expressing mode.—D.J.H.

1060. P. W. van der Horst and G. Mussies, "Subtractive Versus Additive Composite Numerals in Antiquity," *Illinois Classical Studies* 13 ('88) 183-202.

The numeral system of the Romans contained both additives and subtractives. The subtractives gradually disappeared and hence are no longer part of the Romance languages. In Greek subtractives had a much wider currency than has been thought. Most probably they were as in Latin an element of the early spoken language that persisted in prose writings until the end of the classical period. In Semito-Hamitic languages (Egyptian, Coptic, Hebrew, Aramaic) subtractives have never been part of the numeral system. The occurrences in Hebrew and Aramaic were caused by the existence of a normative round number from which there is a deviation to below. To this category belongs the only biblical passage in which a subtractive numeral occurs, 2 Cor 11:24 ("forty lashes less one," see Deut 25:3).—D.J.H.

1061. R. Van Otterloo, "Towards an Understanding of 'Lo' and 'Behold.' Functions of ἰδού and ἴδε in the Greek New Testament," *OPTAT* [Dallas, TX] 2 (1, '88) 34-64.

As found in the Greek NT ἰδού and ἴδε were very meaningful and contributed to a lively style. The basic meaning was "pay attention." The terms had two major discourse functions: (1) to introduce a major thematic participant onto the event line of an episode (69 cases), and (2) to call something to the hearer/reader's special attention because it is contrary to expectation (51) or because it demands a certain action (71) or a logical conclusion (31). Only eight of the 237 cases do not fall neatly into one of the above categories.—D.J.H.

Biblical Translation

1062. J. R. Alsop, "FIESTA: A Tool For Bible Translation," *Notes on Translation* [Dallas, TX] 2 (4, '88) 1-17.

A description of the features of the FIESTA (Fast Interactive Editor of Scripture and Text Analysis) program that was designed to give immediate answers to Bible translators' questions about word usage in a translation as well as assisting with other aspects of their linguistic texts and Scripture translations. [In the same issue L. Valerius (pp. 17-28) compares the capabilities of the FIESTA and GRAMCORD programs in the generation of concordances based on grammatical information, J. Gunn (pp. 28-30) comments on FIESTA, and A. Buseman (pp. 30-31) describes a menu system for dialect adaptation with the Interlinear Text Processor program.]—C.R.M.

1063. N. D. KLOOSTERMAN, "The New International Version: Decennial Observations," *Mid-America Journal of Theology* [Orange City, IA] 4 (1, '88) 7-31.

Dissatisfaction with the Revised Standard Version in regard to its lack of literal accuracy was a major factor in the project that led to the New International Version. But on the basis of its own testimony and principles the NIV is not wholly accurate either textually or verbally. The fact that the NIV has become the Bible of the evangelicals raises questions about the status of the evangelical doctrine of infallibility and inerrancy.—D.J.H.

1064. A. H. NICHOLS, "Explicitness in Translation and the Westernization of Scripture," *RefTheolRev* 47 (3, '88) 78-88.

Commitment to explicitness in modern biblical translation guarantees the inevitability of a Western grid. The translators avoid ambiguity and select the meaning that they regard as most likely, closing all other interpretative options.—D.J.H.

1065. B. E. REID, "Which Bible Translation?" *NewTheolRev* 2 (1, '89) 50-56.

The article examines the strengths and weaknesses of three new English translations: the revised NT of the New American Bible (1986), the New Jerusalem Bible (1985), and the Inclusive Language Lectionary (1983-86). Perhaps the best overall Bible for Catholics is the NAB. The freshness of the translation in the NJB brings the Scriptures alive. The ILL is very helpful for those who want the Scriptures to address both women and men.—D.J.H.

1066. C. R. TABER, "Dynamic Equivalence Revisited," *Notes on Translation* [Dallas, TX] 2 (3, '88) 52-54.

The cautions expressed by D. A. Carson regarding the misuse and abuse of the concept of dynamic equivalence [§§ 30-49; 32-1052] should be taken seriously. Two crucial properties of language underlie the concept: arbitrariness and ethical neutrality.—D.J.H.

Bulletins

1067. E. COTHENET AND L. MONLOUBOU, "Bulletin d'Écriture Sainte," *EspVie* 99 (3, '89) 43-47.

The article describes and evaluates six recent books, all in French, on various aspects of biblical and patristic study. The first three items are reviewed by Cothenet, and the last three by Monloubou.—D.J.H.

1068. F. NEIRYNCK AND F. VAN SEGBROECK, "Scriptura Sacra Novi Testamenti," *EphTheolLov* 64 (2-3, '88) 197*-269*.

Bibliographic information on recent books and articles [see § 32-1063] is supplied under four general headings: introduction (nos. 4077-4307), NT theology (4308-4465), NT books (4466-5573), and early Christian writings (5574-5605).—D.J.H.

1069. C. Stuhlmueller and D. Senior, "The Bible in Review," *BibToday* 27 (2, '89) 118-126.

Descriptions and evaluations of forty recently published books, all in English. The twenty-two OT books are treated by Stuhlmueller (pp. 118-121), and the eighteen NT books by Senior (pp. 122-126).—D.J.H.

1070. C. Stuhlmueller and D. Senior, "The Bible in Review," *BibToday* 27 (3, '89) 184-192.

Descriptions and evaluations of thirty-seven recently published books, all in English, on various aspects of the OT (twenty-one) and the NT (sixteen).—D.J.H.

GOSPELS–ACTS

Gospels (General)

1071. C. Bartnik, "Judasz Iskariota—historia i teologia (Judas l'Iscariote—histoire et théologie)," *CollTheol* 58 (2, '88) 5-17.

NT texts that treat Judas mix history with theological interpretation so that the latter dominates. Thus Judas becomes the archetype of the sinner: the devil, son of the devil, son of perdition, one who repeats the original sin, a second Cain, the personification of "evil Israel," a representative of the "synagogue of Satan," anti-church, and a mirror of sin within the church.—J.P.

1072. J. R. Brady, "Do Miracles Authenticate the Messiah?" *Evangelical Review of Theology* [Exeter, UK] 13 (2, '89) 101-109.

The article argues that a clear connection between Jesus' miracle working activity and the OT anticipation of the coming Messiah can be established. The discussion proceeds under the following headings: the working of miracles in Jesus' ministry, the 1st-century expectation of Messiah, the Son of David, and the establishment of *šālôm.*—C.R.M.

1073r. J.-P. Charlier, *Signes et prodiges* [*NTA* 32, p. 369].

P. Haudebert, "Symboles et paraboles? Les miracles évangéliques. A propos d'un ouvrage récent," *NouvRevThéol* 111 (2, '89) 249-254.—Charlier's basic solution to the problem of miracles in the Gospels is to retain only four or five as historical and to explain the others in terms of symbol and parable. But his assumption that miracles contradict the kenosis of Jesus Christ is highly questionable. Moreover, he is inconsistent in applying his criteria of historicity and too facile in appealing to the OT symbolism of food and water. —D.J.H.

1074r. A. Chené et al., *De Jésus et des femmes* [*NTA* 33, p. 383].

J. Delorme, "Un livre pour apprendre," *SémiotBib* 52 ('88) 41-50.—This collection of eight semiotic readings of Gospel texts that place a woman in relation with Jesus is a welcome and important publication emanating from ASTER ("Atelier de sémiotique du texte religieux") made up of Francophone scholars from Quebec and Ontario. After describing the book, the article reflects on methodological questions: narrative versus discursive analysis as a starting point, the danger of narrative analysis, problems connected with the square, etc.—D.J.H.

1075. M. CLEARY, "The Baptist of History and Kerygma," *IrTheolQuart* 54 (3, '88) 211-227.

In submitting to John's baptism Jesus numbered himself among those who were awaiting the judgment of the Son of Man. Jesus understood John as the one in whom the shift of the ages had taken place. With the arrest of John Jesus was conscious that a new stage in the appearance of God's rule had been reached. After John's death his disciples began to perceive him in terms of the eschatological prophet Elijah. Within primitive Christianity John became a witness to Jesus as Messiah and Son of Man. On this basis each Evangelist built his own portrayal of John the Baptist.—D.J.H.

1076. O. M. HOWELL, "The Humanity of Christ," *Emmanuel* 95 (3, '89) 162-167.

The Gospels witness to Jesus' humanity in various ways: his attention to human needs, display of emotions, compassion and concern, understanding of human weakness and desire, and experience of anguish and fear.—D.J.H.

1077. X. LÉON-DUFOUR, "Du présent à la présence, selon l'Evangile," *Christus* [Paris] 36 (141, '89) 46-58.

The reign of God proclaimed in the Synoptic Gospels consists in a presence that transforms the present of the believer. The present so emphasized by the Synoptics acquires with the Fourth Gospel its full meaning by becoming a presence, that of God himself, a fruitful presence through the fruits that it bears.—D.J.H.

Jesus

1078. E. B. BOROWITZ, "How Is the Church to Confront Jesus' Jewishness?" *Moment* [Washington, DC] 14 (3, '89) 40-47, 53.

In confronting Jesus' Jewishness the church must face the challenges posed by his peculiar Jewish intimacy with God, his attachment to the land of Israel and the Jewish people, the centuries of Jewish suffering that climaxed in the Holocaust, and Jesus' piety continued in unbroken Jewish form. [The same issue contains responses by J. H. Charlesworth (pp. 44-45) and E. J. Fisher (pp. 46-47).]—D.J.H.

1079. J. D. CROSSAN, "Materials and Methods in Historical Jesus Research," *Forum* 4 (4, '88) 3-24.

It is necessary to discuss ever more stringently both materials and methods before proceeding on any search for the historical Jesus. The article first outlines four principles relating to methods and Jewish materials (avoid rabbinic retrojection; accept a pluralistic 1st-century situation; create a typological construct; respect religious integrity) and five concerning methods and Christian materials (determine a working inventory; discipline canonical bias; admit genetic presumptions; establish historical sequence; provide an inaugural hypothesis). Then it sets forth a working hypothesis [see § 33-573] and offers a list of 107 items that comprise the primary stratum of materials for historical Jesus research.—C.R.M.

1080. P. HOLLENBACH, "The Historical Jesus Question in North America Today," *BibTheolBull* 19 (1, '89) 11-22.

Perhaps the most significant recent revival of the quest for the historical Jesus is the Jesus Seminar founded in 1985 by R. W. Funk. The traditional focus on the criteria of authenticity must now be set within the much larger issue of diverse cultural contexts as they are discerned by the social sciences. Recent Jesus-books by M. J. Borg, D. Oakman, and R. Horsley make conscious efforts to escape from the ideological prisons of the past. It remains necessary to do historical Jesus studies in order to overthrow (not just to avoid or to correct) the "mistake called Christianity."—D.J.H.

1081. W. G. KÜMMEL, "Jesusforschung seit 1981. II. Gesamtdarstellungen," *TheolRund* 54 (1, '89) 1-53.

This installment discusses over forty books and articles about Jesus published since 1981 on a variety of topics including Jesus and history, Jesus and Judaism, Jesus and women, etc. [see § 26-824].—C.R.M.

Passion and Death

1082r. K. KERTELGE (ED.), *Der Prozess gegen Jesus* [*NTA* 32, p. 372].
R. PESCH, *Der Prozess Jesu geht weiter* [*NTA* 32, p. 375].

F. MUSSNER, "Der Prozess gegen Jesus von Nazareth," *TheolRev* 84 (5, '88) 353-360.—The article first comments on the eight articles in the collection edited by Kertelge and explores two general questions: Was Jesus' confession before the Sanhedrin (see Mk 14:61-62 parr.) really the product of the post-Easter church? Should Jesus be considered the "seducer" of Israel? Then it calls attention to the richness of Pesch's historical and theological observations, and considers his approach to the two questions.—D.J.H.

1083. R. SPIAZZI, "Le reazioni psicosomatiche del 'Christus Patiens,'" *SacDoc* 33 (5, '88) 566-577.

The idea that Jesus suffered with all his soul is examined with particular attention to his psychological and spiritual sufferings in Gethsemane and on Calvary.—D.J.H.

1084. G. R. STONE, "The Search for the Authentic Tomb of Jesus," *Buried History* [Melbourne] 24 (4, '88) 84-97.

After spelling out the requirements for Jesus' tomb according to the Gospels, the article presents the arguments for and against identifying Jesus' tomb with the Garden Tomb or with the Church of the Holy Sepulchre. Then it discusses the chronology of Calvary and lists known rolling-stone type tombs in Jerusalem.—D.J.H.

1085. G. TURNER, "Collective Guilt and the Crucifixion," *NewBlackfr* 70 (825, '89) 124-136.

Self-accusation is the appropriate forum for collective guilt, which represents a way of thinking deeply embedded in Christian and to some extent in Jewish thought. Just as we are involved in Christ's death, so through Christ we all have available the real possibility of salvation, freedom, and reconciliation with God.—D.J.H.

1086. F. T. ZUGIBE, "Two Questions About Crucifixion. Does the Victim Die of Asphyxiation? Would Nails in the Hand Hold the Weight of the Body?" *BibRev* 5 (2, '89) 34-43.

Jesus died from shock brought on by the traumatic physical events of his last hours, before and after he was nailed to the cross. The asphyxiation theory of P. Barbet is completely untenable. The upper region of the palm of the hand is the most plausible of the regions where Jesus might have been nailed to the cross. [The same issue (pp. 38-39) contains a note on the recent radiocarbon dating of the Shroud of Turin.]—C.R.M.

The Resurrection

1087. K. A. BARTA, "Resurrection Narratives: Thresholds of Faith," *BibToday* 27 (3, '89) 160-165.

By using and developing different motifs the NT stories about the empty tomb and Jesus' appearances seek to entice the reader to participate in the mystery of life revealed in the resurrection. They invite the reader to pass over the threshold from death to life.—D.J.H.

1088r. P. CARNLEY, *The Structure of Resurrection Belief* (Oxford: Clarendon Press, 1987).

G. O'COLLINS, "Resurrection Belief: A Note on a Recent Book," *Gregorianum* 70 (2, '89) 341-344.—This book deals with some major interpretations of the resurrection that have emerged over the past hundred years. Carnley has produced a truly major book on resurrection belief which no worker in this field can afford to ignore. Comments are offered on some particular details of the book.—C.R.M.

1089. J. P. GALVIN, "On the Third Day, He Rose Again," *Priests & People* 3 (4, '89) 120-123.

The Gospels confess the resurrection in numerous ways, sometimes briefly, sometimes at considerable length, but they make no effort to describe its occurrence in narrative form. Instead they offer Easter stories of two distinct types: finding the empty tomb and appearances of the risen Jesus. These texts emphasize themes relating to Christology, ecclesiology, and the new presence of the risen Lord.—C.R.M.

1090. N. L. GEISLER, "The Significance of Christ's Physical Resurrection," *BiblSac* 146 (582, '89) 148-170.

There is no scientific, biblical, or theological reason for forsaking the historic evangelical view that Jesus' resurrection body is a literal, physical body. All the arguments used to prove the immaterial nature of his resurrection body fall short of the mark. The biblical basis for the belief that Jesus' resurrection body was a literal, material body of flesh and bones is strong.—D.J.H.

1091r. H. KESSLER, *Sucht den Lebenden nicht bei den Toten* [*NTA* 31, p. 101; § 30-1028r].

I. BROER, "'Der Herr ist dem Simon erschienen' (Lk 24,34). Zur Entstehung des Osterglaubens," *StudNTUmwelt* 13 ('88) 81-100.—Inquiry into the rise of the Easter faith is not to be divorced from an approach to miracle accounts, and the latter are not to be viewed in terms of probability or improbability, with disclaimers of factuality for comparable extrabiblical narrative. Kessler's view that the origin of the Easter-faith of the earliest disciples cannot be discerned by a methodology (historical-critical) whose basic operating principle is analogy does not survive scrutiny—especially when the importance he attaches to the "appearances" of Jesus is probed—and may in fact lead to the conclusion (with some indebtedness to C. G. Jung) that the appearances are the product of the human psyche. In contrast to the appearances, the message of Jesus provides a better route for plausible explanation of the rise of the earliest Easter faith.—F.W.D.

1092. G. O'COLLINS, "Alcuni problemi attuali sulla risurrezione di Gesù," *CivCatt* 140 (3331, '89) 31-38.

The article first considers what the NT says about the resurrection of Jesus, the appearances, and the empty tomb. Then it looks at some important topics in present-day discussion about the resurrection.—D.J.H.

1093. G. O'COLLINS, "Christ's Resurrection and Ascension," *America* [New York] 160 (11, '89) 262-263.

The first Christians took in and stated what happened to Jesus in terms of time (resurrection) and space (ascension). The ascension reminds us that Jesus' resurrection was more than a mere coming back to life under the normal conditions of our present existence.—D.J.H.

1094. C. OSIEK, "The Resurrection: Prism of New Testament Faith," *BibToday* 27 (3, '89) 133-139.

The article examines how different NT writers understood the proclamation "Christ is risen." It surveys Paul, Mk, Mt, Lk, Jn, Colossians, and Revelation. By seeing the way each writer develops the meaning of Christ's resurrection in a slightly different manner, one comes to a deeper appreciation of the mystery contained in this central faith conviction.—C.R.M.

1095. S. SABUGAL, "El preanuncio sobre la resurrección de los muertos. Anastasiología veterotestamentaria y judaica," *Revista Agustiniana* [Madrid] 30 (91-92, '89) 143-154.

The evidence for belief in bodily resurrection in the NT era [see § 32-1088] was far from uniform. Many Hellenistic and Palestinian Jews denied bodily resurrection. Even those Jews who accepted it as a dogma based on God's power and justice differed regarding the nature of the resurrected body, when the resurrection is to take place, and the beneficiaries of it.—D.J.H.

1096. D. W. VINEY, "Grave Doubts About the Resurrection," *Encounter* 50 (2, '89) 125-140.

Although faith in Jesus' resurrection is not irrational, such faith can expect no evidential support from the historian. Three factors contribute to this conclusion: the lack of eyewitness testimony to any physical appearances of the risen Christ, distortions of the resurrection narratives toward increasing emphasis on the physicalness of the risen Christ, and failure of the theory that Christ rose physically to account for his missing body.—D.J.H.

1097. H. WEDER, "Gottes Einspruch gegen ein Leben aus eigener Macht," *RefFor* 3 (11, '89) 11-13.

The new life brought about through the resurrection of Jesus arises out of God's power, results in peace with God, bears the mark of weakness ("the earthen vessel"), and involves service after the pattern of the Son of Man.—D.J.H.

1098. K. Wengst, "'Ein wirkliches Gleichnis . . .' Zur Rede von der Auferweckung Jesu Christi im Neuen Testament," *Zeitschrift für dialektische Theologie* [Kampen] 4 (2, '88) 149-183.

Taking as its starting point the rabbinic characterization of what is described in Ezekiel 37 as a "true parable" (*'mt mšl*), the article discusses the Jewish presuppositions of NT discourse about Jesus' resurrection, the truth of the NT claims about Jesus' resurrection, the implications and interpretations of it, aspects of the appearance narratives in the Gospels, and Ezekiel 37 and Jesus' resurrection.—D.J.H.

Synoptics

1099. J. Champion, "The Parable as an Ancient and a Modern Form," *Journal of Literature and Theology* [Oxford] 3 (1, '89) 16-39.

This essay aims to examine the nature of the parable and its reemergence in modern literature without losing sight of this literary form's existential bent. After a sketch of the major developments in the interpretation of NT parables, it explores the relation between biblical and modern parabolic writing. Then it focuses on the Good Samaritan (Lk 10:30-35) and "The Grand Inquisitor" from F. Dostoevsky's *The Brothers Karamazov*.—C.R.M.

1100r. O. Camponovo, *Königtum, Königsherrschaft und Reich Gottes in den frühjüdischen Schriften* [*NTA* 30, p. 118].

A. del Agua Pérez, "El derás del 'reino de Dios' en la tradición sinóptica. Sugerencias tras la lectura de O. Camponovo," *EstBíb* 46 (2, '88) 173-186.—Camponovo's investigation of references to God's kingship, royal rule, and kingdom in early Jewish writings provides a stimulus to apply his midrashic method to the NT. After underlining the importance of the midrashic method for NT exegesis, the article analyzes the derashic recourse in the NT to the OT tradition of the kingdom of God. This recourse was present in Jesus' sayings in which he used this concept to express the fulfillment of the promised salvation. The NT authors employed derashic methods to make explicit the qualities contained in the idea of βασιλεία. —D.J.H.

1101. C. R. Davis, "Structural Analysis of Jesus' Narrative Parables: A Conservative Approach," *GraceTheolJourn* 9 (2, '88) 191-204.

Structuralism is inherently neutral. It can be used profitably by those who believe that the Bible is inspired and inerrant. The article classifies twenty-seven parables in the Synoptic Gospels into four categories: Class A contains only completed narrative schemata with no comparisons involved; B is similar but centers on a negated narrative (an act of refusal or opposition); C consists of a comparison of two similar narratives (one completed, the other negated); and D uses a sequence of two class-C comparisons, one leading to the other. —D.J.H.

1102. R. W. Hoover, "Sayings from Q, Parables Round Two," *Forum* 4 (4, '88) 109-128.

A report on the prominent features of the sixth national meeting of the Jesus Seminar held in October 1987 in St. Paul, MN, which featured voting on selected Q materials, reconsideration of nine parables, and discussion of various methodological issues.—C.R.M.

1103r. J. S. Kloppenborg, *Q Parallels* [*NTA* 32, p. 372].

F. Neirynck, "A Synopsis of Q," *EphTheolLov* 64 (4, '88) 441-449.—The article compares Kloppenborg's *Q Parallels* with Neirynck's *Q-Synopsis* [see *NTA* 33, pp. 110-111] under the following headings: verbal agreements and sense-lines, contents of Q, alignment of the parallels, parallels in Mk, and concordance. For all Gospel students, *Q Parallels* is an indispensable handbook to Q.—C.R.M.

1104. D. Lührmann, "The Gospel of Mark and the Sayings Collection Q," *JournBibLit* 108 (1, '89) 51-71.

Surprisingly, when Mk and Q are compared, the latter, which initially seemed to be the more dubious, now seems to be the more established. After a survey of scholarship on the Two-Document hypothesis, the article examines what can be said about Mk and Q when they are compared with each other. This is accomplished by concentrating on two major passages common to Mk and Q: (1) Lk 9:57–10:22 par. and (2) Lk 11:14-26, 29-32 par. When these texts are examined in terms of Christology, eschatology, and ecclesiology, in each case Mk shows a more advanced conception. To read Mk and Q not only for the sake of the archaeology of single passages but as integral, unified texts may help to overcome the confines of Gospel research, which have been caused by the overemphasizing of the tradition/redaction model.—C.R.M.

Synoptics, § 33-1486.

Matthew

1105. G. Aranda Pérez, "La versión sahídica de San Mateo en Bodmer XIX y Morgan 569," *EstBíb* 46 (2, '88) 217-230.

The Sahidic Coptic version of the NT has been considered a homogeneous representative of the Neutral text-type, also known as the Egyptian or Hesychean text. This article analyzes the variants proper to MS Bodmer XIX and the textual characteristics of MS Morgan 569 in their Sahidic versions of Mt to determine whether there were different textual lines in the Sahidic tradition. It concludes that more readings in Morgan 569 coincide with the Caesarean and Western text-types than in the rest of the Sahidic witnesses and especially more than in Bodmer XIX. Readings that were common in other areas also circulated in Egypt.—D.J.H.

1106. D. R. Bauer, "The Interpretation of Matthew's Gospel in the Twentieth Century," *Summary of the Proceedings of the American Theological Library Association* [St. Meinrad, IN] 42 ('88) 119-145.

This "theological walk" through 20th-century Matthean scholarship is divided into three major parts: the reign of source criticism (1900-30), the reign of redaction criticism (1930-75), and the present situation (1975-88). The following issues remain controversial: the appropriateness and compatibility of various literary-critical approaches; the relation of literary criticism to other, historically oriented, critical approaches; the literary structure of the Gospel and its implications for Matthean theology; the purpose of the Gospel; and the meaning, significance, and interrelation of several key theological concepts, especially Christology, salvation history, and ethics.—D.J.H.

1107r. W. D. Davies and D. C. Allison, *The Gospel According to Matthew,* vol. 1 [*NTA* 33, p. 384].

G. R. Beasley-Murray, *John* [*NTA* 32, p. 97].

C. S. Rodd, "Two Gospel Commentaries: A Review Article," *ExpTimes* 100 (6, '89) 228-231.—The article describes the goals, structure, and positions of these two new commentaries. From the first volume it is clear that the Matthew commentary by Davies and Allison will remain standard for many years to come. For a commentary in what is an explicitly conservative series Beasley-Murray's work on the Fourth Gospel is remarkably open. —D.J.H.

1108. R. T. France, "Matthew's gospel in recent study," *Themelios* 14 (2, '89) 41-46.

After discussing the Synoptic question and the origin of Mt, this review of Matthean research discusses Matthew's church and Judaism, Matthew and the OT, fulfillment, the Law, Israel and the church, Matthew's church, and Christology.—D.J.H.

1109. J. A. Grassi, "Matthew as a Second Testament Deuteronomy," *BibTheolBull* 19 (1, '89) 23-29.

Matthew chose the expression "this gospel" (Mt 24:14; 26:13) to tell his audience that in the proclamation of his own document they were hearing the gospel of the kingdom, the word of God through Jesus, the Son of God. His model was the claim in Deuteronomy that it was "this law written in this book" (Deut 28:58; see 28:61; 29:20, 27; 30:10; 31:9, 24). Deuteronomy also presents its own teaching and public reading as the living voice of God.—D.J.H.

1110. D. J. Harrington, "A Dangerous Text: Matthew and Judaism," *Canadian Catholic Review* [Saskatoon] 7 (4, '89) 135-142.

Matthew and his fellow Jewish Christians considered themselves still Jews, and sought to show that their identity as followers of Jesus was compatible with their Jewish heritage. His Gospel should be read as one of several Jewish responses to the destruction of the Jerusalem Temple in A.D. 70. When taken out of its late 1st-century context within Judaism and read by Christians unaware of that context, Matthew can be interpreted as anti-Jewish. But that approach misses the very point of his Gospel.—D.J.H.

1111. F. A. Niedner, "Rereading Matthew on Jerusalem and Judaism," *BibTheolBull* 19 (2, '89) 43-47.

Matthew did not believe that Jerusalem and Judaism were under God's eternal, negative judgment. (1) The formula quotations demonstrate God's faithfulness to Jerusalem and its populace. The implicit soteriology, which employs Day of Atonement ritual imagery, includes the people of Jerusalem among those forgiven as a result of Jesus' death. (2) The clear association of Jesus and Moses was meant to show that Jesus' teachings and behavior were consistent with what Moses taught and that Jesus came in the spirit of Moses. (3) The function of Matthew's Christology, in which the title "Son of God" was crucial, was intended to make the claim that Jesus' teaching of Torah was approved by God and legitimate within Judaism.—D.J.H.

1112. [Mt 1:1-17] R. D. MATTISON, "God/Father: Tradition and Interpretation," *RefRev* 42 (3, '89) 189-206.

After examining J. Jeremias's research on ἀββά, the article discusses the strengths and weaknesses of recent approaches to Father-God language in the NT. Then it applies the method of structural exegesis called "discoursive analysis" to the genealogy in Mt 1:1-17 in order to understand better the value placed on Father-God language in Matthew's Gospel. The opposition between begettings by men or the Holy Spirit in Mt 1 challenges the finest of patriarchies, the lineage of Abraham and David.—D.J.H.

1113. [Mt 1:1-17] K. F. PLUM, "Genealogy as Theology," *ScandJournOT* 3 (1, '89) 66-92.

The genealogies of Jesus in Mt 1:1-17 and Lk 3:23-38 have been created in full realization of the OT genealogical system and the possibilities of the genre. The Evangelists used the genealogical form to demonstrate that with Jesus the possibilities of genealogy have been completed and exhausted.—D.J.H.

1114. D. J. HARRINGTON, "New and Old in New Testament Interpretation: The Many Faces of Matthew 1:18-25," *NewTheolRev* 2 (1, '89) 39-49.

This introduction to historical and literary methods used in interpreting the NT explains their basic concerns and illustrates their application with reference to Mt 1:18-25. No one method is sovereign, and no one interpretation can be considered definitive. Today good interpretation demands a combination of methods.—D.J.H.

1115. [Mt 2:1-23] R. COUFFIGNAL, "Le conte merveilleux des mages et du cruel Hérode," *RevThom* 89 (1, '89) 97-117.

When Mt 2:1-23 is studied from the perspective of folklore, one discovers many motifs characteristic of the "marvelous tale." The article first examines the stories of the Magi and Herod by means of the functional analysis proposed by V. J. Propp and the actantial model developed by A. J. Greimas. Then it focuses on the principal discursive structures (birth, kingship, religion) and offers a psychological interpretation with special attention to the Father-Son relationship.—D.J.H.

1116. S. J. SAMUEL, "Communalism or Commonalism: A Study of Matthew's Account of Jesus' Baptism (3:13-17)," *IndTheolStud* 25 (4, '88) 334-347.

In being baptized by John the Baptist (see Mt 3:13-17) Jesus fulfilled God's righteousness, which demands solidarity with humanity in need of salvation. Christian baptism involves obedience to God's will, human solidarity, and a share in human suffering.—D.J.H.

1117. A. HUNTER, "Rite of Passage: The Implications of Matthew 4:1-11 for an Understanding of the Jewishness of Jesus," *Christian-Jewish Relations* [London] 19 (4, '86) 7-22.

The function of the temptation narrative in Mt 4:1-11 was to demonstrate conclusively that Jesus (whether seen as the new Moses, or the archetypal Israel, or the second and obedient Adam) was a devout worshipper of the one God and impeccably observant of the commandments as laid down in the Torah. The plain meaning of the narrative is that Jesus was a Jew par excellence, in whom his Father was (understandably) well pleased. The text constitutes an argument against Jesus' divinity, since its point is that "son of God" must be reconciled with Jesus' fully human nature.—D.J.H.

1118r. [Mt 5–7] H. D. Betz, *Essays on the Sermon on the Mount* [*NTA* 29, p. 322; 30, p. 93; § 32-585r].

D. C. Allison, "A New Approach to the Sermon on the Mount," *EphTheolLov* 64 (4, '88) 405-414.—Betz's originality is not always matched by persuasive power, with the result that many of his hypotheses, however intriguing, do not appear to be justified by the evidence. He has failed to supply convincing arguments for the pre-Matthean origin of Mt 5–7, for its author's conscious engagement with Hellenistic philosophy, and for the sermon being a systematic theology of Jesus that came to be in a community with little interest in Jesus' passion or resurrection.—D.J.H.

1119. [Mt 5–7] R. E. Strelan, "The Gospel in the Sermon on the Mount," *LuthTheol Journ* 23 (1, '89) 19-26.

Matthew's understanding of the good news of the kingdom is at the very heart of the Sermon on the Mount. This fact is established by looking at the context, the various parts of Mt 5:1-20, and the rest of the sermon.—D.J.H.

1120. [Mt 5–7] A. Wright, "The Sermon on the Mount: a Jewish View," *NewBlackfr* 70 (826, '89) 182-189.

After reflecting on the nature of Judaism in the 1st century A.D., the article focuses on the three acts of piety discussed in Mt 6:1-18 and examines the extent to which Jesus' teachings are consistent with contemporary Jewish attitudes. The Jew today feels unease with Jesus' sense of personal authority.—D.J.H.

1121. [Mt 5:9] J. Gnilka, "'Selig, die Frieden stiften,'" *IntKathZeit/Communio* 18 (2, '89) 97-103.

After reflecting on the various dimensions of peace (with God, others, and oneself), the article discusses peace in the OT, Greco-Roman literature, and the NT, respectively. Then it focuses on Mt 5:9 ("Blessed are the peacemakers") and relates it to preaching the gospel and not retaliating against one's enemies (see Mt 5:39-41).—D.J.H.

1122. H. Ordon, "Jezusowa interpretacja zakazu cudzołóstwa (Mt 5,27-28) (Das Ehebruchverbot in der Interpretation Jesu [Mt 5,27-28])," *RoczTeolKan* 31 (1, '84) 81-90.

While ancient Israel found exceptions to the commandment forbidding adultery, in Mt 5:27-28 Jesus upholds and extends that commandment to include internal as well as external transgressions against all men and women whatever their state of life.—J.P.

1123. M. N. A. Bockmuehl, "Matthew 5.32; 19.9 in the Light of Pre-rabbinic Halakhah," *NTStud* 35 (2, '89) 291-295.

Abraham's prayer in 1QapGen 20:15 ("May he [Pharaoh] not be able to defile my wife away from me tonight") provides a clear pre-rabbinic attestation for the halakic idea that any sexual interference with an existing marriage bond produces a state of impurity that precludes a resumption of that marriage. Matthew's apparent approval of Joseph's reasoning in Mt 1:19 suggests that the exception clauses in Mt 5:32 and 19:9 were to Matthew the necessary corollary to Jesus' teaching on divorce, since πορνεία made husband and wife unfit for continued conjugal union.—D.J.H.

1124. [Mt 5:33-37] J. Blank, "Schwört überhaupt nicht," *Orientierung* [Zurich] 53 (9, '89) 97-99.

The unconditional prohibition of oaths in Mt 5:33-37 and Jas 5:12 can be traced back to Jesus. The oath is a relic of pagan-magical religion and a profanation of God's name. Though in church history swearing oaths has been deemed acceptable and even necessary for Christians, the practice has no place in the church of Jesus Christ.—D.J.H.

1125. [Mt 5:39] L. R. Donelson, "'Do Not Resist Evil' and the Question of Biblical Authority," *HorizBibTheol* 10 (1, '88) 33-46.

The simplest reading of Mt 5:39 is the literal one: Do not resist evil, ever. Nevertheless, believers should not pull this command out of the Sermon on the Mount and treat it as the single ethical absolute that informs their public lives. The diversity of biblical theologies can provide a partial method for evaluating the relative claims of many imperatives in the canon.—D.J.H.

1126. [Mt 6:9-13] L. Gil, "Versiones del *Pater noster* al castellano en el Siglo de Oro," *FilolNT* 1 (2, '88) 175-191.

The article first examines the Spanish Catholic church's official version of the Lord's Prayer (Mt 6:9-13) and indicates its inaccuracies, with particular attention to the sixth petition. Then it discusses the historical circumstances in which this version originated, and compares eight orthodox and five heterodox versions that circulated from the end of the 15th to the beginning of the 17th centuries.—D.J.H.

1127. [Mt 6:9-13] H. Taussig, "The Lord's Prayer," *Forum* 4 (4, '88) 25-41.

The Q text of the Lord's Prayer is a compilation and composition by the sapiential following of Jesus from fragments of prayers spoken by Jesus, or used in his milieu, and Q. It contains several different fragments of prayers that need to be considered a part of the primary data base for who Jesus was. But there is no way to organize these "red" (Father; may your name be holy) and "pink" (give us today our daily bread; and forgive us our debts, as we also have forgiven our debtors) sentences into one coherent prayer.—C.R.M.

1128. [Mt 6:9-13] P. Trudinger, "The 'Our Father' in Matthew as Apocalyptic Eschatology," *DownRev* 107 (366, '89) 49-54.

In keeping with Matthew's effort to align Jesus with the apocalyptic mood, the Lord's Prayer in Mt 6:9-13 should be read as a manifesto of apocalyptic eschatology. Each petition urges the one praying to look forward to the "day of the Lord" that in Matthew's view was in effect just around the corner.—D.J.H.

1129. [Mt 6:12] Monsengwo Pasinya, "Lokola biso tokolimbisaka baninga (Mt 6,9 par). Incidence théologique d'une traduction," *RevAfricThéol* 12 (23-24, '88) 15-21.

From an exegetical and theological perspective the current Lingala (Bantu language) translation of Mt 6:12b/Lk 11:4 is incorrect because it signifies a habitual action ("as we are in the habit of forgiving").—D.J.H.

1130. [Mt 7:7-8] D. Goldsmith, "'Ask, and it will be Given. . . .' Toward Writing the History of a Logion," *NTStud* 35 (2, '89) 254-265.

The "ask, and it will be given" saying (Mt 7:7-8 parr.) was originally independent of the context in which we now find it. It passed through at least three stages of interpretation and modification before assuming its current Q shape. The saying was originally not about prayer but rather one of Jesus' descriptions of the kingdom of God. The original meaning of the saying prompted the early church's eschatological-ethical and ecclesiological interpretations of it.—D.J.H.

1131. [Mt 8:20] M. H. Smith, "No Place for a Son of Man," *Forum* 4 (4, '88) 83-107.

Unlike other "Son of Man" sayings, the Gospel comparison of a homeless human figure to sheltered wildlife (Mt 8:20/Lk 9:58; *Gospel of Thomas* 86) has not been itself the focus of extensive debate. This study investigates the aphorism under the following headings: text and context, form and function, concept and connotations, and inference and irony. It suggests that this aphorism, which practically all are prepared to admit contains a generic self-reference by Jesus, is precisely the source of the titular use of the emphatic form, *bar nāšā'*, in reference to a cosmic figure.—C.R.M.

1132. V. Hampel, "'Ihr werdet mit den Städten Israels nicht zu Ende kommen.' Eine exegetische Studie über Matthäus 10,23," *TheolZeit* 45 (1, '89) 1-31.

Matthew inserted the saying in 10:23 on the basis of the Greek terms τέλος (10:22) and τελέσητε (10:23). He modified the traditional form of the saying chiefly by substituting "Son of Man" for "kingdom of heaven," since for him they meant virtually the same. The search for an OT background in Dan 7:13-14 and Gen 49:10 is not fruitful. Greater similarity exists with NT predictions about experiencing the fullness of salvation (see Mk 9:1; 14:25). While the saying was meaningful for Matthew and for the Palestinian church before him, it most likely originated with Jesus, who was warning his disciples of a collective suffering before the coming of the kingdom. The saying has been (and will be) fulfilled, though in other ways than Jesus and his disciples originally imagined.—D.J.H.

1133. J. O'Callaghan, "Dissensio critica in Mt 10,42," *Eranos* [Stockholm] 86 (2, '88) 163-164.

On the basis of external evidence most NT textual critics read οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ in Mt 10:42 (and Mk 9:41). However, on the basis of internal (chiefly stylistic) considerations one can make a good case for οὐ μὴ ἀπόληται ὁ μισθὸς αὐτοῦ.—D.J.H.

1134. C. Burchard, "Senfkorn, Sauerteig, Schatz und Perle in Matthäus 13," *Stud NTUmwelt* 13 ('88) 5-35.

With Mt 13:1-33 Jesus breaks off communication with the crowd. The parables of the tares and the net contain guidelines for interpreting the parables of the mustard seed, the leaven, the treasure, and the pearl. Human agents signify supramundane beings; media of production and products point to human beings, in a spiritual sense; the site of production means the world; and completion of the product takes place at the end of the age. Hence the finder of the treasure is the Son of Man; the field is the world of humanity; and the treasure is the children of the kingdom.—F.W.D.

1135. F. MARTIN, "Parler. Matthieu 13," *SémiotBib* 52 ('88) 17-33.

After discussing the place of the OT fulfillment quotations in Mt 13:1-52, this semiotic analysis considers the gift of the mysteries, the parable as addressed to Jews and pagans, the Jews and Isa 6:9-10 (Mt 13:14-15), the pagans and Ps 78:2 (Mt 13:35), and the disciples between Jews and pagans.—D.J.H.

1136. S. E. PORTER, "Vague Verbs, Periphrastics, and Matt 16:19," *FilolNT* 1 (2, '88) 155-173.

As a way of summarizing a grammatical analysis of Mt 16:19 the article proposes the following gloss: "Whatever you might bind upon the earth (if such a binding event were to occur), this is projected as being in a state of boundness in heaven; and whatever you might loose upon the earth shall be in a state of loosedness in heaven." Then it deals with several exegetical and theological issues that impinge on the understanding of the text: the meaning of binding and loosing; heaven and earth, and the passive voice; Petrine authority and the church; and the relation of Mt 16:19 to 18:18. An appendix treats arguments for and against the authenticity of Mt 16:19.—D.J.H.

Mt 17:20, § 33-1165.

Mt 19:9, § 33-1123.

Mt 21:21, § 33-1165.

Mt 24:12, § 33-1192.

1137. F. MARTIN, "Mourir. Matthieu 26–27," *SémiotBib* 53 ('89) 18-47.

After reflecting on the fulfillment of "what is written" and of Scripture in the Matthean passion narrative, this semiotic analysis considers the divergent perspective toward Passover adopted by Jesus and his opponents in Mt 26:1-5, Jesus' own appeal to the Scriptures, the two disciples (Judas and Peter), the potter's field and other episodes in the Gospel, and the relationship between Jews and Romans (the figure of the king, the dream of Pilate's wife, Jesus Barabbas or Jesus Messiah, the blood of the covenant).—D.J.H.

Mark

1138. BUETUBELA BALEMBO, "Le péché dans l'évangile de Marc," *RevAfricThéol* 12 (23-24, '88) 23-29.

After surveying the vocabulary of sin in Mark's Gospel, the article discusses sin as a reality distinct from the human person, the relation between sin and forgiveness, and Jesus' attitude toward sinners.—D.J.H.

1139. L. DOOHAN, "Mark's Portrait of the Suffering Christ," *Emmanuel* 95 (4, '89) 190-197.

Mark's is the Gospel of Christian suffering. It portrays Jesus as exercising a ministry of pain, undergoing anguish in his last days, and abandoned in death. Jesus' triumph comes through suffering.—D.J.H.

1140. R. W. FUNK, "Gospel of Mark. Parables and Aphorisms," *Forum* 4 (3, '88) 124-143.

This inventory of parables and aphorisms in Mk records the progress of the Jesus Seminar in its assessment of all the sayings of Jesus. The list will serve as the basis for constructing the "red letter" edition of Mk. Weighted averages and resulting color designations are indicated opposite each saying already treated by the Jesus Seminar.—D.J.H.

1141. L. W. HURTADO, "The Gospel of Mark in recent study," *Themelios* 14 (2, '89) 47-52.

The last ten years of Markan research have included some significant reexaminations of major questions (e.g. provenance and Christology) and the application and refinement of newer approaches (e.g. narrative criticism). There is growing recognition of Mk as a well designed story of Jesus and increased emphasis that Mk should be analyzed in light of Jewish and pagan literary traditions of the Greco-Roman era.—D.J.H.

1142. F. J. MATERA, "Mystery and Humanity. The Jesus of Mark," *Church* [New York] 5 (1, '89) 20-23.

Mark's distinctive portrait of Jesus is discussed under these headings: strong emotions, compassion, and weakness; totally dedicated to God's will; and mysterious and incomprehensible. The Markan Jesus is eminently human, an apocalyptic preacher; he knows himself as God's final messenger, God's unique Son.—D.J.H.

1143. W. L. OSBORNE, "The Markan Theme of 'Who Is Jesus?'" *AsiaJournTheol* 3 (1, '89) 302-314.

The literary structure of Mark's Gospel is built upon the development of the theme "Who is Jesus?" This emphasis appears in each section: Jesus' popularity (1:1-45), controversy and accusation (2:1–3:35), veiled teaching and dull-minded disciples (4:1-41), faith and healing (5:1-43), faith and revelation (6:1–8:30), teaching (8:31–13:37), and the passion (14:1–16:8).—D.J.H.

1144. S. H. SMITH, "The Role of Jesus' Opponents in the Markan Drama," *NTStud* 35 (2, '89) 161-182.

In order to develop his story of Jesus' vain struggle against the establishment, Mark arranged his controversy material in three main cycles: (1) a Galilean controversy cycle (2:1–3:6; 7:1-23), (2) a Judean conflict cycle (10:2-9; 11:27-33; 12:13-40), and (3) a Jerusalem passion cycle (11:15-18; 12:1-12; 14–15). These three phases were welded together by an undercurrent of editorial insertions, isolated controversy fragments, and frequent foreshadowing of the climax of the plot (1:15; 2:20; 3:6; 8:31; 9:9, 31; 10:33, 34, 45). Mark achieved his aim of presenting the religious leaders as actors whose role was intrinsically bound up with the inevitability of Jesus' death by means of continuity of form and language, through the use of contrast and development, and by employing character groups as a vehicle for drawing out the dramatic significance of controversy.—C.R.M.

1145. A. M. TEPEDINO, "Jesus e a Recuperação do Ser Humano Mulher," *RevistEclBras* 48 (190, '88) 273-282.

Within the context of Jewish society in his time Jesus showed a revolutionary attitude toward women. This attitude is demonstrated with reference to the Markan texts about women (Mk 1:29-31; 5:21-43; 7:24-30; 10:2-12; 12:41-42; 14:3-9; 15:40-41, 47).—D.J.H

1146. M. Theobald, "Gottessohn und Menschensohn. Zur polaren Struktur der Christologie im Markusevangelium," *StudNTUmwelt* 13 ('88) 37-79.

The two burning issues of Mark's Christology are the tradition of Jesus' earthly activity in word and deed, and the proclamation relating to his death, resurrection, and coming as judge. The terms Son of God and Christ in effect answer questions raised by the Christology implied in the Spirit-directed career of Jesus. Jesus surpasses all contemporary miracle workers, and the commands to silence indicate that this superiority lies in his self-sacrificing role as the Son of Man (Mk 10:45), who also serves as eschatological judge. Believers are therefore warned in Mk 13 about pretenders. The corollary to the "messianic secret," which involves suffering, is the disciple's own experience of the *via dolorosa.*—F.W.D.

Mk, § 33-1104.

1147. H. Giesen, "Dämonenaustreibungen—Erweis der Nähe der Herrschaft Gottes. Zu Mk 1,21-28," *Theologie der Gegenwart* [Münster] 32 ('89) 24-37.

The exorcism in Mk 1:21-28 (see also Mk 5:1-20; 9:14-29) carries the eschatological dimension expressed in Lk 11:20/Mt 12:28: God's reign breaks the demons' reign and prepares its end. After discussing demonic possession and exorcisms in the biblical perspective, the article focuses on Mk 1:21-28—its context, themes of Jesus' teaching and authority, and emphasis on exorcism as the visible sign of the nearness of God's reign.—D.J.H.

1148. J. Verheyden, "Mark 1,32-34 and 6,53-56: Tradition or Redaction?" *EphTheolLov* 64 (4, '88) 415-428.

Whereas W. Egger in *Frohbotschaft und Lehre* (1976) maintained the traditional character of Mk 1:32-34 and 6:53-56, G. Van Oyen in *De summaria in Marcus en de compositie van Mc 1,14-8,26* (1987) argued for their redactional character. Van Oyen's investigation of the redactional nature of these summaries is as a whole more convincing than Egger's view of the exceptional status of the two texts.—D.J.H.

1149. M. Wojciechowski, "The Touching of the Leper (Mark 1,40-45) as a Historical and Symbolic Act of Jesus," *BibZeit* 33 (1, '89) 114-119.

The primitive text underlying Mk 1:40-45 reflects an early Palestinian tradition, perhaps from an eyewitness. In touching the leper Jesus expressed symbolically his special holiness and power. He was so close to God that his touch could cleanse even the worst impurity. —D.J.H.

1150. P. Sellew, "Beelzebul in Mark 3. Dialogue, Story, or Sayings Cluster?" *Forum* 4 (3, '88) 93-108.

The article contends that the speech material underlying the Beelzebul pericope in Mk 3:22-30 parr. is an example of a new formal category, the dominical discourse: a series of sayings of Jesus, sometimes of disparate origin, gathered in the oral tradition due to their thematic connection to a topic of importance to his followers. The structure of the dominical discourse underlying the Beelzebul pericope was as follows: (1) a brief exorcism/healing account; (2) an accusation of Jesus being in collusion with God's chief enemy; (3) Jesus' reply in the images of a kingdom divided, a house divided, and Satan divided; and (4) a picture of the plunder of a strong man's house.—C.R.M.

1151. G. Wagner, "Le langage imagé de la venue du règne de Dieu. Étude de Marc 4/1-34," *ÉtudThéolRel* 64 (1, '89) 1-11.

Mk 4:1-34 was composed at the time of the Jewish defeat in A.D. 70. The Evangelist sought to explain Jewish unbelief in Jesus' message and to stimulate the zeal of Christians. He saw the mysterious prophecy of Isa 6:9-10 (see Mk 4:12) being fulfilled.—D.J.H.

1152. [Mk 4:35–5:20] E. LaVerdiere, "Journey to the Gentiles," *Emmanuel* 94 (10, '88) 554-561.

The journey to the Gentile shore proved to be very stormy but Jesus was always in perfect control (Mk 4:35-41). On the Gentile shore he cast unclean spirits out of a man who lived among the tombs and out of the Gentile territory itself, and he left the man there to be a forerunner for the Christian mission among the Gentiles (5:1-20).—D.J.H.

Mk 5:1-20, § 33-1408.

1153. J. Mateos, "Términos relacionados con 'Legión' en Mc 5,2-20," *FilolNT* 1 (2, '88) 211-215.

The term λεγιών in Mk 5:9, 15 belongs to the military vocabulary. It is possible to identify other terms in Mk 5:2-20 (see vv. 3, 4, etc.) that belong to the semantic field of war or violent confrontation.—D.J.H.

1154. [Mk 6:1–8:21] E. LaVerdiere, "Jesus' Native Place and the Apostolic Mission," *Emmanuel* 95 (2, '89) 74-79.

The story of Jesus and the new Israel (Mk 3:7–6:6a) ends with near total rejection by the people of his native place, who amazed Jesus by their lack of faith (6:1-6a). The Gospel then moves on to its third major section: Jesus and the apostolic mission (6:6b–8:21). The article provides a literary overview of this section and describes the physical setting of the events described in it.—D.J.H.

1155. [Mk 6:6b-31] E. LaVerdiere, "The Apostolic Mission, A New Exodus," *Emmanuel* 95 (3, '89) 138-144.

After focusing on the dramatis personae in Mk 6:6b–8:21, the article examines the introductory passages of the third major section of the Gospel: a new summary of Jesus' mission—Jesus the teacher (6:6b), and the mission of the Twelve (6:7-31).—C.R.M.

1156. [Mk 6:14-16] E. LaVerdiere, "Herod and John the Baptizer," *Emmanuel* 95 (4, '89) 202-208.

It was fitting that after describing the mission of the Twelve Mark should focus on the identity of Jesus in Mk 6:14-16. At this point Mark passed no judgment about the various identities (John the Baptizer, Elijah, one of the prophets) attributed to Jesus.—D.J.H.

1157. [Mk 6:30–8:21] H. M. Humphrey, "Jesus as Wisdom in Mark," *BibTheolBull* 19 (2, '89) 48-53.

Mk 6:30–8:21 elaborates a traditional sequence of materials (still recognizable in Jn 6:1-50) that depicted Jesus in terms of the figure of Wisdom found in Jewish literature and thought, extending that portrayal by adding materials and arranging a concentric structure that unifies this entire section. The thematic unity of the whole section is found in the definition of "bread" as a metaphor in 8:14-17. Jesus comes to Israel as its true teacher, as the one who can satisfy Israel's hunger for knowing God's will.—C.R.M.

Mk 6:53-56, § 33-1148.

1158. B. J. Malina, "A Conflict Approach to Mark 7," *Forum* 4 (3, '88) 3-30.

This study employs conflict theory along with perspectives deriving from Mediterranean anthropology as lenses with which to read Mk 7:1-23. The application of conflict models to this text provides scenarios that focus attention on the self-interest of Jesus and the Jesus movement group members, their relation with competing groups, their conflict over limited resources, their claim to new resources rooted in a new ideology, and Jesus' success as faction leader and founder. Appendixes discuss καθαρίζον in Mk 7:19-20 and conflict management procedures.—C.R.M.

1159. J. H. Neyrey, "A Symbolic Approach to Mark 7," *Forum* 4 (3, '88) 63-91.

This investigation approaches Mk 7:1-23 from the perspective of symbolic or interpretative anthropology to examine why and how body issues are operative in the debate over purity and pollution between Pharisees and Jesus group members. After presenting two cross-cultural models developed by M. Douglas (purity and pollution; the body), the article applies them to the conflict between the Pharisees and the Jesus group expressed in Mk 7:1-23. As regards the Pharisees, strong purity concerns imply strong bodily control, which is expressed in scrutiny of bodily surfaces and orifices (strong group/high grid). As regards Jesus and his followers, weaker purity concerns imply weaker bodily control, which shows itself in concern for the body's heart, rather than its orifices and surface (strong group/low grid). —C.R.M.

1160. J. J. Pilch, "A Structural Functional Analysis of Mark 7," *Forum* 4 (3, '88) 31-62.

Structural functionalism is rooted in the belief that the most basic need of society is to avoid conflict, insure smooth interactions, and retain equilibrium at all levels. The article first offers a general description of the method and focuses on kinship as the key social structure in Mk 7. Then it applies seven structural functional models to Mk 7 (minimal functional approach, social selection approach, ahistorical functional approach, etc.). The structural functional method is best used for gathering and analyzing data and generating data to fill in the gaps. As an explanatory tool it seems to belabor the obvious and move in circles.—C.R.M.

1161. W. Rebell, "'Sein Leben verlieren' (Mark 8.35 parr.) als Strukturmoment vor- und nachösterlichen Glaubens," *NTStud* 35 (2, '89) 202-218.

By applying the criteria of dissimilarity and multiple attestation one can trace the saying about losing and finding one's life (Mk 8:35; Mt 16:25; Lk 9:24; Mt 10:39; Lk 17:33; Jn 12:25) back to Jesus: "Whoever wishes to save his ψυχή will lose it; whoever loses his ψυχή will find it." Whereas before Easter the saying referred to the kingdom of God, after Easter it was interpreted and expanded in a christological direction not only in the Gospels but also in the Pauline corpus (see Phil 2:6; Rom 6:8; 2 Cor 5:15-16).—D.J.H.

1162. [Mk 9:2-8] J. Galot, "Rivelazione di Cristo e liturgia giudaica," *CivCatt* 140 (3325, '89) 16-30.

The Italian version of an article published in French in *EspVie* [§ 32-1141].—D.J.H.

Mk 9:41, § 33-1133.

Mk 10:38-40, § 33-1188.

1163. [Mk 11:15-17] C. A. Evans, "Jesus' Action in the Temple: Cleansing or Portent of Destruction?" *CathBibQuart* 51 (2, '89) 237-270.

In *Jesus and Judaism* (1985) E. P. Sanders argued that Jesus' action in the Temple (Mk 11:15-17 parr.) was not a "cleansing" but rather a prophetic demonstration or portent of the Temple's destruction. Sanders's interpretation, as careful and nuanced as it is, is problematic in several areas: (1) It fails to explain adequately the Temple tradition in the Gospels. (2) Its assessment of the authentic materials relating to Jesus' attitude toward the priesthood is less than satisfactory. (3) It does not fairly assess the relevant scriptural data against which Jesus would likely be motivated and his contemporaries would have interpreted his actions. (4) It either minimizes or disregards important evidence concerning Palestinian Jews' attitudes toward the priesthood. (5) It does not take into account an important historical factor (Caiaphas' authorizing the sale of sacrificial animals in the Temple precincts) that may provide a more plausible historical reconstruction.—D.J.H.

1164. [Mk 11:15-19] J. Neusner, "Money-changers in the Temple: the Mishnah's Explanation," *NTStud* 35 (2, '89) 287-290.

The English version [see § 33-875] of an article also published in Italian [§ 32-630] and Swedish [§ 33-629]. The German version appears in *Theologische Zeitschrift* 45 (1, '89) 81-84.—D.J.H.

1165. J. D. M. Derrett, "Moving Mountains and Uprooting Trees (Mk 11:22; Mt 17:20, 21:21; Lk 17:6)," *BibOr* 30 (158, '88) 231-244.

The mountain will go into the sea (see Mk 11:23; Mt 17:20; 21:21) to acknowledge the Lord's coming. The tree will be uprooted (see Mk 11:20-23; Mt 17:20; 21:21; Lk 17:6) to mark the end of old Israel and be replanted to manifest and to increase the bliss of the saved. With sufficient faith the disciples can command the new age to dawn.—D.J.H.

1166. J. A. Ruiz de Gopegui, "A vigilância escatológica em constante conflito com as especulações apocalípticas. Ensaio de leitura teológica de Mc 13," *PerspTeol* 20 (52, '88) 339-358.

This theological reading of Mk 13 first considers the nature of apocalyptic and its relation to eschatology, proposes a chiastic outline for the discourse (ABA′), and reflects on key themes: Jesus and the Temple, history and the future in light of the cross, the coming of the Son of Man, and the sign and time of his coming. Mk 13 places eschatological vigilance over against apocalyptic speculations.—D.J.H.

1167. D. Guichard, "La reprise du Psaume 22 dans le récit de la mort de Jésus (Marc 15, 21-41)," *FoiVie* 87 (5, '88) 59-64.

After a brief introduction to Psalm 22, the study addresses the following questions: How was Psalm 22 utilized in Mk 15 (scheme, citations, allusions)? Why did the author of the Gospel establish this connection between the psalm and the passion account? Does the psalm fit within the overall goal of the Evangelist?—C.R.M.

1168. G. Pella, "'Pourquoi m'as-tu abandonné?' Marc 15,33-39," *Hokhma* 39 ('88) 3-24.

Jesus' death on the cross was the result of the conflict between Jesus and the Jewish authorities. Exegesis of Mk 15:33-41 reveals further dimensions of Jesus' death: eschatological judgment, new exodus, fulfillment of Scripture, new covenant, victory over demons, and revelation of the Son. In God's plan Jesus' death was a necessity, a choice, a mission, and a sacrifice.—D.J.H.

1169. [Mk 15:39] P. G. Davis, "Mark's Christological Paradox," *JournStudNT* 35 ('89) 3-18.

On the level of narrative the centurion's confession in Mk 15:39 is clearly the climax of Mark's story. On the level of theology it pulls together some of the most potent of Mark's themes: The divine-human dichotomy is overcome by the man who is truly the Son of God.—D.J.H.

Luke

1170. B. Corsani, "Bulletin de Nouveau Testament. Études lucaniennes," *ÉtudThéolRel* 64 (1, '89) 83-93.

This bulletin describes and evaluates recent books on Lk and/or Acts by F. Bovon, D. L. Bock, J. Dupont, J. d'Arc, J. Butin et al., L. Sabourin, R. J. Cassidy, S. Farris, K. E. Bailey, M. L. Soards, M. C. Parsons, A. Gueuret, and J.-L. Vesco.—D.J.H.

1171. J. A. Crampsey, "Jesus and Discernment," *Way Supplement* 64 ('89) 19-28.

As a way of illuminating the process of discernment, the article focuses on how Luke portrayed moments in which Jesus came to a sense of himself: the finding of the child Jesus in the Temple (Lk 2:41-51); the baptism, genealogy, and temptations; the synagogue discourse (4:16-30); the messengers from John the Baptist (7:18-35); the prayer of thanksgiving (10:21-22); and passion and resurrection.—D.J.H.

1172. D. B. Gowler, "Characterization in Luke: A Socio-Narratological Approach," *BibTheolBull* 19 (2, '89) 54-62.

A socio-narratological approach to characters portrayed in narrative seeks to reinforce a literary-critical perspective of characterization by a knowledge of the cultural patterns of communication that existed in the 1st century. The article uses Lk to illustrate the approach and first considers the apprehension of characters (direct definition, indirect definition). Then it examines cultural scripts in direct definition and cultural scripts in indirect presentation with attention to the use of three cultural codes: honor/shame, dyadic personality, and limited good.—C.R.M.

1173. G. L. Klein, "The Challenge of Luke's Gospel," *Emmanuel* 95 (5, '89) 250-255.

Not only did Luke present the longest introduction to the ministry of Jesus but also the longest conclusion, a second book, the Acts of the Apostles. The article reflects on the challenges of Luke's Gospel: a unique story of Jesus, a story of the church, a universal message, and a challenge to evangelize.—C.R.M.

1174. I. H. MARSHALL, "The present state of Lucan studies," *Themelios* 14 (2, '89) 52-57.

This survey of scholarship on Lk-Acts comments on the following topics: introductions and surveys; commentaries on Lk and Acts; sources; authorship; historicity; redaction and theology; purpose and *Sitz im Leben;* eschatology; Christology; the death of Jesus; the Holy Spirit; Israel, the Gentiles, and the Law; and social and political issues. While the general lines of Luke's thought may seem clear enough, there is still plenty of scope for discussion on matters both major and minor.—C.R.M.

1175. P. SNELL, "The Women From Galilee," *Sisters Today* [Collegeville, MN] 60 (8, '89) 483-485.

The women who accompanied Jesus from Galilee (see Lk 8:1-3) were the only ones who proved faithful to him throughout his passion and death. There is no record of any woman displaying animosity toward Jesus. Luke used women to symbolize the compassion of the Father.—D.J.H.

1176. E. E. WALLIS, "Aristotelian Echoes in Luke's Discourse Structure," *OPTAT* [Dallas, TX] 2 (2, '88) 81-88.

There is good internal evidence that Luke carefully followed the logical and literary principles of Aristotle in his complex Lk-Acts discourse. The article considers the structure of Lk and Aristotle's "quantitative parts" (see *Poetics* 12), the dramatic scheme of Lk, Lk 24 and Aristotle's "organic parts" (see *Poetics* 10-11), and the linkage of Lk-Acts.—C.R.M.

Lk, § 33-1323.

1177. [Lk 1–2] J. RATZINGER, "'You are full of grace': Elements of biblical devotion to Mary," *Communio/IntCathRev* 16 (1, '89) 54-68.

The English version of an article published in German in *IntKathZeit/Communio* [§ 33-640]. —D.J.H.

1178. [Lk 1:46-55] J. DELORME, "Le monde, la logique et le sens du Magnificat," *Sémiot Bib* 53 ('89) 1-17.

This semiotic analysis of Lk 1:46-55 first examines the figurative world of the poem, with particular attention to the relations between the actors and to the temporal dimension. Then it explores the paradoxical logic of the Magnificat, especially the opposition of similarities and the alliance of contraries, and the inverse order of the narrative. Finally it raises the question, Who is speaking?—D.J.H.

1179. F. MEZZACASA, "El cantico de liberación de Maria. Una reflexión catequética de Lc. 1,46-56," *Cuadernos de Teologia* [Buenos Aires] 9 (2, '88) 133-150.

The article first considers the historical data about Mary and her role in the Magnificat as the personification of all the poor. Then it discusses the composition of the hymn (especially the OT basis) and its chiastic structure. Finally it reflects on the message of the Magnificat, with particular attention to the Latin American situation today.—D.J.H.

1180. S. Bartina, "¿El padre de la Virgen María se llamó Joaquín o Eliaquín? (Lc 3,23)," *EphMar* 39 (1, '89) 95-99.

According to *Protevangelium of James* and other early Christian sources the father of the Virgin Mary was named Joakim. The name Heli in Lk 3:23 can be understood as a shortened form of Eliakim, which was an alternative form of Joakim ("God/Yahweh raises up"). This interpretation adds to the case for taking Luke's genealogy of Jesus and his Davidic descent as coming through Mary.—D.J.H.

Lk 3:23-38, § 33-1113.

1181. S. Sabugal, "'¡Joven, te lo digo, levántate!' (Lc 7,11-17). Análisis histórico-tradicional," *Estudio Agustiniano* [Valladolid] 23 (3, '88) 469-482.

In Lk 7:11-17 the restoration miracle occupies the center, with the geographical indications at the periphery (vv. 11, 17). Luke's emphasis was christological. The pre-Lukan account highlighted Jesus as Lord and as prophet superior to Elijah. The event narrated in the text can be traced back to the Galilean ministry of the historical Jesus.—D.J.H.

1182. B.-M. Ferry, "La pécheresse pardonnée (Lc 7, 36-50). Pourquoi verse-t-elle des pleurs?" *EspVie* 99 (11, '89) 174-176.

The tears of the sinful woman in Lk 7:36-50 were tears of joy in recognition of the acceptance (forgiveness) that Jesus had shown her. Forgiveness preceded her love, which was a response to her forgiveness.—D.J.H.

1183. T. L. Brodie, "The Departure for Jerusalem (Luke 9,51-56) as a Rhetorical Imitation of Elijah's Departure for the Jordan (2 Kgs 1,1–2,6)," *Biblica* 70 (1, '89) 96-109.

Luke derived the account of the departure of Jesus for Jerusalem (Lk 9:51-56) to a significant degree from the narrative that introduces and describes the departure of Elijah for the Jordan (2 Kgs 1:1–2:6). His reshaping of the OT account through such procedures as fusion, abbreviation, and improvement was in line with the rhetorical practice of imitating and emulating existing texts, especially ancient texts. That Luke really did this is indicated by the likelihood that he was practiced in rhetoric, by his tendency to use and imitate the LXX, particularly the Elijah-Elisha narrative, and especially by the complex coherence of the similarities between the actual texts.—C.R.M.

Lk 9:58, § 33-1131.

Lk 10:30-35, § 33-1099.

1184. J. Brutscheck, "Lukanische Anliegen in der Maria-Marta-Erzählung. Zu Lk 10,38-42," *GeistLeb* 62 (2, '89) 84-96.

This redaction-critical analysis of the Mary-Martha story in Lk 10:38-42 focuses on the major Lukan motifs in the text: hospitality toward Jesus on his journey, serving and being anxious, taking hold of salvation in hearing the word of the Lord, and women.—D.J.H.

1185. R. W. Wall, "Martha and Mary (Luke 10.38-42) in the Context of a Christian Deuteronomy," *JournStudNT* 35 ('89) 19-35.

The story of Martha and Mary in Lk 10:38-42 is part of a collocation of three pericopae (the others being Jesus' encounter with the lawyer in 10:25-28 and the parable of the Good Samaritan in 10:29-37) that, when related to its scriptural backdrop in Deut 5:1–8:3, illuminates those characteristics that Luke's Jesus describes as belonging to the Israel that will inherit the life promised by God.—C.R.M.

1186. [Lk 11:1-4] S. F. Plymale, "The Lucan Lord's Prayer," *BibToday* 27 (3, '89) 176-182.

The context and text of the Lukan version of the Lord's Prayer (Lk 11:1-4) suggest that it functioned for Luke as an invitation to Christian disciples to recollect the personal but shared experiences of salvation while collectively asking for more of the same.—D.J.H.

Lk 11:2-4, § 33-1127.

Lk 11:4, § 33-1129.

1187. [Lk 11:14-26] D. E. Oakman, "Rulers' Houses, Thieves, and Usurpers. The Beelzebul Pericope," *Forum* 4 (3, '88) 109-123.

This investigation of the sociopolitical situation of 1st-century Palestine as seen through the lens of the Beelzebul controversy in Lk 11:14-26 parr. first reviews some working assumptions. Then it engages in a brief formal analysis of the texts. Finally it explores several issues of meaning more deeply under the headings (1) rulers' houses, and (2) thieves and usurpers. The sayings in this passage find a unifying focus in βασιλεία. All imply a setting in the realities of unrest and fall within agrarian monarchies of the late-Hellenistic type. —C.R.M.

1188. J. D. M. Derrett, "Christ's Second Baptism (Lk 12:50; Mk 10:38-40)," *ExpTimes* 100 (8, '89) 294-295.

The import of Lk 12:50 and Mk 10:38-40 is that Jesus as representative of the true Israel will undergo a test for the heavenly feast along with others who have the same intention. They will be caught and immersed for the kingdom.—C.R.M.

1189. T. Noël, "The Parable of the Wedding Guest: A Narrative-Critical Interpretation," *PerspRelStud* 16 (1, '89) 17-27.

The article demonstrates the continuity between the parable of the Wedding Guest in Lk 14:7-11 and its immediate context (14:1-24) by examining six connecting devices: verbal keys, themes, persons, settings, values, and connecting phrases. It also investigates how the parable functions in the Gospel as a whole, both in terms of characterization (of the Pharisees and Jesus) and in terms of plot development.—C.R.M.

1190. [Lk 15:32] T. Corlett, "'This *brother* of yours,'" *ExpTimes* 100 (6, '89) 216.

The tone of ὁ ἀδελφός σου οὗτος in Lk 15:32 and its relation to 15:30 can perhaps be captured by printing "brother" in italic type.—D.J.H.

1191. W. Vogels, "Having or Longing. A Semiotic Analysis of Luke 16:19-31," *ÉglThéol* 20 (1, '89) 27-46.

This semiotic analysis of the parable of the rich man and Lazarus (Lk 16:19-31) first justifies the "cutting" or delimitation of the text, and divides the narrative into three periods:

before death (vv. 19-21), at the moment of death (v. 22), and after death (vv. 23-31). Then it provides a discursive analysis with regard to actors, spaces, and time indicators. Finally it uses a semiotic square based on "having" and "longing" to verify how the operations discovered through the narrative analysis move the semantic values discovered through the discursive analysis.—D.J.H.

Lk 17:6, § 33-1165.

1192. D. Muñoz León, "Jesús y la apocalíptica pesimista. (A propósito de Lc 18,8b y Mt 24,12)," *EstBíb* 46 (4, '88) 457-495.

After describing the apocalyptic theory about the progressive decadence of the world, the article shows that such apocalyptic pessimism was incompatible with Jesus' proclamation of the kingdom. Then it studies the sayings about the decadence of faith (Lk 18:8b) and the "cooling" of love (Mt 24:12), and proposes that they derived from apocalyptic catalogues of the signs of the end and were introduced into Jesus' teachings as derashic actualizations. —D.J.H.

1193. J. P. Heil, "Reader-Response and the Irony of Jesus before the Sanhedrin in Luke 22:66-71," *CathBibQuart* 51 (2, '89) 271-284.

Utilizing a reader-response methodology, this study examines the dramatic irony operative in Luke's account of Jesus before the Sanhedrin (22:66-71) to demonstrate the impact of this scene upon the implied reader of Lk. When the members of the Sanhedrin perceive that they have all the evidence they need to condemn Jesus to death (22:71), the reader realizes the tragic irony that they also unknowingly have all the evidence they need to believe in Jesus as their true Messiah. Thus the reader is brought to believe that the self-condemnation of Jesus is also his self-revelation as the messianic Son of Man and Son of God.—C.R.M.

1194. C. Ukachukwu Manus, "The Universalism of Luke and the Motif of Reconciliation (Lk 23:6-12): Reflections on Their Implications in the African Cultural Context," *AsiaJournTheol* 3 (1, '89) 192-205.

In Lk 23:6-12 Luke was referring to the imperfections of the religions of the two authorities (Pilate and Herod Antipas) who assisted at the proceedings leading to Jesus' death. The Lukan vision of reconciliation in Christ with regard to the major cultural religions of the Greco-Roman city-states provides a foundation for viewing the religious heritage of Africa as reflecting rays of the truth that enlightens all peoples (see Jn 1:9).—D.J.H.

1195. [Lk 23:44-48] J. E. Powell, "'Father, Into Thy Hands . . . ,'" *JournTheolStud* 40 (1, '89) 95-96.

In editing the account of Jesus' death (Lk 23:44-48; cf. Mt 27:45-54; Mk 15:33-39; Jn 19:28-30) Luke provided a new text from Ps 30:6 (31:5), eliminated one of the two cries, and deleted the taunt and the sponge.—D.J.H.

1196. [Lk 24:1-53] M.-L. Gubler, "Eine biblisch orientierte Pastoral," *Diakonia* 20 (1, '89) 11-15.

The Lukan resurrection narrative makes visible important aspects of a biblically oriented pastoral practice. It breaks open hopeless situations (24:1-12), accompanies people on their way (24:13-35), and leads people into a concrete community (24:36-53).—D.J.H.

Lk 24:34, § 33-1091r.

1197. D. MILNE, "Luke 24:46-49: Luke's Great Commission," *VoxRef* 51 ('88) 24-28.

This reflection on Lk 24:46-49 as "Luke's Great Commission" considers the global horizons of the church's commission, the historical basis of Christian faith, the form of the Christian message, and the heavenly power that attends the commission.—C.R.M.

John

1198. D. BAUER, "'Wenn jemand nicht von neuem geboren wird. . . .' Ein Versuch, 'New Age' mit den Augen des Johannesevangeliums zu sehen," *BibKirch* 44 (1, '89) 14-21.

The encounter of the Fourth Gospel with the ancient world-view of gnosis can be very instructive in the present dialogue with the "new age" movement. The "new age" is already quite old, and the Johannine communities provided specifically Christian correctives to it.—D.J.H.

1199. D. D. C. BRAINE, "The Inner Jewishness of St. John's Gospel as the Clue to the Inner Jewishness of Jesus," *StudNTUmwelt* 13 ('88) 101-155.

The Fourth Gospel belongs squarely and fully within mainstream Judaism. It is addressed to Jews and treats the Pentateuch as primary and normative within the OT. It throws more light than any other early Christian work on how a Jew might see the suffering of the Messiah and the worship of Jesus as compatible with faithfulness to Yahweh and Judaism.—C.R.M.

1200. K. BRÜCKNER, "A Word Study of *Doxazo* in the Gospel of John," *Notes on Translation* [Dallas, TX] 2 (2, '88) 41-46.

The article proposes five groupings for the occurrences of δοξάζω and δόξα in Jn with suggestions for translation.—C.R.M.

1201. J. T. CARROLL, "Present and Future in Fourth Gospel 'Eschatology,'" *BibTheolBull* 19 (2, '89) 63-69.

The eschatological perspective of the Fourth Gospel is coherent. In relation to the figure of Jesus, John has brought the end-time unreservedly into the present. Jesus has finality as revealer of God and giver of life. For the "world" judgment has been pronounced and is final. But "believers" are pointed forward to a final validation of their abiding faith "on the last day."—D.J.H.

1202. D. A. CARSON, "Selected recent studies of the fourth gospel," *Themelios* 14 (2, '89) 57-64.

This survey of recent scholarship on the Fourth Gospel [see § 28-543] considers commentaries, treatments of introductory matters, books that use rhetorical criticism, and other studies. If there is any point of growing consensus, it is that John wrote at two levels (historical Jesus, his own community). Yet this consensus is more diverse than first meets the eye. The relation of the Fourth Gospel to the Synoptics is ripe for a fresh examination.—D.J.H.

1203. A. Feuillet, "Les promesses johanniques de l'Esprit Paraclet. Leur importance et la lumière projetée sur elles par le reste du Nouveau Testament," *Divinitas* 33 (1, '89) 16-43.

The first installment of a two-part study considers the basic meaning and the recipients of the promises of the Paraclete in the Fourth Gospel according to the following outline: the teaching of the Paraclete (Jn 14:15-17; 14:25-26; 16:12-15), the witness of the Paraclete (15:26-27; 16:7-11), and the beneficiaries of the promises (the apostles, their successors, the whole Christian people). The second installment will relate the Johannine Paraclete promises to other NT texts.—D.J.H.

1204. Y. Ibuki, "Die Doxa des Gesandten—Studie zur johanneischen Christologie," *Ann JapanBibInst* 14 ('88) 38-81.

After outlining the problems of Johannine Christology from the perspective of the concept of δόξα, the article discusses the framework of the traditional concept and calls attention to the profane ("honor") and christological ("glory") uses of δόξα in the Fourth Gospel. Then it deals with the profane meaning of δόξα, and the relation between the noun δόξα and the verb δοξάζειν. Next it treats "sending" as the framework of the Son-Christology and examines the "sending" concept with particular attention to its profane usage. Finally it reflects on the significance of δόξα under three headings: death and resurrection as exaltation, the δόξα of the earthly Jesus, and the soteriological aspect of Johannine Christology.—D.J.H.

1205. E. Jarvis, "The Key Term 'Believe' in the Gospel of John," *Notes on Translation* [Dallas, TX] 2 (2, '88) 46-51.

The article considers the various constructions in which πιστεύω is used in Jn. Apart from the specialized use in Jn 2:24, πιστεύω has two senses: (1) to trust in a person, and (2) to accept a fact or someone's words as true.—C.R.M.

1206. D. E. Myers, "Irony and Humor in the Gospel of John," *OPTAT* [Dallas, TX] 2 (2, '88) 1-13.

The article presents a hypothetical reading of Jn by postulating a reader who knows nothing about theological commentary or higher criticism but is somewhat trained in literary analysis. When the Fourth Gospel is read with story-seeing eyes, it is found to be humorous, ironic, and unified where many scholars and theologians find it to be mystical, dogmatic, and somewhat disarranged.—C.R.M.

1207. G. R. O'Day, "Claiming the World of the Risen Jesus: Easter Lections from the Gospel of John," *Quarterly Review* [Nashville, TN] 9 (1, '89) 78-95.

In the church's lectionary the stories of the risen Jesus (Jn 20:1-18; 20:19-31; 21:1-19) invite readers to be present as the first disciples leave behind a world shaped by death and embrace a new world determined by the risen Jesus. Jesus' teachings (10:22-30; 13:31-35; 14:23-29; 17:20-26) invite readers to rethink what it means to celebrate his crucifixion and resurrection.—D.J.H.

1208. R. Pereyra, "El significado de *IOUDAIOI* en el Evangelio de Juan," *Theologika* [Lima] 3 (2, '88) 116-136.

The negative comments about the "Jews" in the Fourth Gospel refer to the unbelieving religious leaders of Jerusalem and those led by them. There is no racist aversion toward Jews and Judaism in the Fourth Gospel. John's major concern was to show that the true son of Abraham and thus the true Israelite accepts the Light that comes into the world and shines on everyone (see Jn 1:9).—D.J.H.

1209. S. Rabiej, "'Ego eimi' w ewangelii św. Jana znakiem boskiej godności Jezusa ('Ego eimi' dans l'évangile de saint Jean comme le signe de la dignité divine de Jésus)," *CollTheol* 58 (2, '88) 19-27.

Because he was defending the divinity of Jesus against those who denied it (Ebionites, Judaizers, Docetists), John deliberately accented the divinity of Jesus by placing on his lips the OT phrase ἐγω εἰμί, particularly with regard to his words and deeds.—J.P.

1210. A. Reinhartz, "Great Expectations: A Reader-Oriented Approach to Johannine Christology and Eschatology," *Journal of Literature and Theology* [Oxford] 3 (1, '89) 61-76.

The study examines the pattern of suggestion, negative response, and positive action expressed in three of the Johannine signs-stories (2:1-11; 4:46-54; 11:1-44) as well as in the Gospel as a whole. This pattern functions as a strategy by means of which the implied author attempts to guide the responses of the implied readers. The strategy operates by creating or expressing certain expectations in the implied readers, as represented by the petitioners in the narrative, and then, by means of the striking juxtaposition of negative response and positive action, fulfilling yet modifying those expectations. The main purpose of the pattern is to correct or modify the christological and eschatological expectations of the implied readers.—C.R.M.

1211. E. A. Wyller, "In Solomon's Porch: A Henological Analysis of the Architectonic of the Fourth Gospel," *StudTheol* 42 (2, '88) 151-167.

The Fourth Gospel exhibits a chiastically centered, harmonious, and pedimental ABCB′A′ structure. The center is Jn 10:22-39, with its peak assertion "I and the Father are one" (v. 30b) and its flanking claims that Jesus is the Messiah (v. 24) and the Son of God (v. 36b). The Book of Testimony follows an ascending path from chapter 2 on, in converse correspondence with the Book of Passion/Glory which follows a descending path up to chapter 20. It is possible also to discern a threefold division: purification (Jn [1] 2–7), illumination (8–12), and perfection (13–20 [21]). John's paradigm is congruent with Plato's simile of the cave.—D.J.H.

Jn, §§ 33-1054, 1057, 1107r, 1480, 1487.

1212. G. Korting, "Joh 1,3," *BibZeit* 33 (1, '89) 97-104.

In Jn 1:3 οὐδέν should be understood not as a substantive ("nothing") but rather as an adverb: "What has been made has been made in no way without him."—D.J.H.

1213. J. Galot, "Maternité virginale de Marie et paternité divine. Que dit le Prologue de S. Jean 1,13?" *EspVie* 99 (4, '89) 57-64.

The French version of an article published in Italian in *Civiltà Cattolica* [§ 33-202]. —D.J.H.

1214. M. Zappella, "*Gv* 2,1-12: La figura della madre di Gesù nel conflitto delle interpretazioni. Rassegna bibliografica (1970-1988)," *Quaderni Monfortani* [Rome] 5 ('87) 59-78.

Research on Jn 2:1-12 since 1970 is reviewed under five headings: history of tradition, redaction history, theological development, formal analysis of the literary genre, and symbolic reading. Most of the studies place Jesus at the center of the episode. The figure of Mary either assumes a role in opposition to Jesus or resolves/dissolves in the symbolic application. —D.J.H.

1215. J. Burmeister, "Exegetical and Translation Issues in John 2:4," *Notes on Translation* [Dallas, TX] 2 (2, '88) 16-24.

The article offers the following translation Jn 2:4: "My mother, be patient. My hour has not yet come." The vocative "My mother" is the normal respectful term used for addressing any adult woman. The expression "be patient" implies that Jesus understands the problem and is preparing to do something. The last phrase indicates that the moment to act will come in good time. A footnote added to the word "hour" will make explicit the link with other "hour" passages.—C.R.M.

1216. B. Bonvin, "Nicodème ou L'invitation à renaître, Jn 3.1-21," *NovVet* 64 (1, '89) 68-71.

Nicodemus' encounter with Jesus in Jn 3:1-21 is exemplary for all who seek to come to Jesus. The implications of coming to Jesus are considered under three headings: one who believes that he knows; the meaning of being born from above; and faith as a decision before the risen Jesus.—D.J.H.

1217. W. C. Grese, "'Unless One Is Born Again': The Use of a Heavenly Journey in John 3," *JournBibLit* 107 (4, '88) 677-693.

Jn 3:1-21 reveals how outsiders could become members of the Johannine community, able to understand the enigmatic message of the Gospel. These verses follow the pattern of a manual for a heavenly journey. Such a manual provides directions on how to make the journey through the heavens and instruction concerning what is to be seen in the course of the journey. But because for John the heavenly revelation is to be found in the revelation brought by Jesus, the pattern has been adapted. Jn 3:1-21 does not describe how to enter heaven for a revelation, but how to obtain the revelation to be found in Jesus. Although the heavenly journey is mentioned in vv. 5 and 13, the journey itself is not described and remains in the background.—D.J.H.

1218. M. Steele, "Where Does the Speech Quotation End in John 3:1-21?" *Notes on Translation* [Dallas, TX] 2 (2, '88) 51-58.

The article applies principles of discourse analysis to the text of Jn 3:1-21 to establish criteria for determining where Jesus' words end and those of the author begin. The evidence indicates that the speech quotation ends at v. 15 and the authorial comment commences with v. 16.—C.R.M.

1219. [Jn 3:14-15] J. Asurmendi, "En torno a la serpiente de bronce," *EstBíb* 46 (3, '88) 283-294.

Venerated in Egypt as a prophylactic object, the bronze serpent was adopted by Israel within its Yahwistic faith on the basis of its Mosaic origins (see Num 21:4-9) and destroyed by Hezekiah because of the religious impurity that it took on itself through time (see 2 Kgs 18:4). But in Wis 16:5-14 and Jn 3:14-15 the bronze serpent was spiritualized and became a symbol of salvation.—D.J.H.

1220. J. Burmeister, "Exegesis and Translation of John 3:29," *Notes on Translation* [Dallas, TX] 2 (2, '88) 25-28.

The article discusses the relevance of cultural background information for the exegesis and translation of Jn 3:29, which assumes a considerable knowledge of Jewish marriage customs.—C.R.M.

1221. M. Menken, "De genezing van de lamme en de omstreden christologie in Joh. 5" [The Healing of the Lame Man and the Controversial Christology in John 5], *Collationes* 18 (4, '88) 418-435.

Jn 5 can be divided into three sections: the healing (vv. 1-15), the dialogue (vv. 16-18), and the twofold monologue (vv. 19-30 and 31-47). The Johannine community was in conflict with contemporary Jews regarding the status of Jesus. The Christians made him equal with God. John retrojected that christological discussion into Jesus' life. In the monologue Jesus first presents the community's answer: Father and Son are intimately related; the Son will do the great eschatological works of raising the dead and judging. Then he refers to his witnesses: his works, the Father, and especially, Scripture. One should duly take into account the historical frame of reference in which those Christians appropriate Scripture for their controversial Christology and use it against the unbelieving Jews.—J.L.

1222. [Jn 6:16-25] B. Grigsby, "The Reworking of the Lake-Walking Account in the Johannine Tradition," *ExpTimes* 100 (8, '89) 295-297.

For the account of the lake-walking in Jn 6:16-25 the Evangelist reworked an independent oral tradition into a complex σημεῖον that develops the same central themes found in his other six signs. Seven departures from the Synoptic accounts are analyzed in this light.—C.R.M.

1223. [Jn 7:52–8:12] P. Comfort, "The Pericope of the Adulteress," *BibTrans* 40 (1, '89) 145-147.

Including Jn 7:53–8:11 in the text of the Fourth Gospel obscures the connection between the Pharisees' question about the prophet from Galilee (7:52) and Jesus' answer on the basis of Isa 9:1-2 (8:12).—D.J.H.

1224. [Jn 7:53–8:11] C. P. Baylis, "The Woman Caught in Adultery: A Test of Jesus as the Greater Prophet," *BiblSac* 146 (582, '89) 171-184.

Jn 7:53–8:11 brought to a pinnacle John's presentation of Jesus as the prophet of whom Moses had spoken (see Deut 18:15). On reviewing the adulterous woman's case Jesus brought forth the judgment of stoning required by the OT (see Deut 17:5-7; 19:15-21; 22:22-27). But unfortunately for the Pharisees the Law required that the witnesses be non-malicious (see Deut 19:16-19, 21).—D.J.H.

1225. R. Robert, "Étude littéraire de Jean VIII, 21-59," *RevThom* 89 (1, '89) 71-84.

This investigation of the principal literary aspects of Jn 8:21-59 deals with the placement of the passage and the author's intention, the problem posed by Jesus' listeners, the absence of rhetoric in the invention and disposition of ideas, the progression of the dialogue, the use of misunderstanding, the dramatization, and the simplicity and force of expression.—D.J.H.

1226. Atal Sa Angang, "Foi et conversion dans la guérison de l'aveugle-né de Siloé (Jn 9,1-41). Les insistances africaines d'une lecture du texte," *RevAfricThéol* 12 (23-24, '88) 31-65.

The article first examines the healing of the man born blind in Jn 9:1-41 with regard to its context in the Fourth Gospel, its three-act dramatic structure (vv. 1-12, 13-34, 35-41), and its message. Then it focuses on three themes that are especially interesting to black Africans (life, word, and wisdom) as they are developed in the characters and dialogues. —D.J.H.

1227. D. S. Dockery, "John 9:1-41: A Narrative Discourse Study," *OPTAT* [Dallas, TX] 2 (2, '88) 14-26.

The essay examines the features of narrative discourse in Jn 9:1-41 including the characters, plot, and seven episodes.—C.R.M.

1228. [Jn 10:1-18] T. Kambeitz, "'I Am the Door,'" *BibToday* 27 (2, '89) 110-112.

Because Jesus is the "shepherd" he is also the "door of the sheep" (see Jn 10:1-18). In this twofold image Jesus portrays himself as both guardian and liberator of the flock, protecting them by night and leading them to pasture by day.—D.J.H.

1229. L. T. Witkamp, "Jezus' laatste woorden volgens Johannes 19:28-30 (Jesus' Last Words According to John 19:28-30)," *NedTheolTijd* 43 (1, '89) 11-20.

It is unlikely that the Scripture fulfilled in Jn 19:28 was Ps 69:22. Rather, the fulfillment of Scripture in Jn 19:28-30 deals with Jesus' spiritual thirst (i.e. his wish to go to the Father), not his physical thirst. The Scripture that is fulfilled is Ps 42:2-3 or Ps 63:2 (63:1 in English).—D.J.H.

1230. I. Larsen, "Did Peter Enter the Boat (John 21:11)?" *Notes on Translation* [Dallas, TX] 2 (2, '88) 34-41.

In Jn 21:7 Peter jumped into the water to stay behind the boat and look after the net full of fish. ἀναβαίνω in 21:11 indicates not that Peter entered the boat, which was already beached, but rather that he went up on the shore and dragged the net to safety.—C.R.M.

1231. F. Neirynck, "Note sur Jn 21,14," *EphTheolLov* 64 (4, '88) 429-432.

There are good reasons to maintain the adverbial sense currently given to τρίτον in the translations of Jn 21:14. The article takes issue with the uses made of Jn 21:14 in the source-hypotheses proposed by M.-É. Boismard and R. T. Fortna.—D.J.H.

Acts of the Apostles

1232. T. Hosaka, "Lukas und das Imperium Romanum. Unter besonderer Berücksichtigung der literarischen Funktion des Furchtmotives," *AnnJapanBibInst* 14 ('88) 82-134.

Paul's appeals to his Roman citizenship in Acts and the subsequent fear displayed by the

Roman officials were staged by Luke. Paul did not claim Roman citizenship (see 2 Cor 11:25); not Paul, but Luke made use of Roman citizenship in Acts. This interpretation is established by discussing the laws about Roman citizenship and analyzing Acts 22:22-30 and 16:16-40, examining "fear" as a motif in various biblical and extrabiblical texts and considering its functions in Acts, and investigating relations between Greeks and Romans in NT times and reflecting on Luke's reasons for portraying Paul as a Roman citizen.—D.J.H.

1233. R. F. Hull, "'Lucanisms' in the Western Text of Acts? A Reappraisal," *JournBibLit* 107 (4, '88) 695-707.

The article reexamines the seven words or phrases adduced by R. S. MacKenzie as examples of Lukanisms in Codex Bezae's text of the missionary sermons in Acts 10:34-43; 13:16-41; and 17:22-31 [see § 30-1152]. There are three problems with MacKenzie's approach: (1) too uncritical a use of the stylistic criterion in deciding between or among variant readings; (2) misconstrual of the data in places; and (3) failure to give due regard to critical studies that have a direct bearing on his conclusions. What the identification of a Lukanism contributes to the decision between or among variant readings remains to be clarified.—C.R.M.

1234. P. Tremolada, "L'azione contro Gesù e le sue implicazioni, nel libro degli Atti degli Apostoli," *ScuolCatt* 116 (6, '88) 609-670.

The events of Jesus' passion and death, which are fully described in Lk, are often referred to in Acts. This redaction-critical study first discusses the material in Acts that pertains to the action taken against Jesus: those who were responsible (chiefly the Jews dwelling in Jerusalem), the nature of their fault, and the mystery of their ignorance. Then it examines how Luke placed this action against Jesus in the context of God's salvific plan: God at work in history, the call to conversion, the way of salvation, and Christ and Christians in the unitary plan of God.—D.J.H.

Acts, §§ 33-1170, 1174, 1176.

1235. D. L. McConaughy, "An Old Syriac Reading of Acts 1:4 and More Light on Jesus' Last Meal before His Ascension," *Oriens Christianus* [Wiesbaden] 72 ('88) 63-67.

From the 2nd to the 7th centuries A.D. the Syrians understood συναλιζόμενος in Acts 1:4 to mean "be salted together with" or "eat." The choice of this term with its reference to salt (see Num 18:19; 2 Chr 13:5; Ezra 4:14) indicates that Jesus' final meal with the apostles was one of great solemnitude.—D.J.H.

1236. P. W. van der Horst, "Hellenistic Parallels to Acts (Chapters 3 and 4)," *JournStudNT* 35 ('89) 37-46.

This installment of contributions to the Corpus Hellenisticum Novi Testamenti project [see § 30-668] provides a catalogue of Hellenistic parallels to various words, phrases, and motifs in the Greek text of Acts 3–4.—C.R.M.

1237. D. Ellul, "Actes 3/1-11," *ÉtudThéolRel* 64 (1, '89) 95-99.

After highlighting the differing situations in Acts 3:1-2 and 3:9-11 with regard to setting, relationships among the characters, and portrayal of the infirmity, the article examines 3:3-8 and comments on the transformation effected by the narrative. Peter's action in 3:1-11, paralleled by his discourse in 3:12-26, offered what the existing relief system could not deliver: social reintegration.—C.R.M.

1238. S. HARĘZGA, "Struktura literacka drugiej mowy Piotra (Dz 3,12-26) (Die literarische Struktur der zweiten Petrusrede [Apg 3,12-26])," *RoczTeolKan* 31 (1, '84) 105-114.

Literary analysis of Acts 3:12-26 reveals the following structure: The first part (3:12-16) presents the christological foundation of the kerygma in two fragments: the interpretation of the miraculous healing (vv. 12, 16) and the christological kerygma itself (vv. 13-15). The second part (3:17-26) provides the christological interpretation of the deeds of salvation: God's plan (vv. 17-18), the call to penance (vv. 18-21), highlighting the time of decision (vv. 22-24), and God's fulfillment of the promises to Abraham in Christ (vv. 25-26).—J.P.

1239. M.-É. BOISMARD, "Le 'Concile' de Jérusalem (Act 15,1-33). Essai de critique littéraire," *EphTheolLov* 64 (4, '88) 433-440.

The account of the council of Jerusalem in Acts 15:1-33 appears to be a fusion of two sorts of elements: fragments of a more ancient narrative edited by Acts I [see § 32-215] concerning Peter, and passages redacted by Acts III, including the discourse of Peter and the form of the Jerusalem decree. This conclusion is suggested by the fusion of doublets in vv. 1-7a, 22-33 and the unsuitability of vv. 7b-21 to the present context (e.g. Paul does not participate). The primitive context of the council was not Paul and his disputes with Jewish-Christians (vv. 1-2) but Peter and the conversion of Cornelius and his companions (11:2-18). Luke's principal source for Acts 15:1-33 was Galatians 2 complemented by the end of the account of the conversion of Cornelius, which he read in Acts I and II. The Pauline speech that Luke placed on Peter's lips (15:7b-11) proved that Paul was not guilty of innovation.—C.R.M.

1240. R. F. STOOPS, "Riot and Assembly: The Social Context of Acts 19:23-41," *Journ BibLit* 108 (1, '89) 73-91.

The account of the riot in Ephesus in Acts 19:23-41 can best be understood when it is read against the background of Jewish claims for toleration and autonomy within the Greek cities of the eastern Mediterranean. Luke adopted a pattern of apologetic argument developed among Diaspora Jews that ran: "Because our opponents riot our rights ought to be confirmed." Most of the elements found in this text had functions in discussions of Jewish rights, and many are related specifically to the experience of Jewish communities in Asia Minor. Luke's presentation assumes that Christian assemblies were entitled to the privileges long enjoyed by communities of Diaspora Jews.—C.R.M.

EPISTLES–REVELATION

Paul

1241. B. ABIJOLE, "St. Paul's Concept of Principalities and Powers in African Context," *AfricTheolJourn* 17 (2, '88) 118-129.

The concept of world powers was very much in the fabric of Pauline theology. The article explains Paul's concept of principalities and powers according to the following outline: the rulers of this age, the Law as a Satanic agency, the bondage of corruption, and Christ's defeat of the powers. Paul's treatment of these topics has great lessons and implications for Christianity in Africa.—D.J.H.

1242. J.-N. ALETTI, "Bulletin d'exégèse du Nouveau Testament. Bulletin paulinien," *Rech SciRel* 77 (1, '89) 113-135.

Descriptions and evaluations of twenty-two recently published books, in various languages, are presented under four headings: the apostle and his time (seven), the Holy Spirit and Scripture (three), 1–2 Corinthians (eight), and other epistles and themes (four).—D.J.H.

1243. E. BAASLAND, "Die περί-Formel und die Argumentation(ssituation) des Paulus," *StudTheol* 42 (2, '88) 69-87.

The use of the preposition περί ("about") in ancient titles and in formulas in the papyri and Apostolic Fathers indicates an original setting for the περί-formula in schools, in disputations between pupils and teachers. Paul used the περί-formula in dealing with problems related to eschatology (1 Thessalonians) and living within the Christian community (1–2 Corinthians). —D.J.H.

1244. G. BARBAGLIO, "La 'soteria' in Paolo," *RassTeol* 29 (4, '88) 338-360.

After reviewing statistics regarding the NT uses of σωτηρία and related words, the article analyzes the most significant Pauline texts that feature σωτηρία (1 Thes 5:8-10; 1 Cor 1:18; 15:2; Phil 3:20-21; Rom 1:16; 5:9-11; 8:24; 13:11). Then by way of synthesis it discusses the objective contents of Pauline σωτηρία, its final and ultrahistorical goal, its historical beginnings, its offer to all on the condition of faith, and the redemption of lost humanity. The focus of Paul's soteriology was Christology.—D.J.H.

1245. C. K. BARRETT, "Paulus als Missionar und Theologe," *ZeitTheolKirch* 86 (1, '89) 18-32.

The contention that Paul was not a theologian but rather a missionary is false in principle and in fact. There is no Christian theology that is not kerygmatic in the broad sense. The historical Paul wrote as a theologian and worked as a missionary. New theological insights advanced the mission; the mission in turn always demanded new theological work.—D.J.H.

1246. J. BOWMAN, "Elijah and the Pauline Jesus Christ," *Abr-Nahrain* [Leiden] 26 ('88) 1-18.

Paul could have derived his views of the pre-existent heavenly Christ from Jewish ideas about Elijah. Paul's Jesus Christ embraces the main characteristics of Elijah the angelic messenger and the mediator between God and humankind.—D.J.H.

1247. L. LÓPEZ, "¿Hay una mística paulina?" *Studium* 29 (1, '89) 61-106.

After reflecting on the nature of mysticism and its chief characteristics, the article discusses Pauline texts regarding supernatural experiences (Paul's own experience, Christians and their experience of the supernatural) and considers the structures and content of the Pauline supernatural experience (trinitarian, eschatological, etc.). Then it examines the roles of faith and love in mystical experience according to Paul and other writers.—D.J.H.

1248r. H. Maccoby, *The Mythmaker* [*NTA* 30, p. 362; § 32-226r].

E. Rivkin, "Paul's Jewish Odyssey," *Judaism* 38 (2, '89) 225-234.—This volume illuminates just how far a Jewish scholar can go in seeking to exorcise Paul from the body and soul of the Jewish people. But Maccoby's evidence is hard to take seriously. To sweep away Paul's own impassioned listing of his Pharisaic *bona fides* in favor of a 4th-century disfigurement is thus to fly in the face of sound critical scholarship and simple common sense. Paul's crisis was one that only a Jew with Paul's Pharisaic *bona fides* could have undergone. —D.J.H.

1249. D. L. Mealand, "Positional Stylometry Reassessed: Testing a Seven Epistle Theory of Pauline Authorship," *NTStud* 35 (2, '89) 266-286.

This study tests by means of positional stylometry a seven epistle theory of Pauline authorship (Romans, 1–2 Corinthians, Galatians, 1–2 Thessalonians, Philippians) and compares the results with tests on rival theories. The test considers only the use of four words in the first or second position in the sentence. The words are καί, δέ, γάρ, and εἰ and the positions are first, second, second, and first, respectively. The four sets of positional tests do not require us to limit the authentic Pauline corpus to the four "major" epistles (Romans, 1–2 Corinthians, Galatians). Nor do the tests encourage us to think that as many as ten of the letters (including Ephesians, Colossians, and 2 Timothy) attributed to Paul belong to one coherent group. A seven epistle theory comes out rather well overall.—C.R.M.

1250. T. R. Schreiner, "The Abolition and Fulfillment of the Law in Paul," *JournStudNT* 35 ('89) 47-74.

Paul believed that the Mosaic covenant had been abolished because the new age of the Messiah had arrived. In the new era the ritual demands of the Mosaic covenant are no longer binding, for that would suggest that the promise has been limited to only one nation. Nevertheless, the moral demands of the Mosaic Law are not abolished for the believer; instead, they can now be fulfilled by the one who walks in the power of the Spirit.—D.J.H.

1251. J. Sumney, "The Role of Historical Reconstructions of Early Christianity in Identifying Paul's Opponents," *PerspRelStud* 16 (1, '89) 45-53.

The article considers two issues relating to the role of historical reconstruction in the attempts of interpreters to identify the opponents Paul faces in his letters: (1) the identification of valid source material (especially with regard to date), and (2) the proper function of reconstructions. The issues are engaged by noticing how interpreters of 2 Corinthians (e.g. F. C. Baur, D. Georgi, W. Schmithals) proceed and then testing their positions against accepted principles of historical-critical research. Historical reconstructions built with acceptable evidence provide provisional contexts in which to understand a letter and serve as final tests of a proposed thesis by indicating whether or not the hypothesis can fit into the 1st-century situation.—C.R.M.

Romans, 1–2 Corinthians

1252. R. G. Hower, "Romans—Changing Hearts, Changing History," *EvangJourn* 7 (1, '89) 15-24.

After summarizing the theological message of Paul's letter to the Romans, the article shows how its themes changed lives and the course of history with reference to Augustine, Martin Luther, and John Wesley.—D.J.H.

1253. B. Löfstedt, "Notes on St Paul's Letter to the Romans," *FilolNT* 1 (2, '88) 209-210.

Suggestions about translation and interpretation are proposed for four texts in Romans (3:4; 4:15; 4:22-23; 9:17).—D.J.H.

1254. P. Stuhlmacher, "The Theme of Romans," *AusBibRev* 36 ('88) 31-44.

If there is an overall theme to Paul's letter to the Romans, it must be the gospel carried by Paul, i.e. the gospel of the divine righteousness in and through Christ, by virtue of which those who believe from among the Jews and Gentiles (according to the promise from Hab 2:4) obtain life. On the basis of his experience of being called on the way to Damascus, Paul had every reason to concur with the perceptions of justification of those who already belonged to the Christian community before him. He had learned to affirm their understanding of faith and taught others to see the divine righteousness in and through Christ as the center of the gospel.—D.J.H.

1255. W. C. Carter, "Rome (and Jerusalem): The Contingency of Romans 3:21-26," *IrBibStud* 11 (2, '89) 54-68.

Contingency is an important and hitherto neglected dimension in the discussions of Rom 3:21-26. Romans was composed from a convergence of motivations related to both the Roman church and to Paul's larger mission. A common factor in these situations was tension in the relationships of Jewish and Gentile Christians. Paul addresses this issue in Rom 3:21-26, emphasizing the equality of Jew and Gentile before God, Jewish temporal priority, and the historical concreteness of God's acts. In this way he challenged the community at Rome to manifest the reality of God's saving power in acts of reconciliation, unity, and service.—C.R.M.

1256. B. Byrne, "'The Type of the One to Come' (Rom 5:14): Fate and Responsibility in Romans 5:12-21," *AusBibRev* 36 ('88) 19-30.

In recent years exegesis of Rom 5:12 has notably removed the scriptural foundation for the idea that Adam bequeathed to all his descendants a legacy of sin and destiny to eternal death. But both the overall structure of Rom 5:12-21 and the specific contribution of vv. 13-14 argue that the "legacy" idea cannot be completely dismissed without weakening the thrust of Paul's thought. What emerges is not a theology of original sin in the traditional sense but an assertion of hope for eternal life based on the prevailing power of the grace that comes to believers in Christ.—D.J.H.

1257. R. Schlarb, "Röm 6:1-11 in der Auslegung der frühen Kirchenväter," *BibZeit* 33 (1, '89) 104-113.

The early patristic (up to Origen) interpretations of Rom 6:1-11 are examined with respect to the perspectives of form and content. After discussing which verses received the most attention (vv. 3, 4, 6), the article provides a verse-by-verse summary of early patristic interpretations of the text.—D.J.H.

1258. P. Grelot, “Une homélie de saint Paul sur le baptême. Epître aux Romains, ch. 6, 1-23,” *EspVie* 99 (10, ’89) 154-158.

Rom 6:1-23 provides the sketch of Paul’s homily on the baptismal rite. It consists of a reflection on the meaning of the rite that revolves around the themes of death and life (vv. 1-11), an exhortation to Christian freedom under the dominion of grace (vv. 12-19), and a conclusion on passing from sin to God’s gift and from death to life (vv. 20-23).—D.J.H.

1259. T. Baarda, “Het einde van de wet is Christus. Rom. 10:4-15, een Midrasj van Paulus over Deut. 30:11-14” [Christ is the End of the Law. Rom 10:4-15, a Midrash of Paul on Deut 30:11-14], *GerefTheolTijd* 88 (4, ’88) 208-248.

In Rom 10:4-15 Paul has given a new meaning to the text of Deut 30:11-14 and thus created a new text. To recognize that Paul understood the OT passage against its original sense is better than to appeal to God as *auctor primarius* of the whole Bible or to a *sensus plenior* of this particular text. Paul’s interpretation, however, did not result from a pure associative procedure. There is, of course, Paul’s theological vision, which had been radically modified by his conversion. There are also the ways in which pre-Pauline Jewish interpretations had explained and actualized the OT passage: Torah became Wisdom; “over the sea” became “into the abyss.” Moreover, Paul carefully followed an already existing hermeneutical rule. In Rom 10:4-15 he applied the “notarikon” exegesis, whereby the interpreter sees in the individual letters of a word the initial letters of other words. So Paul read *mṣwh,* present in the Hebrew text, as the initials of *mšyḥ’, ṣdqwt’, w,* and *hymnwt’* (in Greek: Χριστός, δικαιοσύνη, καί, and πίστις). In this detection he found his conviction, namely, that Christ is the end of the law for righteousness to everyone who believes. In Paul’s opinion the Torah thus witnessed to that specific righteousness.—J.L.

1260. H.-J. Venetz, “Zwischen Unterwerfung und Verweigerung. Widersprüchliches im Neuen Testament? Zu Röm 13 und Offb 13,” *BibKirch* 43 (4, ’88) 153-163.

The subordination to the Roman empire counseled in Rom 13:1-7 must be placed in the context of the time (the 50s and 60s of the 1st century A.D.) at Rome and of the paraenesis in Paul’s letter to the Romans. Likewise the rejection of the Roman empire in Rev 13:1-18 (see also chaps. 17–18) should be placed in the setting of Domitian’s reign (A.D. 81-96) and of events in Asia Minor.—D.J.H.

1261. [1–2 Cor] F. Young, “Mission in the Corinthian Correspondence,” *EpworthRev* 16 (1, ’89) 76-84.

The article first argues that the issue between Paul and the Corinthian church was the nature of Paul’s mission and that Paul’s defense for his unconventional methods was total reliance on God who called him. Then it gives an account of Paul’s gospel as it related to the issues raised in Corinth. Finally it refers to the social context in which Paul worked and to the implications of his mission for the church today.—D.J.H.

1262. W. Willis, “The ‘Mind of Christ’ in 1 Corinthians 2,16,” *Biblica* 70 (1, ’89) 110-122.

In 1 Cor 2:6-16 Paul does not distinguish between two messages nor between two classes of Christians. Rather the purpose of the pericope is a polemic against the quarrelsome conduct of the Corinthians. The immediate ethical problems of church division, not the linguistic backgrounds of the terminology, are decisive. In 2:6-16 Paul knows only of one message, namely, the word of the cross. The mind of Christ (2:16), then, is an ethical outlook formed around this message, which is manifest in the proper attitudes and conduct among believers. —C.R.M.

1 Cor 11–14, § 33-1042.

1263. A. PÉREZ GORDO, "¿Es el velo en 1 Co 11,2-16 símbolo de libertad o de sumisión?" *Burgense* 29 (2, '88) 337-366.

The use of the veil by women according to 1 Cor 11:2-16 was not a symbol of their submission. Rather it was a sign of their dignity, an expression of the new freedom brought through Christ and communicated to each believer in baptism. 1 Cor 14:33b-36 concerned the exceptional cases when women in the assembly were not acting in accord with their charisms. —D.J.H.

1264. W. O. WALKER, "The Vocabulary of 1 Corinthians 11.3-16: Pauline or Non-Pauline?" *JournStudNT* 35 ('89) 75-88.

The evidence provided by the vocabulary of 1 Cor 11:3-16 strengthens the case against its Pauline authorship. Very little, if any, of the vocabulary is distinctively Pauline. Much of the vocabulary is characteristically but not distinctively Pauline. Some of it is otherwise non-Pauline but not identifiably post-Pauline. Significant features appear to be distinctively post-Pauline and, in fact, pseudo-Pauline.—D.J.H.

1265. J. H. PETZER, "Contextual Evidence in Favour of ΚΑΥΧΗΣΩΜΑΙ in 1 Corinthians 13.3," *NTStud* 35 (2, '89) 229-253.

Both external and internal evidence point toward the originality of καυχήσωμαι ("that I may glory") in 1 Cor 13:3. The reading is supported by all the best Greek witnesses as well as the Coptic versions and some Church Fathers. It is also demanded when the text is examined from a semiotic perspective: the parallelistic nature of 1 Cor 13:1-3, the climactic nature of 13:1-3, and the use of defamiliarization. Not only are the arguments against καυχήσωμαι unconvincing, but also the transcriptional evidence seems to favor its originality.—D.J.H.

1 Cor 14:33-36, § 33-1263.

1266. [1 Cor 15] M. GREEN, "Why the Resurrection Matters," *ChristToday* 33 (5, '89) 28-32.

In 1 Corinthians 15 Paul detailed the Christian implications of death and resurrection. The article discusses the Christian view of death, the facts of history underlying belief in the resurrection of Jesus, the implications of the truth of the resurrection, and questions that remain.—D.J.H.

1267. J. M. ROSS, "Does 1 Corinthians 15 Hold Water?" *IrBibStud* 11 (2, '89) 69-72.

In 1 Corinthians 15 Paul responded to those who believed in immortality but not in a bodily resurrection. Paul's emphasis elsewhere on the connection between Christ and the church almost to the point of their identification, although not marshalled as a proof of bodily resurrection in 1 Corinthians 15, supports the validity of Paul's argument there.—C.R.M.

1268. M. Vicuña, "1 Corintios 15:54b-57, un canto anticipado de victoria sobre la muerte — un midrash en el NT," *Theologika* [Lima] 3 (1, '88) 2-19.

In 1 Cor 15:54b-57 Paul handled Isa 25:8 and Hos 13:14 in the midrashic manner typical of the rabbis of his day. He used the OT texts to show that the powers of sin, death, and the Law have been overcome by Christ the Redeemer.—D.J.H.

1269. G. Segalla, "Struttura letteraria e unità della 2 Corinzi," *Teologia* 13 (3, '88) 189-218.

The literary unity of 2 Corinthians is indicated not only by its linguistic consistency [see § 33-762] but also by its literary structure. After pointing out correspondences between the prologue (1:1-11) and the concluding greetings (13:11-13), the article examines the chiastic structure in which the three major parts appear: B—the apology for Paul's apostolic glory (1:12–7:16), C—the grace of the collection (8:1–9:15), B′—the apology for Paul's apostolic authority (10:1–13:10). Then it confirms the letter's literary unity by analyzing the small sections in the three major parts and shows how they fit together in chiastic patterns. The lead-idea that organizes the entire letter is the dialectic of the kerygma: cross and resurrection (2 Cor 13:4; 8:9).—D.J.H.

2 Cor, § 33-1251.

2 Cor 11:24, § 33-1060.

Galatians–Philemon

1270. C. Koester, "Opportunity to Do Good: The Letter to the Galatians," *WordWorld* 9 (2, '89) 183-189.

In his letter to the Galatians Paul argued for freedom—and for responsibility that expresses rather than abrogates the freedom of the gospel. The article provides exegetical discussions of six passages in Galatians (1:1-10; 1:11-21; 2:11-21; 3:23-29; 5:1, 13-26; 6:1-10, 14-16) and offers suggestions for preaching on them.—D.J.H.

1271. F. Pastor-Ramos, "La cristología de Gálatas. Síntesis y observaciones," *EstBíb* 46 (3, '88) 315-323.

Centered more on Christ's death than on his resurrection, the Christology in Galatians contains many soteriological elements and is closely related to theological anthropology. Paul speaks of Christ without ever forgetting the solidarity of the Son with the human race. Union with Christ is realized above all through faith. The "now" of liberation fulfilled in Christ and its implications for Christian life are given special importance.—D.J.H.

1272. P. N. Tarazi, "The Addressees and the Purpose of Galatians," *StVladTheolQuart* 33 (2, '89) 159-179.

Paul wrote his letter to the Galatians to churches that he had founded in the southern central part of Asia Minor (the "south Galatian" theory). He had visited these communities at least twice. In writing to the Galatians Paul met head-on the opponents' accusation that he preached circumcision (see Acts 16:1-3). He was correcting the Galatians in the spirit of the apostolic agreement reached at Jerusalem (see Acts 15; Gal 2:1-10).—D.J.H.

1273. S. K. Williams, "*Promise* in Galatians: A Reading of Paul's Reading of Scripture," *JournBibLit* 107 (4, '88) 709-720.

By combining "Spirit" with "promise" in Gal 3:14 Paul stressed that what was promised was the Spirit. Indeed throughout Galatians 3–4 when Paul speaks of the promise or promises, he has in mind one fundamental divine pledge, the promise of the Spirit. Paul found the promise of the Spirit in Scripture both in the promise to Abraham of innumerable descendants (3:6 alluding to Gen 15:5-6) and in the promise of the world to Abraham and his seed (3:16 alluding to Gen 13:15; 17:8). Implicit in the argument of Galatians 3–4 is Paul's conviction that the world is becoming Christ's domain because the peoples of the earth, by the miraculous power of God's Spirit, are being begotten as children of God.—C.R.M.

1274. P. S. Cameron, "An Exercise in Translation: Galatians 2.11-14," *BibTrans* 40 (1, '89) 135-145.

The following translation of Gal 2:11-14 is proposed and explained: "But when Cephas came to Antioch I confronted him head-on, since his position was obviously indefensible: he had been having meals with the non-Jews until some of James's people came, and when they came he backtracked and began to keep his distance, because he was uneasy about the circumcisers. The rest of the Jews were equally two-faced, and even Barnabas became entangled in their duplicity. So when I saw that they were not living up to the real meaning of the gospel, I said to Cephas quite publicly: 'You are Jewish, yet you have been behaving not like a Jew but like a non-Jew. So how can you justify trying to force non-Jews to become Jews?'" —D.J.H.

1275. S. Zedda, "'Morto alla legge mediante la legge' (Gal 2,19a): Testo autobiografico sulla conversione di san Paolo?" *RivistBib* 37 (1, '89) 81-95.

Paul's claim in Gal 2:19a ("I died to the Law through the Law") reflects his own conversion from regarding the Mosaic Law as rendering one righteous before God to his recognition that righteousness (salvation) is a gift from God through faith in Christ. In light of the revelation that God had made of his Son (see Gal 1:15-16) Paul was led to abandon the Law by reflection on the Law itself.—D.J.H.

1276. [Gal 3–4] J. S. Ukpong and Asahu-Ejere, "The Letter to the Galatians and the Problem of Cultural Pluralism in Christianity," *RevAfricThéol* 12 (23-24, '88) 67-77.

Paul's main thesis in Gal 3:1–4:31 is that circumcision is not necessary for sharing in Abraham's patrimony and that faith and baptism into Christ make one Abraham's heir. In this text Paul provides a basis for pluralism in the church by recognizing both Law-observant Christianity and Gentile Christianity without observance of the Law.—D.J.H.

1277. H. W. Johnson, "The Paradigm of Abraham in Galatians 3:6-9," *TrinJourn* 8 (2, '87) 179-199.

An appreciation of Paul's use of the Abraham paradigm in Gal 3:6-9 must recognize elements of continuity as well as elements of discontinuity between the historical faith of Abraham and the faith of NT believers. But this discontinuity is not to be overemphasized, as if Paul radically reinterprets the faith of the historical Abraham in terms of Christology. Paul saw the faith of Abraham as paradigmatic in continuity with the faith of NT believers. —C.R.M.

1278. S. Motyer, "The Relationship between Paul's Gospel of 'All One in Christ Jesus' (Galatians 3:28) and the 'Household Codes,'" *VoxEvang* 19 ('89) 33-48.

Gal 3:28 sits very awkwardly beside the household codes in Col 3:18–4:1; Eph 5:22–6:9; and 1 Pet 2:18–3:7, with their insistence that wives should submit to their husbands and slaves to their masters. The problem has been solved in various ways: delay in the parousia, degeneration from original purity, counteraction against some aberration, etc. An appropriate solution must deal with the nature of tradition, the primacy of exegesis, and the community of language and culture. The constructive exegetical endeavor needed must proceed with reference to the acceptance of creation, its transformation in Christ, and its eschatological overthrow. The domestic codes fit in the tension between the "already" and the "not yet."—D.J.H.

1279. L. Panier, "Parcours pour lire l'épître aux Galates. 4ème série: Ga 4," *SémiotBib* 53 ('89) 48-53.

This installment in a semiotic analysis of Galatians [see §§ 31-278; 32-266] first points to Gal 3:26 as the key to the organization of chapter 4. Then it provides a semiotic analysis of Galatians 4 according to the following outline: two itineraries of filiation, temporality and transformation, a framework of figures for the filiation, the maternal figures, and relation to the father between the two mothers.—D.J.H.

1280. T. C. G. Thornton, "Jewish New Moon Festivals, Galatians 4:3-11 and Colossians 2:16," *JournTheolStud* 40 (1, '89) 97-100.

New Moon festivals differed from other Jewish festivals in that they required an actual sighting of the new moon to confirm the correct day for the celebrations. The practice of observing the new moon provides part of the background of Gal 4:10 and Col 2:16.—D.J.H.

1281. I. Ricart i Fàbregas, "El 'Discerniment cristià' en la carta als Gàlates. Estudi de Ga 6,4.5," *RevistCatTeol* 13 (1, '88) 1-22.

After establishing the semantic field of δοκιμάζειν outside the Pauline corpus (in the Greek world, the Jewish world, and the NT), the article provides an exegetical analysis of Gal 6:4-5 with particular attention to the literary context and the train of thought. It concludes with observations on Christian discernment and how to discern in a Christian way. Freedom is the presupposition of Christian discernment, which is based on self-criticism and avoids comparison with others (since everyone is responsible before God for his or her own behavior). —D.J.H.

1282. [Eph 1:3-14] K. Gamber, "Älteste Eucharistiegebete. 9. Die paulinischen Dankgebete im Epheser- und Kolosserbrief," *Heiliger Dienst* [Salzburg] 42 (4, '88) 171-176.

It is possible to discover in the thanksgiving prayers in Eph 1:3-14 (see 1 Pet 1:3-5; 2 Cor 1:3-4) and Col 1:12-20 the themes and formulas used in early Christian eucharistic prayers. These NT texts have deep roots in Jewish prayers.—D.J.H.

Eph 5:22–6:9, § 33-1278.

Col 1:12-20, § 33-1282.

1283. J. Fossum, "Colossians 1.15-18a in the Light of Jewish Mysticism and Gnosticism," *NTStud* 35 (2, '89) 183-201.

This examination of Col 1:15-18a argues that the Colossian hymn seems to bear witness to an Anthropos-Christology rather than a Sophia-Christology. Whereas Sophia never is called God's "image," the gnostics hypostasized the divine image in Gen 1:26 as a heavenly Man, continuing a Jewish tradition about the divine Glory, the man-like form of the essentially invisible Godhead appearing in throne-theophany visions. The Glory is characterized as the "firstborn" of the creation in *Prayer of Joseph.* Evidence for the demiurgic function of the heavenly Man in Jewish as well as gnostic texts is not lacking. A certain Jewish speculation concerning the enormous, even cosmic, dimensions of the body of the Glory may account for the tenet of the original hymn that Christ is the "head" of the cosmic body.—C.R.M.

1284. A. M. Zabala, "Advent Reflections on Colossians 1:15-20 in the Philippine Setting," *AsiaJournTheol* 3 (1, '89) 315-329.

The Colossian heresy of salvation from the world is taught and practiced in the Philippines today. Listening to Col 1:15-20 with its message of the "enchristening" of creation is a positive step toward the therapy required for exorcising the demon of Colossianism.—D.J.H.

Col 2:16, § 33-1280.

1285. J. R. Levison, "2 *Apoc. Bar.* 48:42–52:7 and the Apocalyptic Dimension of Colossians 3:1-6," *JournBibLit* 108 (1, '89) 93-108.

Because *2 Baruch* 48:42–52:7 and Col 3:1-6 express a similar eschatological perspective, the former is indispensable for providing all of the concepts that the shorthand, allusive expressions of Col 3:1-6 presuppose: the conviction that what is hidden will be revealed (48:49; 52:7), paradise and the angelic host as the content of the "things above" (51:8-12), the identification of "things above" with life hidden-revealed which is required by the rhetorical structure of Col 3:1-4, the location of bodily members upon the earth (49:2-3), the identification of bodily members with vices (49:2-3), and the expectation of the coming wrath of God toward those who practice vices (51:2).—D.J.H.

Col 3:18–4:1, § 33-1278.

1286. J. Lambrecht, "De apostolische inzet van de eerste christenen. Een actualiserende lezing van 1 Tessalonicenzen" [The Apostolic Dedication of the Early Christians: An Actualizing Reading of 1 Thessalonians], *Collationes* 18 (4, '88) 403-417.

After a brief sketch of the church's situation in the western world (especially the changed circumstances of its missionary endeavor), the article comments on and "actualizes" five sections of 1 Thessalonians: the Christians (1:6-8; 2:13); the apostle (2:1-12); the gospel (2:17–3:13); the testimony (4:1-12); and the church leaders (5:12-14). Then it provides a more general reflection on the relevance of such a scriptural meditation for the "new evangelization." It considers the main characteristics of the gospel, the self-understanding of Paul, the labor of church leaders, and the "apostolic" dimension of the Christian testimony and life.—J.L.

1287. T. L. Howard, "The Literary Unity of 1 Thessalonians 4:13–5:11," *GraceTheol Journ* 9 (2, '88) 163-190.

1 Thes 4:13–5:11 should be taken as one literary unit, not as two distinct units separated by περὶ δέ in 5:1. This conclusion is based on the paraenetic purpose common in both sections, the description of the single "aoristic" event (parousia, day of the Lord) from two perspectives (blessings for the believer, judgment for the unbeliever), the parallels between 1 Thes 4:13–5:11 and Mt 24–25, and the inclusio between 1 Thes 4:13-14 and 5:9-10. —D.J.H.

1288. I. H. Marshall, "The Christology of the Pastoral Epistles," *StudNTUmwelt* 13 ('88) 157-177.

This study explores the Christology of the Pastorals in order to ask about its significance for the earlier development of Christology. The author deliberately took over material of a pre-Pauline character that was still alive in the church. He also utilized a Hellenistic epiphany scheme into which this material was placed. The resulting Christology expressed in terms of epiphany what is expressed by Paul and John in terms of incarnation. This suggests that the Pastor has accomplished a translation of christological terms and concepts into a Hellenistic milieu in which the essential teaching of the older material has been retained.—C.R.M.

1289. B. P. Wolfe, "Scripture in the Pastoral Epistles: Premarcion Marcionism?" *PerspRelStud* 16 (1, '89) 5-16.

Contrary to C. M. Nielsen [see § 24-920] the Pastoral epistles do not exalt Paul to the exclusion of the OT and the other apostles in a way that foreshadows Marcionism. Rather Paul receives special attention in addition to the OT and the other apostles. The Pastoral epistles represent one of the earliest extant witnesses to the early church's conscious recognition of the expanding concept of γραφή.—C.R.M.

1290. A. Piñero, "Sobre el sentido de θεόπνευστος: 2 Tim 3,16," *FilolNT* 1 (2, '88) 143-153.

The term θεόπνευστος in 2 Tim 3:16 should be interpreted against the background of mantic activity and in the passive sense ("inspired by God"). No consistent theory of biblical interpretation can be deduced from this text and related passages (e.g. 2 Pet 1:19-21).—D.J.H.

1291. B. L. Migliazza, "Text Analysis Observations from Philemon Using Fleming's Stratificational Model," *Notes on Translation* [Dallas, TX] 2 (4, '88) 36-48.

This paper utilizes I. Fleming's stratificational approach to text analysis and examines Philemon with attention to the communication situation schema structures, referent identification, and some of the co-occurring plots.—C.R.M.

Hebrews

1292. S. Bénétreau, "La mort du Christ selon l'épître aux Hébreux," *Hokhma* 39 ('88) 25-47.

The letter to the Hebrews presents Jesus' death as the defeat of the evil powers, a denunciation of sinners, a juridical process, a paradoxical destiny, and an eschatological event. But the letter's theological originality consists especially in portraying Jesus' death as a sacrifice.

After exploring the OT understanding of sacrifice, the article deals with various aspects of sacrifice attributed to Jesus' death in Hebrews and criticizes A. Vanhoye's concept of the sacrifice of Christ as a "transformation."—D.J.H.

1293. J. M. Caballero Cuesta, "Para mejor comprender la 'Carta a los Hebreos,'" *Burgense* 29 (2, '88) 367-415.

The article first considers the circumstances of the composition of Hebrews: literary genre, literary structure, cultural and religious milieu, addressees, date, and author. Then it discusses some key expressions in the text: μέλλων; τελειόω, τελειωτής; ἐπουράνιος; βαπτισμῶν; διδαχή; etc.—D.J.H.

1294. J. Fischer, "Covenant, Fulfilment and Judaism in Hebrews," *Evangelical Review of Theology* [Exeter, UK] 13 (2, '89) 175-187.

Hebrews stresses identifying with Jesus as the true center and intent of Judaism; it does not set aside Jewish identity and practice. This conclusion is supported by an examination of the background of the Near Eastern covenant procedures and the historical context of the Dead Sea community, a biblical understanding of fulfillment as cumulative and not disjunctive, and a treatment of certain crucial passages in Hebrews (6:1-2; 8; 9:3-10; 13:10-14) that does not seek to push them into contradiction with other NT texts.—C.R.M.

1295. H.-D. Galley, "Der Hebräerbrief und der christliche Gottesdienst," *Jahrbuch für Liturgik und Hymnologie* [Hannover] 31 ('87-'88) 72-83.

The genre of Hebrews (sermon) and its images (high priest, sacrifice, blood) indicate a close connection with worship. The attitude of Hebrews toward worship cannot be fully explained as the missing link between OT and Christian worship or as promoting heavenly worship to the exclusion of earthly worship. Rather it views the Christian assembly (ἐπισυναγωγή, see 10:25) as anticipating the eschatological Sabbath of God's peace (see 12:18-24). The elements of Christian worship in Hebrews include preaching God's word, exhortation, the sacrifice of praise, and the Eucharist.—D.J.H.

1296. D. J. MacLeod, "The Literary Structure of the Book of Hebrews," *BiblSac* 146 (582, '89) 185-197.

A. Vanhoye's emphasis on the alternation between exposition and paraenesis in Hebrews is significant, and his observations concerning announcements and hook-words demonstrate the careful structure of the epistle. Much of his outline is correct. The use of comparative terms, terms denoting finality, a fortiori arguments, and adversative particles also make clear the overall thrust of the argument. It is evident that the entire argument is built around several OT passages (Psalms 2; 8:4-6; 40:6-8; 95:7-11; 110; Jer 31:31-34; Hab 2:3-4).—D.J.H.

1297. C. Rose, "Verheissung und Erfüllung. Zum Verständnis von ἐπαγγελία im Hebräerbrief," *BibZeit* 33 (1, '89) 60-80.

As a contribution to clarifying the theme of promise and fulfillment in Hebrews, the article analyzes the various contexts and meanings of ἐπαγγελία ("promise") and related verbs in Heb 4:1-7; 6:12, 13, 15, 17; 7:6; 8:6; and 9:15.—D.J.H.

1298. J. SWETNAM, "Christology and the Eucharist in the Epistle to the Hebrews," *Biblica* 70 (1, '89) 74-95.

The author of Hebrews regarded the "completion" of Jesus as taking place at the resurrection. The Christian Eucharist is the common element that gives coherence to major themes in Hebrews: God's speaking, the relation of the Christian reality to the Law, the purpose of the foreshadowing of the tent that Moses erected, and the difference and point of contact between the new and the old διαθήκη. There are plausible grounds for seeing eucharistic allusions at Heb 9:20 and 13:7. In fact, the Eucharist is a central point of the epistle. The addressees were apparently tempted by disbelief in God's presence among them in the form of the Eucharist. The author sought to meet their doubts by showing that the Eucharist is really the heir of ancient cultic practices involving God's presence and brought to their divinely-willed fulfillment in Christ.—D.J.H.

Catholic Epistles

1299. A. B. SPENCER, "The Function of the Miserific and Beatific Images in the Letter of James," *EvangJourn* 7 (1, '89) 3-14.

Images in the letter of James can be classified as miserific (a vision of the devil's effects, what God does not want) or beatific (a vision of God's effect on people, what God wants). All roads lead either to the miserific or the beatific vision, and James tells his readers that they must choose between them.—D.J.H.

Jas 5:12, § 33-1124.

1300. G. S. SHOGREN, "Will God Heal Us—A Re-Examination of James 5:14-16a," *Evang Quart* 61 (2, '89) 99-108.

The article proposes an approach to Jas 5:14-16 that sees the passage as a battleground for a sound hermeneutic. The function of the anointing with oil was neither for purely medicinal purposes, nor for sacramental reasons, nor for psychological reinforcement, but stood as a sign of God's healing presence. The prayer of faith that the elders pray in v. 15 expects that healing will result.—C.R.M.

1301. D. WARDEN, "The Prophets of 1 Peter 1:10-12," *RestorQuart* 31 (1, '89) 1-12.

The prophets of 1 Pet 1:10-12 were contemporary prophets among the first readers of the epistle. This conclusion is supported by a grammatical and contextual analysis of the passage, the lack of convincing objections to this interpretation, and similarities between the prophetic role elsewhere in the NT and what the prophets appear to be doing in this passage.—C.R.M.

1 Pet 2:18–3:7, § 33-1278.

1302. C. D. GROSS, "Are the Wives of 1 Peter 3.7 Christians?" *JournStudNT* 35 ('89) 89-96.

The structure of 1 Pet 3:7, its context in the Petrine *Haustafel*, and the social background of 1 Peter allow one to conclude that the husbands addressed in 3:7 were married to non-Christian wives.—C.R.M.

1 Jn, § 33-1480.

1303. D. F. Watson, "1 John 2.12-14 as *Distributio, Conduplicatio,* and *Expolitio:* A Rhetorical Understanding," *JournStudNT* 35 ('89) 97-110.

A rhetorical analysis of 1 Jn 2:12-14 shows it to be a *digressio* used after argumentation and refutation, serving to praise the audience, elicit their goodwill, enhance style, and amplify topics. The figure *distributio* indicates that the number of groups addressed is two, children being an inclusive category and fathers and sons being constituent categories. The repetitive nature of the passage is attributable to the use of *conduplicatio* and *expolitio* for amplification and the development of topics. The shift of the tense of γράφω from present to aorist is an element of the amplificatory scheme.—C.R.M.

1304. D. E. Hiebert, "An Expositional Study of 1 John. Part 5 (of 10 parts): An Exposition of 1 John 2:29–3:12," *BiblSac* 146 (582, '89) 198-216. [See § 33-804.]

1 John 2:29–3:12 reflects on the conflict between the children of God and the children of the devil. It sets forth the marks of the children of God (2:29–3:3), depicts the revelation from the practice of sin (3:4-8a), holds up the provision for deliverance from the practice of sin (3:8b-9), and declares the distinctness of the two classes (3:10-12).—D.J.H.

1305. J. Hills, "'Little children, keep yourselves from idols': 1 John 5:21 Reconsidered," *CathBibQuart* 51 (2, '89) 285-310.

The term "idols" in 1 Jn 5:21 is no mere cipher for sin, for false teachers, for heresy, or for schism but refers precisely to graven images of pagan gods. The article undertakes the rehabilitation of this traditional reading as that which inevitably surfaces once it is recognized that in exhorting his community in this way the author is as much appealing to the rhetoric of specific biblical traditions as he is urging abstinence from the images. The support for this conclusion is developed from an examination of the translation of 1 Jn 5:21, its function in the immediate context, and its role in defining the thematic framework of the writing as a whole.—C.R.M.

1306. R. M. Price, "The *Sitz-im-Leben* of Third John: A New Reconstruction," *Evang Quart* 61 (2, '89) 109-119.

The article first reviews five previous attempts to account for three basic questions connected with 3 John: (1) Who are the characters Diotrephes and the Elder relative to each other? (2) What situation called forth the acrimony between them? (3) How is 3 John related to 1 and 2 John? Then it offers a new reconstruction that identifies the tension between the Elder and Diotrephes to have resulted from a mutual misunderstanding brought on by the spread of a docetic Christology by some itinerant prophets connected with the Elder but not authorized by him. Once this misunderstanding was cleared up, these figures became allies in the struggle to preserve Johannine orthodoxy. This scenario is supported by the actual chronological sequence of 1–3 John, which is precisely the reverse of their canonical order.—C.R.M.

1307. T. R. Wolthuis, "Jude and the Rhetorician: A Dialogue on the Rhetorical Nature of the Epistle of Jude," *CalvTheolJourn* 24 (1, '89) 126-134.

An imaginary dialogue on the letter of Jude in which "Cicero" points out Greco-Roman rhetorical features and "Jude" insists on theological content and midrashic development of the argument.—D.J.H.

1308. J. M. Ross, "Church Discipline in Jude 22-23," *ExpTimes* 100 (8, '89) 297-298.

To bring clarity to the text of Jude 22-23 one should read διακρινομένους in v. 22, understand the verses as dealing with three classes of people, read ἐλεᾶτε in v. 22, and read ἐλέγχετε in v. 23.—C.R.M.

Revelation

1309. P. Barnett, "Polemical Parallelism: Some Further Reflections on the Apocalypse," *JournStudNT* 35 ('89) 111-120.

The polemical parallelism between the cult of the emperor and the cult of Christ can be seen at many points in Revelation, especially in chapters 12–22. It is particularly prominent in allusions to the Roman imperial court ceremonial [§ 28-262] and in reflections on the true and the false prophet [§ 31-787].—D.J.H.

1310. É. Delebecque, "'J'entendis' dans l'Apocalypse," *RevThom* 89 (1, '89) 85-90.

In Revelation the Greek verb ἤκουσα ("I heard") can be followed by (1) a simple substantive, (2) a participle in the accusative, or (3) a present participle in the genitive. It is important to distinguish the second and third constructions in analysis and translation.—D.J.H.

1311. J. K. Elliott, "Manuscripts of the Book of Revelation Collated by H. C. Hoskier," *JournTheolStud* 40 (1, '89) 100-111.

Those who work on the Greek text of Revelation often have recourse to the valuable apparatus in Hoskier's *Concerning the Text of the Apocalypse* (1929). The article first provides conversion tables for the numbering systems devised by Hoskier and C. R. Gregory, respectively. Then it gives the conversions for those cursives where the Hoskier number differs from that found in C. Tischendorf's 8th edition.—D.J.H.

1312. S. Hre Kio, "The Exodus Symbol of Liberation in the Apocalypse and Its Relevance for Some Aspects of Translation," *BibTrans* 40 (1, '89) 120-135.

The life-stance found in the book of Exodus (and Second Isaiah) is very similar to that in the book of Revelation. There are four elements in the paradigm: judgment as the means of liberation, election as the act of liberation, covenant as the seal of liberation, and the tabernacle as the presence of the liberator.—D.J.H.

1313. H. Langkammer, "Główne tematy teologiczne apokalipsy św. Jana (Die theologischen Hauptthemen der Apokalypse des Johannes)," *RoczTeolKan* 31 (1, '84) 91-103.

In the book of Revelation the author describes his present trying times filled with persecution and suffering, and links them with a victorious future in which God will reign through his Son Jesus. Seven themes make this point many times over: God is the Lord of history; Jesus crucified and risen is exalted above history; the risen Christ will root evil out of the world; the faithful must deal with the anti-Christ (Rome); the church will shed blood in faithfully witnessing to Christ in the world; the parousia will end the church's suffering; a final judgment will set everything right.—J.P.

1314. D. G. PETERSON, "Worship in the Revelation to John," *RefTheolRev* 47 (3, '88) 67-77.

The message of Revelation is that "worship" here on earth is offered to Christ in everyday life as Christians maintain their faith in him and resist every temptation to idolatry and apostasy. The hymnic material with its focus on God's sovereignty and the Lamb's victory would have provided every encouragement to honor God rather than the dragon and the beast. —D.J.H.

1315. A. SAND, "Jüdische und christliche Apokalyptik. Exegetische Fragen und theologische Aspekte," *Renovatio* 45 (1, '89) 12-24.

After sketching the history of Revelation's influence, the article discusses its similarities to and differences from the apocalyptic tradition, the Christian message of John's apocalypse, the proper interpretation of the book, the apocalyptic danger, and reading John's apocalypse in an apocalyptic age.—D.J.H.

1316. M. WOJCIECHOWSKI, "Seven churches and seven celestial bodies (Rev 1,16; Rev 2-3)," *BibNot* 45 ('88) 48-50.

The seven stars held by the Son of Man in Rev 1:16, 20; 2:1; 3:1 are to be identified with the sun, the moon, and the five planets known in antiquity. This interpretation is confirmed by the number of points where the messages to the seven churches (Rev 2–3) coincide with the symbolism of the seven main celestial bodies.—C.R.M.

1317. [Rev 2–3] F. CONTRERAS MOLINA, "Las cartas a las siete iglesias," *EstBíb* 46 (2, '88) 141-172.

The letters to the seven churches in Revelation 2–3 are an essential part of the book. The article examines their relation to the other parts of the book, the synoptic structure of the letters, and the structure of each letter. Attention is also given to their formal and theological elements. The letters present the church *ad intra* (as a community in need of change), whereas in chapters 4–22 the church is presented *ad extra* (as a liberated community full of witnesses and prophets).—D.J.H.

Rev 2–3, § 33-1316.

Rev 13:1-18, § 33-1260.

1318. [Rev 21:17] M. TOPHAM, "'A human being's measurement, which is an angel's,'" *ExpTimes* 100 (6, '89) 217-218.

The Hebrew title *bn 'l(w)hym* ("Son of God") was the measure of an angel (e.g. Job 38:7; Dan 3:25) or, more dramatically, of a particular human being (Mt 26:63; Rev 2:18). There is a numerological link between *bn 'l(w)hym* (138 or 144) and the 153 fish in Jn 21:11. —D.J.H.

BIBLICAL THEOLOGY

1319. K. **Berger**, “Neutestamentliche Theologien,” *TheolRund* 53 (4, ’88) 354-370.

The article selectively surveys books published during the last thirty years in the area of NT theology and in light of the resulting picture comments on the factors that motivate the discipline. The works are examined in five categories: *Forschungsberichte,* works encompassing the entire NT, presentations on the unity of the NT, developments up to the Apostles’ Creed and general introductions, and important individual themes.—C.R.M.

1320. J. **Riches**, “Biblical Theology and the Pressing Concerns of the Church,” *ModChurch* 30 (3, ’88) 6-12.

The article suggests that NT scholarship, by engaging in real dialogue with church leaders, can contribute to a better understanding both of the social dynamics of Christianity and its social values. This thesis is illustrated by a critical examination of an essay by L. Boff. —C.R.M.

1321. J. **Scharbert**, “Die Biblische Theologie auf der Suche nach ihrem Wesen und ihrer Methode,” *MünchTheolZeit* 40 (1, ’89) 7-26.

After surveying the history of the theology of the OT, the article discusses various approaches to the theology of the NT and then considers the new quest for a comprehensive biblical theology. Though there are many useful orientations and promising starting points for a new biblical theology, there is still much uncertainty about the methods, structure, and nature of the new approach.—D.J.H.

1322. M. **Vicuña**, “Teología bíblica, filosofía y ciencia,” *Theologika* [Lima] 3 (1, ’88) 40-47.

Biblical theology, philosophy, and science seek to provide an integral vision of the world and the human condition. Biblical faith is not to be proved. Rather it is to be accepted on the basis of an experience prior to any rational proof.—D.J.H.

Christology

1323. D. L. **Berry**, “Revisioning Christology: The Logic of Messianic Ascription,” *AnglTheolRev* 70 (2, ’88) 129-140.

The conventional christological procedure looks at the figure of Jesus in light of his capacity to match one or more pictures from the gallery of early Jewish anticipation. A different christological procedure avoids the problems associated with the conventional approach by recognizing that the ascriptive process is logically a dialectical one. Luke’s Gospel provides a ready example of the dialectical logic of messianic ascription.—D.J.H.

1324. R. E. **Clements**, “The Messianic Hope in the Old Testament,” *JournStudOT* 43 (’89) 3-19.

Interest in OT messianic hope has reflected the changing pattern of method and approach in biblical scholarship: historical criticism, the history-of-religions approach, redaction criticism, and canon criticism. The NT understanding of OT messianic hope is now best viewed as the product of the continuing work of rethinking, reapplying, and revitalizing the promises, threats, and assurances contained in the OT.—D.J.H.

1325. R. A. SPENCER, "Jesus in the Prophetic Tradition," *Faith and Mission* [Wake Forest, NC] 6 (2, '89) 61-75.

After considering the person of Jesus in light of the traditions of Israelite prophecy and the eschatological prophet of Jewish hope, the article discusses in what sense Jesus can be called a prophet, his resemblances to Israelite prophecy, his resemblances to the eschatological prophet, other prophetic characteristics of Jesus, and the uniqueness of Jesus as a prophet. Unlike other prophets Jesus pointed to himself as the way of encountering the God of heaven and earth.—D.J.H.

Church and Ministry

1326. R. A. CAMPBELL, "Essential Aspects of the Church in the Bible," *Evangelical Review of Theology* [Exeter, UK] 13 (1, '89) 5-22.

There are good grounds to see the "people of God" rather than the "body of Christ" as the basic definition of the church in Scripture, while rejoicing in all that the body idea so finely expresses. What the NT writers tell us about leadership and government falls a long way short of what we would need to speak with confidence about a NT church order. The essential activity of the church according to the NT is witness and proclamation.—D.J.H.

1327. A. C. CLARK, "Apostleship: Evidence From the New Testament and Early Christian Literature," *VoxEvang* 19 ('89) 49-82.

Paul viewed himself not only as an apostle of equal standing with the Twelve and James, but also as the apostle to the Gentiles. He recognized both itinerant missionaries and church delegates as apostles, and probably saw himself and Peter as a bridge between these two classes of apostles. Luke tended to identify the apostles with the Twelve but left room for Paul and others (see Acts 14:4, 14). The term "apostle" was used in various ways in the Johannine writings, Hebrews, 1–2 Peter and Jude, and Revelation. References to "apostles" in the Apostolic Fathers can be divided into two categories: those that indicate a wide application, and those that restrict it to the Twelve plus Paul.—D.J.H.

1328. R. J. DECKER, "Polity and the Elder Issue," *GraceTheolJourn* 9 (2, '88) 257-277.

After discussing several theological principles relevant to a biblical church polity, the article considers NT examples of polity in Acts and the Epistles, with regard to disciplinary action, inter-church relations, and intra-church affairs. Congregational polity must be maintained if NT doctrine and example are to be heeded.—D.J.H.

1329. M. E. DRUSHAL, "Implementing Theory Z in the Church: Managing People As Jesus Did," *AshTheolBull* 20 ('88) 47-62.

Theory Z emphasizes a participation (as opposed to control or cooperation) approach to management and incorporates the involvement of workers in all facets of the organization. It is most like the model that Jesus devised to instruct his disciples in the formation of early church leadership.—D.J.H.

1330. J. Dunn, “Die Instrumente kirchlicher Gemeinschaft in der frühen Kirche,” *UnaSanct* 44 (1, ’89) 2-13.

The myth of the one, holy, catholic, and apostolic church has very little to do with the historical reality of the 1st century A.D. The sources of unity according to the NT are the common experience of the Spirit, the history of Jesus, and the Jewish matrix of the early Christian movement. These sources should not be confused with or subordinated to the instruments of unity (sacraments, confessions of faith, episcopate). While diversity is essential for unity, there are also limits to diversity.—D.J.H.

1331. M. Grumm, “Ministry: The Old Testament Background,” *CurrTheolMiss* 16 (2, ’89) 104-107.

What comes through from the OT to the NT in the matter of worship for NT believers is not the προσκυνέω of formal Temple worship or the λειτουργέω of priestly service but the λατρεύω/δουλεύω of service to God and fellow human beings. The term διακονία refers to the everyday faithful serving of all God’s people who share in the call and work of God’s Servant.—D.J.H.

1332. A. Kuen, “The Free or Gathered Church,” *Evangelical Review of Theology* [Exeter, UK] 13 (1, ’89) 23-29.

The model of the church presented in the NT is that of confessing church, i.e. one whose members all have made a profession of faith in Jesus as Savior and Lord. The confessing church model has many advantages over the multitudinist church.—D.J.H.

1333. U. Luz, “Charisma und Institution in neutestamentlicher Sicht,” *EvangTheol* 49 (1, ’89) 76-94.

Apart from the conflict at Corinth addressed in *1 Clement,* there was no conflict in NT times that need be understood as pitting charismatics against office-holders. After reflecting on the Pauline concept of charisma and on the nature of institutions from a sociological perspective, the article considers the conflict between charisma and institution as a modern Protestant problem. Then it examines the basically nonconflictual relation between charisma and institution in various early Christian writings: Paul’s letters, Ephesians, the Johannine writings, Matthew, and the late NT writings and the Apostolic Fathers. Eight theses conclude the discussion.—D.J.H.

1334. R. Michiels, “Kerk van Jezus Christus. Een exegetisch-ecclesiologische bijdrage,” *Collationes* 18 (3, ’88) 287-314; 19 (1, ’89) 24-51.

The first installment reflects on the relation between Jesus and the church. After examining the debate about whether Jesus founded the church and discussing the relation between Easter faith and the church’s origin, the article considers the appropriateness of describing Jesus as the “founder” of the church with reference to his eschatological preaching of God’s reign, his mission to Israel, and his sayings (see Mt 16:18; 18:17). The second installment summarizes G. Lohfink’s *Wie hat Jesus Gemeinde gewollt? (*1982) and gives a critical analysis of its basic thesis that Jesus intended the church to be a “contrast society” from the perspectives of ecclesiology and ethics.—D.J.H.

1335. G. MURSELL, “The Bible and Ministry,” *Theology* 92 (745, ’89) 15-19.

An important resource for a theology of ministry is the biblical figure of the watchman. In the OT watchmen were odd people, marginal figures, set at an angle to society; they watched with and for the people to whom they belonged. The image comes into sharpest focus with the women watching Christ die on the cross (see Lk 23:49; Jn 19:25).—D.J.H.

1336. T. RADCLIFFE, “Tradition and Creativity: The Paradigm of the New Testament,” *NewBlackfr* 70 (824, ’89) 57-66.

There were several moments between Jesus’ time and the canonization of the NT when the church faced these questions: What must we believe? What in the inherited tradition must be preserved? In each case it was a creative innovation, the breakthrough to some new way of thinking and talking, that disclosed how the tradition might be preserved: Paul transformed the way in which theology was done by writing letters; the early church explored its identity toward the end of the 1st century by inventing the genre of the Gospels; and the emergence of the “great church” was established by the invention of the NT canon.—D.J.H.

Various Themes

1337. E. ARENS K., “El carácter sapiencial de la Biblia,” *Paginas* [Lima] 14 (1, ’89) 21-29.

Because the biblical writings are the products of human experiences and have a pedagogical character, one can describe the entire Bible as sapiential. Its goal is to guide us to the happiness that results from obedience to God, which is liberating. God, the revealer and inspirer, is the source of wisdom. In the NT Jesus is presented as the divine wisdom incarnate. The article reflects on various examples of how the Bible is pedagogical (e.g. Mark’s catechesis, Paul’s way of dealing with pastoral problems).—D.J.H.

1338. T. AXE, “Is Discipleship an Option? A Scriptural Approach for Today,” *Priests & People* 3 (5, ’89) 162-169.

When we read about Jesus instructing his disciples, we also are meant to take the instruction as valid and important for us. The article develops a biblical approach to discipleship: the call to be a disciple, getting priorities right, the new family, the rewards of discipleship, etc.—D.J.H.

1339. D. G. BLOESCH, “‘All Israel Will Be Saved.’ Supersessionism and the Biblical Witness,” *Interpretation* 43 (2, ’89) 130-142.

The mystery of the Jews as the chosen people of God is to be understood in light of the wider biblical view that God intends his covenant of grace for all humanity. Supersessionism is wrong to deny or downplay the fact that Christianity represents not the annulment of Israel’s heritage but its fulfillment even in the midst of negation. It also fails to acknowledge that the covenantal promises still apply to Israel (even though the covenantal relationship is partially broken) and that ethnic Israel still plays an important role in salvation history. Nevertheless, the church betrays its evangelical mandate if it withholds the gospel of salvation from the very people who gave us the Messiah and Savior of the world.—D.J.H.

1340. C. BROWN, “The Other Half of the Gospel?” *ChristToday* 33 (7, ’89) 26-29.

After noting three common mistakes regarding miracles, the article examines three NT texts (Jn 14:12-14; Mt 21:20-22/Mk 11:20-24; Jas 5:13-16) that seem to promise that we can expect miracles today. Scripture does not encourage us to expect that miracles will be part of everyday life today. But this is not the same as saying that the gifts of healing have totally disappeared.—D.J.H.

1341. B. BYRNE, "Failure: A New Testament Reflection," *Way* 29 (2, '89) 117-126.

Mark wrote a Gospel preoccupied with apparent failure on Jesus' part and total failure in the case of the disciples. Luke emphasized the failure of the bulk of God's people, Israel, to accept the salvation preached by Jesus as the Messiah. Faith for Paul implied precisely the admission of failure in any attempt to achieve right standing before God through one's own effort.—D.J.H.

1342r. É. COTHENET, *Exégèse et liturgie* [*NTA* 33, p. 405].

L. WALTER, "Les liens entre la Liturgie de la fin du 1er siècle et les textes du Nouveau Testament," *EspVie* 99 (16, '89) 235-238.—This book, which has no equivalent in French, gathers together what one can say at present about how the church during the last third of the 1st century appropriated the apostolic heritage in its liturgy. Rather than summarize the fourteen studies the article offers comments on each that engage the book in its entirety. The studies are discussed in four categories: the apostolic heritage (4), ecclesial communion (5), liturgy in the Apocalypse (4), and *Protevangelium of James* and popular Marian piety. —C.R.M.

1343. H. COUSIN, "A tous les saints qui sont à Corinthe," *Vie Spirituelle* [Paris] 143 (683, '89) 39-44.

In the NT holiness is received from God and is not a product of human effort. With the coming of the last days the community that believes in Jesus recognizes itself as the eschatological faithful called together by God. It constitutes the holy remnant, inheriting the holiness that is characteristic of the living God.—D.J.H.

1344. C. DI SANTE, "The 'Old' and the 'New' Covenant. How to relate the two Testaments," *SIDIC* [Rome] 21 (3, '88) 12-17.

In the climate of dialogue that is developing today it is necessary to rethink the theology of the relation between the OT and the NT, without any anti-Jewish prejudice and with respect for the specific nature of Christianity. The article discusses three models by which the Christian community has historically understood its relation to the OT (dualistic, allegorical, anthological) and proposes a new model (incarnational) in which the NT neither adds to nor modifies the OT but incarnates it.—C.R.M.

1345. J. ECKERT, "'Dein Reich komme!' Zum problematischen Verhältnis 'Kirche und Gesellschaft' in den Schriften des Neuen Testaments," *BibKirch* 43 (4, '88) 147-153.

Giving special attention to the views of Paul and Luke, the article first discusses early Christian approaches to society and the state. Then it reflects on the kingdom of God as a sign of judgment and the in-breaking future for church and society.—D.J.H.

1346. L. H. FELDMAN, "Is the New Testament Anti-Semitic?" *Humanities* [Tokyo] 21 ('87) 1-14.

Anti-Judaism was not the view of earliest Christianity, as the Gospels and Paul's letters show. The anti-Jewish passages in the NT must be acknowledged and condemned. But such passages are a distinct minority of the text and were not used to arouse hatred for Jews with any frequency until the Crusades and modern times.—D.J.H.

1347. C. FOCANT, "La famille en perspective du Royaume: Jésus et les familles," *LumVit* 44 (1, '89) 7-20.

Jesus' attitude toward the family can be characterized as prophetic. When Jesus spoke of the family, it was on the basis of the model that existed in Jewish society, a model inspired by the biblical tradition. Jesus relativized the family by setting it in the perspective of the kingdom of God. He radicalized the demands of the existing model in a way that favored the absolute respect of persons. He showed an attitude of perfect mercy and forgiveness as in the case of the sinful woman (see Jn 8:2-11).—D.J.H.

1348. J. GALOT, "Démons et foi chrétienne," *EspVie* 99 (15, '89) 209-216.

Christian faith involves the affirmation of the existence of demons. This fact is demonstrated with reference to the Gospels (the state of sin and the influence of Satan, the struggle with Satan in Jesus' life), the Pauline teaching, and the teaching of magisterium (Lateran IV, other conciliar declarations).—D.J.H.

1349. F. GONIN, "Recherches sur l'invocation du nom de Dieu au moment du baptême," *RevRéf* 40 (2, '89) 43-47.

In Mt 28:19 we find Christ's direct teaching about baptism. In Lk-Acts there is a clear distinction between John's preparatory baptism (in the name of the God of Israel) and Christian baptism (in the name of Christ). Recognition of God as Father is also characteristic of the baptism of the new covenant. At the same time baptism cannot be carried out without recalling the gift of the Spirit.—D.J.H.

1350. G. W. GROGAN, "Heilsgeographie: Geography as a Theological Concept," *Scottish Bulletin of Evangelical Theology* [Edinburgh] 6 (2, '88) 81-94, 132.

In both the OT and the NT geographical references occur at three levels: straightforward literal references, symbolic references arising from particular associations of the literal place, and spiritual references where a spiritual entity is designated by a geographical term. The new order in Christ implies a transfiguration, not an abolition, of the old.—D.J.H.

1351. R. O. JOHNSON, "What the Bible Says About Homosexuality," *Dialog* 28 (2, '89) 149-150.

In the current debate many serious misinterpretations and misunderstandings of the Bible are often heard: (1) Homosexuality is a relatively unimportant issue for Christians, since it is mentioned in only a few biblical texts; (2) Because Jesus did not say anything about homosexuality, Christians are free to draw their own conclusions; etc. Six such statements are explained and refuted.—D.J.H.

1352. E. JÜNGEL, "Le salut de paix. Le discours biblique de paix," *FoiVie* 88 (2, '89) 23-31.

In the Bible peace is not simply the opposite of war, nor is it confined to one's interior disposition. Peace and joy along with justice appear as conditions that define God's kingdom. Peace is possible in the midst of unfavorable conditions, if God so wishes. Genuine peace involves relationships with God and other people.—D.J.H.

1353. S. P. Kealy, "Jesus' approach to mission," *AfricEcclRev* 31 (1, '89) 27-36.

The article first summarizes Jesus' approach to mission under the following three aspects: the basic principle of the incarnation, his brief public ministry, and the education of his disciples. Then it offers reflections on the relevance of Jesus' mission for mission in our times.—C.R.M.

1354. J. W. Kleinig, "The Nature and Use of the Charismata. Some Theses, Questions, and a Conclusion," *LuthTheolJourn* 23 (1, '89) 32-36.

After outlining a general approach to the charisms, the article offers theses about the nature of the charisms according to the NT, considers the corporate purpose of the charisms, makes affirmations and negations about them, raises questions for further discussion, and draws a theological conclusion.—D.J.H.

1355r. U. H. J. Körtner, *Weltangst und Weltende* [*NTA* 32, p. 384].

A. Strobel, "'Weltangst und Weltende.' Was Theologie weithin nicht kümmert, aber den Menschen zutiefst beschäftigt," *TheolBeitr* 20 (1, '89) 23-28.—The article first calls attention to Körtner's existential approach to apocalyptic as a form of pastoral care for the anxious. Then it offers summaries of and observations on each of the six chapters. It concludes that not enough attention has been given to Jesus and his death as the focus of apocalyptic concepts in the NT.—D.J.H.

1356. U. H. J. Körtner, "Weltzeit, Weltangst und Weltende. Zum Daseins- und Zeitverständnis der Apokalyptik," *TheolZeit* 45 (1, '89) 32-52.

Apocalyptic may be defined as the disclosure of reality in decline. It involves a certain understanding of existence and time, to which anxiety is the hermeneutical key. Thus apocalyptic is the attempt to overcome world-anxiety through an interpretation of existence that includes expectation of the end of the world. After discussing the apocalyptic understanding of existence, the article considers the concept and phenomenon of world anxiety, reflects on the relation between world anxiety and the end of the world, and comments on the apocalyptic understanding of existence and time.—D.J.H.

1357. E. LaVerdiere, "'To the Ends of the Earth.' A Biblical Perspective," *Emmanuel* 95 (5, '89) 262-269, 284.

The article develops a biblical perspective for reading and appreciating the U.S. Catholic bishops' pastoral on world mission "To the Ends of the Earth." It first focuses on biblical interpretation and the way Scripture is employed in the document, and then turns to the biblical themes found in the pastoral.—C.R.M.

1358. L. Legrand, "Power in the Bible," *Jeevadhara* 19 (109, '89) 43-56.

Traumatized by a long history of abuse of power, ancient Israel tried to work out safeguards that would keep power in check. The anti-power stance of Jesus is a subversion of the very nature of power: The Messiah becomes a servant, and power is no longer domination but service.—D.J.H.

1359r. X. Léon-Dufour, *Sharing the Eucharistic Bread* [*NTA* 32, p. 123].

J. Reumann, "Review Essay," *Consensus* [Waterloo, Ont.] 14 (2, '88) 94-103.—Drawing on his extensive publications over the last thirty years, Léon-Dufour writes with a sensitivity to problems of language, including symbolism, as well as a mastery of exegetical techniques. This finely argued volume represents the work of a lifetime, yet is replete with newer literary, narrative criticism (as in the diachronic and synchronic readings). After an extensive summary of the argument (making frequent comparisons with the views of M. Barth), the article offers comments about the author, questions some exegetical judgments, notes the paradoxical method of expression, and calls attention to some apparent lacunae.—D.J.H.

1360. M. Limbeck, "Die Religionen im Neuen Testament," *TheolQuart* 169 (1, '89) 44-56.

If one compares Jesus' behavior on the Sabbath, toward sinners, and in the Temple with that of his contemporaries, it is clear that Jesus not only distanced himself but even rejected some ways in which others worshiped God and lived in relation to God. His insistence on new forms of serving God meant that the Jewish religion could not become the religion of the church of Jesus Christ. For pagans also Jesus Christ was the end of religion as they had experienced it.—D.J.H.

1361. T. Lincoln, "Of Mount Sinai and Mount Calvary: A Response to Eugene J. Fisher," *JournEcumStud* 25 (3, '88) 445-448.

The article replies to Fisher's criticisms [§ 33-852] of Lincoln's views [§ 32-1325] on the relationship between Judaism and Christianity and of his exclusivistic claims about Christ. Then it presses Fisher on his statements about eschatology and the Trinity.—D.J.H.

1362. U. Luz, "Kirche ist Alternativgesellschaft der Liebe," *RefFor* 3 (17, '89) 12-13.

The silence of the NT about certain dimensions of peace must be attributed in part to the historical circumstances. In contrast to the apocalyptists Jesus understood God's kingdom to be already present and considered love as the appropriate weapon against evil in the world. The church in the NT is the alternative society of love that seeks to actualize God's peace.—D.J.H.

1363r. I. Magli, *La Madonna* (Milan: Rizzoli, 1987).

C. Marucci, "La 'Madonna' di Ida Magli," *RassTeol* 29 (3, '88) 281-292.—Magli's book on Mary contains the same (and even more) errors in methodology and content as her work on Jesus [see § 28-71]. Again she tends to "demonize" Judaism in Jesus' time in order to make him a rebel and his disciples (including Mary) obtuse in most cases. Her statements about the history of theology and of the church are vague, anecdotal, and without scientific control. She does not succeed in convincing the reader of the precise epistemological value of cultural anthropology for analyzing Scripture, especially the NT.—D.J.H.

1364. J. Marcus, "Entering into the Kingly Power of God," *JournBibLit* 107 (4, '88) 663-675.

Examination of the OT/Jewish background and NT instances of sayings about entering the βασιλεία support G. Dalman's dynamic interpretation of *mālkût* as "kingly rule" or "sovereignty." To enter into an action is a good biblical idiom. Ideas drawn from the Israelite cult provide a plausible background for the concept of entering into God's kingly power. In Mk 10:15 entering the βασιλεία is an incorporation of the disciple into God's powerful invasion of this world.—D.J.H.

1365. P. S. MINEAR, "A Theology of the Heart," *Worship* 63 (3, '89) 246-254.

Many biblical texts speak of the heart as the hidden source of all significant human activity, desires, hopes and treasures, and conflicts. The idea of a basic conflict between heart and head is entirely unbiblical. Because God's creative word is lodged within the heart, the self has immediate access to the eternal.— D.J.H.

1366. S. C. MOTT, "Because Jesus Was Homeless for Us . . . A Biblical Study on Our Responsibility to the Homeless," *Christian Social Action* [Washington, DC] 2 (2, '89) 4-15.

The article examines the way Scripture presents the homelessness of its own times in order to cast light on the current situation in the United States. The principal texts considered are Job 24:1-12; Mt 8:18-22; Lk 14:12-24; and Ps 107:4-9, 33-43. The parable of the Great Supper in Lk teaches us to reach out and include the destitute because of the place they have in God's salvation.—C.R.M.

1367. J. F. O'GRADY, "The Biblical Doctrine of Work," *ChicStud* 28 (1, '89) 65-78.

The biblical teachings on work may be divided into three categories: God's work in creation, human work in its various forms, and the NT idea of working for the spread of the gospel. A biblical theology of work includes all three interpretations of work: penitential, creationist, and eschatological.—D.J.H.

1368. B. PRETE, "Opere di mariologia," *SacDoc* 33 (5, '88) 601-621.

Three recent treatments of Mariology from a biblical perspective are examined: I. de la Potterie, *Maria nel mistero dell'alleanza* (1988); E. G. Mori, *Figlia di Sion e serva del Signore nella Bibbia, nel Vaticano II, nel Postconcilio* (1988); and O. da Spinetoli, *Maria nella Bibbia* (1988). The article concludes with five principles that should guide work on the biblical (especially OT) foundations of Mariology.—D.J.H.

1369. P. R. RAABE, "Human Suffering in Biblical Context," *ConcJourn* 15 (2, '89) 139-155.

Taking its starting point in the book of Job, the article summarizes the dominant biblical themes that relate to human suffering under the following headings: the problem of human suffering; its ultimate origin; its immediate origin; the source, purpose, and recipient of human suffering; gospel comfort for despairing sufferers; and the proper response of sufferers.—C.R.M.

1370. B. REY, "La sainteté reçue, vécue et partagée par Jésus Christ," *Vie Spirituelle* [Paris] 143 (683, '89) 45-52.

This biblical-theological meditation on holiness appears under these headings: God alone is holy; "we have seen his glory"; the Son who is in the bosom of the Father; the Holy Spirit given to the people; the holiness of the "sons of God"; and what one is to do to be a saint.—D.J.H.

1371. I. C. ROTTENBERG, "Christian Fulfillment and Jewish-Christian Dialogue," *Christian Century* [Chicago] 106 (12, '89) 387-391.

E. J. Fisher's proposals about fulfillment [see § 33-352] cannot be easily reconciled to the

NT. Fulfillment is not the same as the consummation of God's kingdom. What God had done in Christ and was doing through the Spirit was considered so dramatic and monumental that the NT writers constantly took recourse to the language of pleroma. The concept refers to time, Torah, prophecy, individuals, the church, and even the cosmos.—D.J.H.

1372. T. SCHMIDT ET AL., "Rich Wisdom: New Testament Teachings on Wealth," *ChristToday* 33 (8, '89) 27-40.

After a brief introduction by D. Neff (pp. 27-28), Schmidt (pp. 28-30) examines some hard sayings of Jesus about the evils of wealth and concludes that the Synoptic Gospels present a consistently negative picture of wealth. W. A. Grudem (pp. 31-34) reflects on what is a worthy investment for a Christian's time, energy, and money according to the NT. R. C. Van Leeuwen (pp. 34-37) discusses the biblical notion of enjoying creation within limits. P. U. Maynard-Reid (pp. 37-39) deals with sharing wealth as part of stewardship according to the NT. K. S. Kantzer (pp. 39-40) calls love of God and neighbor the key to the whole of biblical ethics, including the issues of wealth and poverty.—D.J.H.

1373. S. SCHROER, "Gott Sophia und Jesus Sophia. Biblische Grundlagen einer christlichen und feministischen Spiritualität," *BibLiturg* 62 (1, '89) 20-25.

The article first discusses the biblical foundations of a Sophia-spirituality in the OT (Prov 8:22-30; Wisdom 10–11) and the NT (Mt 23:34; 11:25-30; 22:1-10; etc.), and considers the significance of Sophia for the egalitarian praxis of the early Christian communities. The fate of Sophia in church tradition and the possibilities of developing a Sophia-spirituality today are also treated.—D.J.H.

1374. J.-M. SELLÈS, "Bénédiction synagogale et doxologie: La doxologie est-elle propre à la prière chrétienne?" *MaisDieu* 175 ('88) 7-25.

After comparing the functions of benedictions in Jewish prayer and doxologies in Christian prayer, the article traces the developments in Jewish liturgy from the doxological benediction to the "anamnetic" benediction and in Christian liturgy from the doxological benediction to the trinitarian doxology. Whereas the synagogal benediction underlines the "anamnetic" character of praise, the Christian doxology stresses its eschatological value.—D.J.H.

1375. R. L. SIDER, "Toward a Biblical Perspective on Equality. Steps on the Way Toward Christian Political Engagement," *Interpretation* 43 (2, '89) 156-169.

The Bible does not contain a careful philosophical treatise on the nature of equality. One can go, however, through relevant biblical material and ask: What understanding of equality does this material presuppose and/or promote, whether directly or indirectly? The biblical social vision demands equality before the law, equality of economic opportunities, and equality of outcome up to the point of satisfying basic necessities.—D.J.H.

1376. J. S. SIKER, "From Gentile Inclusion to Jewish Exclusion: Abraham in Early Christian Controversy with Jews," *BibTheolBull* 19 (1, '89) 30-36.

The use of the figure of Abraham in early Christian controversy with Jews passed through four stages: (1) Paul, a Jewish Christian, used Abraham to argue for Gentile inclusion within the promises of God. (2) Luke, a Gentile Christian, also used Abraham to argue for Gentile inclusion within the promises of God. (3) John, a Jewish Christian, used Abraham to argue for Jewish exclusion from God's purposes. (4) Justin, a Gentile Christian, also used Abraham to argue for Jewish exclusion from God's purposes. As Paul suggested (see Rom 11:28-29), equating Gentile inclusion with Jewish exclusion was not theologically necessary for Christian self-understanding.—D.J.H.

1377. D. J. SIMUNDSON, "Mental Health in the Bible," *WordWorld* 9 (2, '89) 140-146.

The article explains several generalizations about mental health that arise from the Bible: (1) The condition of "mental health" is the preferred state. (2) How one reads the Bible can contribute to the problem or to the solution. (3) Emotional/spiritual struggles can be positive steps on the pathway toward mental health. (4) Mental health is a corporate, not only an individual, matter. (5) Human beings should be understood as integrated persons in which body, mind, and soul are intimately related. (6) Mental illness cannot be equated with sin, and mental health is not the same as salvation.—D.J.H.

1378. G. SMITH, "Redeeming the World," *DocLife* 39 (3, '89) 116-122.

The individual dimension of redemption is present in the NT, but the perspective is essentially corporate and even cosmic. Christ the Redeemer functions as a pioneer (see Acts 3:15; 5:31; Heb 2:10; 12:2). Nothing in the NT leads us to expect that redemption means the steady improvement of humanity in moral and spiritual terms in the Christian era.—D.J.H.

1379. P. STUHLMACHER, "Die Stellung Jesu und des Paulus zu Jerusalem. Versuch einer Erinnerung," *ZeitTheolKirch* 86 (2, '89) 140-156.

Jesus in the Gospels, the primitive Christian community in Jerusalem according to Acts, and Paul in his life and teaching all suppose a salvation-historical and eschatological connection of Christians to Jerusalem and to Zion. Despite Jesus' judgments against Jerusalem and its earthly Temple, Zion remained for him the future center of God's people. The primitive church chose Jerusalem as its center and remained there until the outbreak of the Jewish War. As the apostle to the Gentiles for Israel's sake (see Rom 11:13-15), Paul took the gospel from Jerusalem (15:19) to the Gentile world and looked forward to the fullness of God's salvation as coming with the parousia of Christ from Zion (11:26).—D.J.H.

1380. G. TESTA, "XXIX Settimana biblica nazionale italiana dei professori di S. Scrittura," *DivThom* 89-90 ('86-'87) 170-180.

This report on a conference held in 1986 at Rome on the theme "wisdom and Torah" [see *NTA* 33, p. 123] provides summaries of the papers by F. Foresti, A. Bonora, A. Paul, L. Moraldi, C. Marucci, E. Manicardi, R. Penna, R. Fabris, and R. Pasquetto. It also gives a general evaluation of the meeting and other information.—D.J.H.

1381. J. P. TOSAUS ABADÍA, "Algunas publicaciones recientes sobre san Pedro," *EstBíb* 46 (3, '88) 375-398.

This article discusses books on Peter in the NT and early Christianity by O. Cullmann, R. E. Brown et al., R. Pesch, T. V. Smith, and C. P. Thiede, as well as a collection of essays edited by Thiede. After describing each book, it gives a synthesis and comparison with regard to the sources, the history of Simon Peter (chronology, disciple and apostle, martyr), and church history. Then it offers an assessment of the positive and negative features of each work and concludes with a capsule judgment on each book.—D.J.H.

1382. M. **Welker**, "The Holy Spirit," *TheolToday* 46 (1, '89) 5-20; "Der Heilige Geist," *EvangTheol* 49 (2, '89) 126-141.

After unfolding OT presuppositions in whose perspectives the basic traits of the Holy Spirit's activity can be illuminated, the article shows why forgiveness of sins is one of the central themes of the doctrine of the Holy Spirit, clarifies the descent and outpouring of the Spirit, and considers the personhood of the Spirit.—D.J.H.

1383r. K. **Wengst**, *Pax Romana. Anspruch und Wirklichkeit* [*NTA* 31, p. 118; 32, p. 125].

G. **Lüdemann and** H. **Botermann**, "'Pax christiana' versus 'Pax Romana,'" *TheolRund* 53 (4, '88) 388-398.—In the first part of this review essay Lüdemann assesses the treatment of early Christian witnesses and their theological utilization in modern discussions of peace. Although Wengst claims to deepen our understanding of early Christian texts by his historical reconstruction, he has not brought to light a single plausible new insight. In the second part Botermann attends to the study's treatment of the *pax Romana*. The book unfortunately gives no indication of the possibilities for significant collaboration between NT scholars and ancient historians. It is doubtful that this type of scholarship serves the peace movement.—C.R.M.

1384. C. **Westermann**, "Sacré et sainteté de Dieu dans la Bible," *Vie Spirituelle* [Paris] 143 (683, '89) 13-23.

According to the Bible, nothing can be holy unless it is in relation to God. As a means of understanding the biblical idea of holiness, the article considers the dream of Jacob (Gen 28:1-22), the revelation at Sinai (Exodus 19), the call of Isaiah (Isaiah 6), and the transfiguration of Jesus (Mk 9:2-8). Though our experience of the holy differs from the biblical theophanies, the central point remains: God is the holy one who acts in our present and speaks in his word.—D.J.H.

1385. J. **Yates**, "'He Descended into Hell': Creed, Article and Scripture," *Churchman* 102 (3, '88) 240-250, (4, '88) 303-315.

The first installment discusses the "descent into hell" in the Apostles' Creed against its historical development and sketches confessional and dogmatic positions on it from the Middle Ages to the present. The second installment examines the NT texts to which theologians appeal regarding the descent into hell (Mt 12:40; 27:52-53; Lk 23:43; Acts 2:27; Rom 10:6-7; Eph 4:9; 1 Pet 3:18-20; 4:6). The spiritual fulfillment that the OT saints received was Christ's personal presence among them; they received illumination and blessing by encountering the Lord fresh from his atoning victory, the same Lord whom they had longed by faith to know during their time on earth.—D.J.H.

THE WORLD OF THE NEW TESTAMENT

1386. J. H. **Elliott**, "The Fear of the Leer. The Evil Eye From the Bible to Li'l Abner," *Forum* 4 (4, '88) 42-71.

Theologians and exegetes have paid relatively scant attention to the fascinating subject of the evil eye in biblical literature and culture. This is striking given the abundance of biblical evil eye references as well as the pervasiveness of evil eye belief and practice in the ancient Mediterranean world. The article surveys and illustrates cross-cultural manifestations of evil eye belief and practice, summarizes its salient features, and surveys evil eye belief and behavior in the Bible (e.g. Deut 15:7-9; 28:54-57; Prov 23:6-8; Sir 37:7-12; Mt 6:22-23 par.; 20:15; Mk 7:22; Gal 3:1) with attention to the relevant linguistic, cultural, and social issues and their implications.—C.R.M.

1387. A. HULTGÅRD, "Prêtres juifs et mages zoroastriens—Influences religieuses à l'époque hellénistique," *RevHistPhilRel* 68 (4, '88) 415-428.

There were striking similarities in social status and in religious beliefs and practices between the Jewish priests and the Zoroastrian Magi during the Hellenistic era. Texts in the Qumran scrolls and other Jewish works that deal with ritual purity, dualism, cosmology, and eschatology suggest Iranian influence on Zadokite milieus that was exercised by the diffusion of Zoroastrian beliefs through the Magi both indirectly and by individual contact.—D.J.H.

1388r. R. MACMULLEN, *Corruption and the Decline of Rome* [*NTA* 33, p. 275].
B. CUNLIFFE, *Greeks, Romans and Barbarians* [*NTA* 33, p. 414].
E. J. BICKERMAN, *The Jews in the Greek Age* [*NTA* 32, p. 388].

J. GRIFFIN, "Greeks, Romans, Jews & Others," *New York Review of Books* [New York] 16 March ('89) 6-13.—Having established that there was no such thing as "the" decline of the Roman empire, MacMullen highlights the prevalence of corruption as a key factor in Rome's decline. But his single-minded concentration on one cause leads him to neglect others. Cunliffe's exploration of the impact on barbarians of their trade and dealings with more sophisticated societies is generally convincing and illuminating, though it is marred by linguistic and historical errors. Bickerman shows something very close to full mastery of every aspect of his subject.—D.J.H.

1389. E. M. MEYERS AND L. M. WHITE, "Jews and Christians in a Roman World," *Archaeology* [Boston, MA] 42 (2, '89) 26-33.

Whether one looks at early Christianity or rabbinic Judaism in Roman Palestine, it is clear that the first two or three centuries of the common era were marked by great vitality as well as cultural and religious pluralism. There is evidence that Jews and Christians lived and worshiped as neighbors in the Diaspora also.—D.J.H.

1390. J. H. NEYREY, "Unclean, Common, Polluted, and Taboo. A Short Reading Guide," *Forum* 4 (4, '88) 72-82.

The article surveys scholarship on approaches to issues of unclean, common, and polluted in the study of ancient Judaism and Christianity under the following headings: (1) historical and descriptive approaches, and (2) anthropological and social approaches. Historical and descriptive studies richly inform a reader about a specific issue in a specific document. Anthropological studies contribute by suggesting what were the common cultural perceptions of the way the world was perceived to be ordered, classified, and structured. Reading recommendations are included.—C.R.M.

1391. M. PHILONENKO, "*O uitae uera uita* (*Asclépius* 41)," *RevHistPhilRel* 68 (4, '88) 429-433.

The phrase *O vitae vera vita* in the Latin *Asclepius* 41 is striking for its alliteration. It combines two simpler phrases: *vera vita* ("true life") and *vitae vita* ("life of life"). Both expressions are studied in their own right and set aside parallels in gnostic, patristic, and pagan literature.—D.J.H.

1392. A. Rousselle, “Peter Brown et la sainteté de l’Antiquité tardive,” *Vie Spirituelle* [Paris] 143 (684, ’89) 157-164.

After discussing Brown’s intellectual tradition, the article explains his methodology (what he seeks and does not seek) in studying the social significance of the saints in late antiquity. Then it discusses Brown’s views about the function of the living saints in Christian Syria and the organization of the cult of the dead saints in the West.—D.J.H.

1393. C. Rowland, “Books on Apocalyptic,” *EpworthRev* 16 (2, ’89) 86-90.

Renewed interest in Jewish and Christian apocalyptic literature can be seen in new translations, discussions about the nature of apocalyptic, investigations of apocalyptic’s links to prophecy and the Jewish mystical tradition, commentaries and other studies that wrestle with the meaning of the texts, and sociological studies.—D.J.H.

1394. E. A. Russell, “The Growth of Christianity over the first Five Centuries in the Light of Jewish Faith,” *IrBibStud* 11 (2, ’89) 73-93.

This historical survey first discusses the Jewish roots of the church whether in Jesus or in the inauguration of the church at Pentecost and its subsequent growth. Then it treats various other topics including the church’s path to the judgment that Jesus was God and the tragic corollary of reading back the Nicene assertion of Jesus as divine into the Passion accounts of the Gospels to make the absurd and deadly claim that the “Jews” killed God.—C.R.M.

1395. P. W. van der Horst, “Jews and Christians in Aphrodisias in the Light of their Relations in Other Cities of Asia Minor,” *NedTheolTijd* 43 (2, ’89) 106-121.

Judaism had been present in the area of Aphrodisias in southwestern Asia Minor since the 3rd century B.C. A recently discovered inscription from the early 3rd century A.D. lists some 125 benefactors to the local synagogue, 54 of whom are called “God-fearers” (θεοσεβεῖς)—an indication of the influence of the synagogue on local pagans. The late appearance and late success of Christianity in the province of Caria and its capital Aphrodisias were most likely due to the very strong position that Judaism had built up there in cooperation with the Gentiles.—D.J.H.

1396. F. Weissengruber, “Pax Romana und Pax Christiana,” *StudNTUmwelt* 13 (’88) 193-204.

Taking as its starting point K. Wengst’s distinction between the ancient Roman and early Christian concepts of peace, the article first discusses spiritual resistance to Rome among pagans and considers the relation of Roman power to moral principles and religious ideals. Then it examines Christian attitudes toward the *pax romana* when the Roman empire became Christian.—D.J.H.

Archaeology

1397. R. Barkay, “A Roman-period Samaritan Burial from Talluze,” *Bulletin of the Anglo-Israel Archaeological Society* [London] 7 (’87-’88) 8-20.

The article describes two stone sarcophagi discovered in a burial cave at Talluze in the hills of Samaria, some 15 km. southeast of Samaria-Sebaste. A Greek inscription on Sarcophagus B records the name “Joseph (son of) Jacob Zechariah.” The Talluze sarcophagi belong to a large well-defined family of coffins that were made and used by the Samaritans and are found mainly in Samaritan settlement areas of the late-Roman period (2nd-3rd centuries A.D.). —D.J.H.

1398. D. CHEN, "Antike Synagogen in Palästina: Anlage und Datierung der Synagoge von Horvat Rimmon," *Judaica* [Basel] 45 (1, '89) 57-67.

The article first outlines the challenges posed by recent excavations of synagogues in Galilee to the chronologies proposed by earlier scholars. Then it discusses the three types of synagogues distinguished by M. Avi-Yonah and E. L. Sukenik. Finally it describes the broadhouse (3rd century A.D.) and basilical (6th century A.D.) synagogues discovered at Horvat Rimmon, and compares the geometrical proportions of the latter synagogue with those of other buildings in Judea and Galilee.—D.J.H.

1399. P. C. FINNEY, "Early Christian Art and Archaeology I (A.D. 200-500): A Selected Bibliography 1945-1985," *SecondCent* 6 (1, '87-'88) 21-42.

The primary emphasis of this selective bibliography is the text-free tradition of early Christian archaeology, that is, the study of early Christian monuments and artifacts independent of literature and epigraphy. This first installment presents the following sections: archaeological handbooks and art historical surveys; exhibition catalogues; *Festschriften;* and regions, sites, and excavations.—C.R.M.

1400. V. P. FURNISH, "Corinth in Paul's Time—What can archaeology tell us? Part I," *Buried History* [Melbourne] 24 (4, '88) 74-84; 25 (1, '89) 4-13.

The article provides the text of the study published in *Biblical Archaeology Review* [§ 32-1356].—D.J.H.

1401. K. L. GLEASON, "Garden Excavations at the Herodian Winter Palace in Jericho, 1985-7," *Bulletin of the Anglo-Israel Archaeological Society* [London] 7 ('87-'88) 21-39.

The article reports on the excavation of peristyle B64 and on the small soundings made in peristyle B55 and the "sunken garden" (B6) at the Herodian winter palace in Jericho during three- to four-week visits in 1985 and 1987. In many respects the conditions at Jericho are typical of those that an archaeologist might find while excavating gardens elsewhere in the Mediterranean. Although the discovery of flower pots has been essential for gaining an understanding of the gardens at Jericho, such pots may be more common in Roman gardens than formerly suspected.—D.J.H.

1402. Z. ILAN AND E. DAMATI, "The Synagogue at Meroth: Does It Fix Israel's Northern Border in Second Temple Times?" *BibArchRev* 15 (2, '89) 20-36.

The identification of Josephus' Meroth with the later village of Kfar Marous has been accepted by almost all scholars. The site was on the northern border of Israel in the Second Temple period. The synagogue at Meroth was built at the end of the 4th or the beginning of the 5th century A.D. It shows that the presence of columns cannot be used as a chronological indicator of Galilean synagogues. The Meroth synagogue is unusual for its forecourt, mosaic floor, bronze amulet, raised platform, and hoard of coins.—D.J.H.

1403. A. KEMPINSKI, "Die Archäologie als bestimmender Faktor in der israelischen Gesellschaft und Kultur," *Judaica* [Basel] 45 (1, '89) 2-20.

The causes for the great interest of Israeli society in archaeology are explored by surveying Jewish archaeology under the British Mandate, by describing the Israeli passion for archaeology in the 1950s and 1960s (with particular attention to the role of D. Ben Gurion), and by reflecting on the relation between archaeology and Israeli nationalism since 1967.—D.J.H.

1404. S. MARGALIT, "Aelia Capitolina," *Judaica* [Basel] 45 (1, '89) 45-56.

After the Bar Kokhba revolt (A.D. 132-135) the emperor Hadrian completed the building of Aelia Capitolina on the site of Jerusalem. The article first discusses the historical evidence about the city's structure (from *Chronicon Paschale* and the Madaba mosaic map) and the archaeological remains (with each site located on a large map insert). Then it reflects on the most likely city-plan, with particular attention to the influence of Ezek 48:15-17.—D.J.H.

1405. E. NETZER, "Jericho und Herodium: Verschwenderisches Leben in den Tagen der Hasmonäer und Herodes des Grosses," *Judaica* [Basel] 45 (1, '89) 21-44.

Recent excavations at Jericho and Herodium have shed light on the life-style and continuing building activity of the Hasmonean and Herodian dynasties. The article first discusses the various winter palaces and the hippodrome at Jericho, and then considers the building plan of the complex at Herodium. Seventeen photographs and drawings illustrate the presentation. —D.J.H.

1406. A. OVADIAH AND I. ROLL, "A Greek Dedicatory Inscription to ʻAzizos," *IsrExpl Journ* 38 (3, '88) 177-180, plate 27A.

The following translation is proposed for a Greek dedicatory inscription found in the Beth Shean Valley: "[With good fortune so-and-so] the Phainean the stone-carver for the salvation of the Lord Emperors, to the god ʻAzizos the image with the base with awe [dedicated]." This inscription enlarges the known area of the ʻAzizos cult beyond the Syrian region, and constitutes the first known epigraphic evidence of this cult in Palestine, with mention of a craftsman from Phaina, a city in Trachonitis. The "Lord Emperors" could refer to the rulers from Marcus Aurelius up to Diocletian and his co-regnants.—D.J.H.

1407. L. Y. RAHMANI, "A Christian Lead Coffin from Caesarea," *IsrExplJourn* 38 (4, '88) 246-248, plates 33B-34.

A description of a large fragment of a lead coffin (IDAM 87.650) discovered (not *in situ*) in the spring of 1987 north of the water tower at Kibbutz Sedot Yam. It should be assigned to a Caesarean workshop and dated to the end of the 4th or early 5th century A.D., roughly contemporary with the monogrammatic cross fragment of a lead coffin published previously [see § 32-896].—C.R.M.

1408. V. TZAFERIS, "A Pilgrimage to the Site of the Swine Miracle," *BibArchRev* 15 (2, '89) 44-51.

Excavations at Kursi on the eastern shore of the Sea of Galilee, opposite Capernaum, have uncovered the remains of a monastery complex that included an exceptional basilica. Nearby, halfway up the steep slope, was a separate towerlike structure. Kursi was fixed by Christians in the mid-3rd century A.D. as the site of the swine miracle described in Mk 5:1-20 parr.—D.J.H.

1409. E. K. Vogel, "Bibliography of Holy Land Sites. Part III. 1981–1987," *HebUnColl Ann* 58 ('87) 1-63.

This bibliography of archaeological research in the Holy Land supplements two previous lists [§§ 17-318; 27-361]. It includes works published since 1980 as well as a few earlier items.—D.J.H.

Dead Sea Scrolls

1410. J. M. Baumgarten, "4Q500 and the Ancient Conception of the Lord's Vineyard," *JournJewStud* 40 (1, '89) 1-6.

The biblical source of the botanical imagery of 4Q500 is the song about the Lord's vineyard in Isa 5:1-7. The fragment throws light on the ancient exegesis of this prophetic metaphor, suggesting two alternative sites for the Lord's vineyard: (1) on the Temple mount, with its fruitfulness resulting from the streams of sacrificial fluids that flowed from the channels under the altar, or (2) on the holy mountain of God, the original site of paradise, whose streams and trees were legendary for their priceless fruits. 4Q500 is a significant link in the chain of biblical, apocryphal, and haggadic traditions surrounding the Lord's vineyard that contained the Temple and recalled the fruitfulness of his primeval garden.—C.R.M.

1411. F. García Martínez, "Estudios qumránicos 1975-1985: Panorama crítico (III)," *EstBíb* 46 (3, '88) 325-374.

This installment in a critical evaluation of recent Qumran research [see § 33-407] deals with nonbiblical texts published between 1978 and 1983 as well as the most important studies generated by them: Aramaic testaments of the patriarchs, the new Jerusalem, 4QTherapeia, 4QDanSus(?), apocalyptic and wisdom texts, new manuscripts of *War Scroll,* new liturgical texts, and new halakic texts. Particular attention is given to the material edited by M. Baillet in *DJD* VII (1982).—D.J.H.

1412. F. García Martínez, "Estudios qumránicos 1975-1985: Panorama crítico (IV)," *EstBíb* 46 (4, '88) 527-548.

The fourth installment [see § 33-1411] in a critical evaluation of Qumran research between 1975 and 1985 gives particular attention to *Songs of the Sabbath Sacrifice* edited by C. A. Newsom: content, relations to the text of Ezekiel and to rabbinic traditions about the Merkabah, the Qumran origins of the work and its function in the community, and elements of interest for NT study. It also discusses a "halakic letter" (4QMMT) and fragments from Cave 11.—D.J.H.

1413. E. Qimron and J. Strugnell, "An Unpublished Halakhic Letter from Qumran," *Israel Museum Journal* [Jerusalem] 4 (Spring, '85) 9-12.

The halakic letter from Qumran (4Q394-399) was written in the mid-2nd century B.C. by one of the leaders of the Dead Sea sect and addressed to a leader of an adversary movement. The text raises three topics of major concern: the cultic calendar, ritual purity and the sacrificial cult, and laws of marital status. The sect's halakah appears as stricter and more conservative (like that of the Sadducees in the Talmud) than that of its opponents. The text reflects the Hebrew language spoken at Qumran.—D.J.H.

1414. H. Shanks, “*At Least* Publish the Dead Sea Scrolls Timetable!” *BibArchRev* 15 (3, ’89) 56-58.

According to most observers considerable progress has been made in the past five years in moving the Dead Sea scrolls toward release and publication. What is most needed now is prompt release of the assignments and the timetable for their completion.—D.J.H.

1415. M. E. Stone, “Enoch, Aramaic Levi and Sectarian Origins,” *JournStudJud* 19 (2, ’88) 159-170.

It is reasonable to assume that the oldest parts of *1 Enoch,* namely, Book of the Luminaries and Book of the Watchers, as well as the Aramaic Levi Document, all of which were found at Qumran, were products of distinct groups or streams within Judaism in the 3rd century B.C. The cultivation of outdated astronomical information in combination with the propagation of an impractical calendar in Book of the Luminaries, for example, is clear evidence for some grouping of people in Judaism of the 3rd century B.C. that held very particular ideologies and views. The Qumran sect should probably be considered as originating not merely in a particular constellation of events but out of a much more complex situation in Judaism of the 3rd century B.C. than has been imagined heretofore.—C.R.M.

Dead Sea Scrolls, §§ 33-1123, 1387.

Jewish Backgrounds

1416. T. Baarda, “Qehath—‘What’s in a Name?’ Concerning the Interpretation of the Name ‘Qehath’ in the Testament of Levi 11:4-6,” *JournStudJud* 19 (2, ’88) 215-229.

The present Greek text of *T. Levi* 11:4-6 draws a close connection between the visionary revelation to Levi concerning Qehath’s place in the congregation of Israel and the giving of his name. To this the author adds an explicit explanation: ὅ ἐστιν ἀρχὴ μεγαλείου καὶ συμβιβασμός. The explanation is based on a Hebrew notarikon exegesis of the consonants of Qehath’s name: *Qdm* (“first”), *Hdr* or *Hwd* (“majesty”), and *Twrh* (“instruction”).—D.J.H.

1417. M. Bar Ilan, “Ḥwtmwt m’gyym ‘l hgwp ’ṣl yhwdym bm’wt hr’šwnwt lspyrh (Magic Seals on the Body among Jews in the First Centuries C.E.),” *Tarbiz* [Jerusalem] 57 (1, ’87) 37-50.

There is rabbinic and Hekhalot evidence for the Jewish custom of putting a seal (σφραγίς) with the name of God on the body. The seals were actually inscribed on the body, and were not just referred to as metaphors. They had a magical, apotropaic aim, serving as passwords into the heavenly places as well as shields on earth.—D.J.H.

1418. J. Berman, “Aggadah and Anti-Semitism: The Midrashim to Esther 3:8,” *Judaism* 38 (2, ’89) 185-196.

The rabbis of different eras employed the figure of Haman from the book of Esther to illustrate the anti-Semitism of their day. The tyrant first levels accusations (see Esth 3:8) reminiscent of the highlights and hallmarks of Greco-Roman anti-Semitism. However, as Haman donned the vestments of the Catholic clergy, his charges against the Jews began to take on a decidedly patristic tone.—D.J.H.

1419. R. D. CHESTNUT, "The Social Setting and Purpose of Joseph and Aseneth," *Journ StudPseud* 2 ('88) 21-48.

In *Joseph and Aseneth* three principal frontiers of social distinction and conflict appear: (1) that between Jews and Gentiles, (2) that within the Jewish community centering on the marriage of a convert and a born Jew, and (3) that between the convert to Judaism and the convert's Gentile family and former associates. Concern to enhance the status of Gentile converts in the Jewish community was the central purpose of *Joseph and Aseneth.* It also sought to remind Jews of their privileged status and appropriate behavior in the context of tensions both within the Jewish community and with outsiders.—D.J.H.

1420. J. E. COOK, "Ezra's Confession: Appeal to a Merciful God," *JournStudPseud* 3 ('88) 89-100.

This literary-theological exegesis of Ezra's confession in *4 Ezra* 8:20-36 examines the literary conventions of *4 Ezra* 3–14, presents a translation and textual notes on 8:20-36, offers an analysis of the text, highlights its theological themes, and comments on the larger significance of the prayer. Both the similarity of the confession to biblical themes and the evidence of its ongoing life apart from *4 Ezra* suggest that it remained significant in its own right, expressing values that were integral to the Judaeo-Christian tradition.—C.R.M.

1421. R. C. DOUGLAS, "Liminality and Conversion in Joseph and Aseneth," *JournStud Pseud* 3 ('88) 31-42.

The article examines what anthropological research on rites of initiation contributes to understanding *Joseph and Aseneth* and conversion to Judaism in antiquity. A. van Gennep established the basic pattern of initiatory rituals. V. W. Turner contributed a deeper understanding of the intermediate, liminal phase of initiation. B. Lincoln offered insights into the ultimate results of initiation. The findings of the anthropology of initiation have their heuristic value enhanced through application to a Jewish pseudepigraphal text. This approach sets into relief the tripartite structure of the conversion scene in *Joseph and Aseneth:* Aseneth's separation, liminality, and aggregation into a new community.—C.R.M.

1422. D. EDGERTON, "The Exegesis of Tears," *TheolToday* 46 (1, '89) 21-38.

The story about Rabbi Eliezar and the sages in *b. Meṣ.* 59b does not really concern an oven or the Scriptures or purity. Rather its issue is the shape of interpretative authority within the community, which means the shape of the community itself. Interpretation must be weighed against tears, and they will show its true value.—D.J.H.

1423. L. H. FELDMAN, "Josephus' Portrait of Noah and Its Parallels in Philo, Pseudo-Philo's *Biblical Antiquities,* and Rabbinic Midrashim," *Proceedings of the American Academy for Jewish Research* [Jerusalem—New York] 55 ('88) 31-57.

Josephus' portrayal of Noah shows careful and deliberate additions, modifications, and subtractions, largely motivated by apologetic concerns but also arising from his aim to synthesize Jewish and Hellenistic culture. On the one hand, Josephus desired to highlight the character of Noah, the ancestor of the Gentiles. On the other hand, he set for himself the goal of defending and glorifying the Jewish people by reducing the role of Noah and by not expecting more of the sons of Noah, as did the rabbis, in those commandments incumbent upon them. —D.J.H.

1424. L. H. FELDMAN, "Josephus' Version of Samson," *JournStudJud* 19 (2, '88) 171-214.

The characteristics that distinguish Josephus' presentation of Samson—possessed of the cardinal virtues, and with increased erotic, heroic, and dramatic interest and decreased magical and divine interest—are typically Josephan. Josephus was furthering the thesis that history is the biography of great men. He increased Samson's stature by stressing those qualities that would appeal to a Greek audience and that we find in his portraits of other biblical figures: the external qualities of good birth and handsome appearance, and the internal ones of character, namely the cardinal virtues. In dealing with Samson the rabbinic midrashim are concerned with word play, with the divine and the miraculous, and with deflating Samson's heroic stature. Ps.-Philo's *Biblical Antiquities* was concerned chiefly with exaggerating Samson's exploits, while comparing him morally with Joseph, whom he viewed more favorably.—D.J.H.

1425. L. H. FELDMAN, "Pro-Jewish Intimations in Anti-Jewish Remarks Cited in Josephus' *Against Apion*," *JewQuartRev* 78 (3-4, '88) 187-251.

The ancient world, as can be seen particularly from the success of Jewish proselytism, was far from exhibiting the pervasive anti-Judaism usually ascribed to it. There was, however, clearly a difference in attitude toward Jews between Hecataeus in 300 B.C. and Apion three centuries later. The latter inherited an earlier pro-Jewish tradition, which was widely held and therefore could not be glossed over—for example, stressing the antiquity of Moses—and which he attempted to interpret in the worst possible way. This fact explains why Apion, though undoubtedly unforgiving in his anti-Jewishness, implicitly acknowledged what are certainly some very pro-Jewish beliefs, especially about Moses.—D.J.H.

1426. R. P. GORDON, "Targumic *'dy* (Zechariah xiv 6) and the not so common 'cold,'" *VetTest* 39 (1, '89) 77-81.

There is sufficient evidence for the Aramaic word *'ry* ("cold") to support reading the targum of Zech 14:6 as *'ry* (rather than *'dy*) *wglyd* ("cold and frost").—D.J.H.

1427. F. E. GREENSPAHN, "Why Prophecy Ceased," *JournBibLit* 108 (1, '89) 37-49.

The rabbis seem to have agreed that the holy spirit had departed from Israel sometime between the 6th and the 4th centuries B.C. By accepting prophetic leadership as one stage in Jewish history, the rabbis relegated it to the past. By rejecting the holy spirit's presence, the rabbis, whose legitimacy rested on the interpretation of previous revelation, protected themselves from those claiming a more direct link to the divine while undermining the theological basis for such figures' anti-establishment activities.—D.J.H.

1428. R. G. HALL, "Epispasm and the Dating of Ancient Jewish Writings," *JournStud Pseud* 2 ('88) 71-86.

The practice of epispasm (the surgical corrective of circumcision) prevailed throughout the Hellenistic and Roman periods and attained a plateau of popularity in the 1st century A.D. Since an allusion to epispasm does not necessarily refer to the time of Antiochus IV Epiphanes, reference to epispasm does not fix the date of an ancient Jewish work. Literary evidence concerning epispasm, motives for epispasm, and ancient Jewish attitudes toward circumcision confirm these conclusions.—D.J.H.

1429. D. J. **Harrington**, "A Decade of Research on Pseudo-Philo's Biblical Antiquities," *JournStudPseud* 2 ('88) 3-12.

This report about research on ps.-Philo's *Biblical Antiquities* takes as its starting point the two-volume Sources chrétiennes edition (1976). It is divided into three sections (basic tools, text, general studies) and serves as a guide to the more than forty items listed in the bibliography.—D.J.H.

1430. J. **Hauptman**, "Development of the Talmudic Sugya by Amoraic and *Post-Amoraic* Amplification of a Tannaitic Proto-Sugya," *HebUnCollAnn* 58 ('87) 227-250.

The discovery of the late date of composition for the *sĕtāmā*', the anonymous passages that account for at least half of all talmudic material, has led many redaction critics to suggest a two-source theory for the origin of the Babylonian *sûgyā*'. This article proposes a three-source theory: The oldest redacted stratum of the *sûgyā*' was composed of tannaitic sources, mishnah, and related *bĕraitôt.* A second layer consisting of amoraic responses was added, with each *memrā*' inserted either before or after the relevant source of the tannaitic substratum. A third layer was added by the *sĕtāmā*' who wove the tannaitic and amoraic sources into a unified whole. This theory is demonstrated by an analysis of the second *sûgyā*' in the first chapter of *b. Qiddušin* 3b–9a.—D.J.H.

1431. R. **Hayward**, "The Date of Targum Pseudo-Jonathan: Some Comments," *Journ JewStud* 40 (1, '89) 7-30.

The article examines *Targum ps.-Jonathan's* version of Genesis 27 and offers a detailed analysis and explication of those verses containing haggadic material to demonstrate that a late, post-Islamic date for *ps.-Jonathan* is problematic. Thus examination of *ps.-Jonathan* of Genesis 27 shows that it (1) cannot be regarded as dependent on *Pirqe de Rabbi Eliezer* for its haggadic exegesis, (2) has affinities with the work of Philo, (3) does not contain anti-Islamic polemic, (4) may derive certain peculiar items from learned exegesis as opposed to popular tales, and (5) offers no evidence regarding the relationship of *Targum Onqelos* and *ps.-Jonathan.*—C.R.M.

1432. B. **Heininger**, "Der böse Antiochus. Eine Studie zur Erzähltechnik des 4. Makkabäerbuchs," *BibZeit* 33 (1, '89) 43-59.

The author of *4 Maccabees* portrayed Antiochus IV Epiphanes as a typical ancient tyrant. This portrayal is clear not only from the beginning of Antiochus' tyranny (4:15-26) but also from his encounters with Eleazar (5:1-13) and the seven brothers (8:1-14). Throughout the work the author invites identification with those who observe the Law faithfully to the point of martyrdom. The tyrant Antiochus embodies the Hellenistic way of life.—D.J.H.

1433. W. **Kellner**, "Bar Kochba und die Gemeinde der christlichen Juden. Zwei Versuche einer Politik auf biblischer Grundlage," *BibKirch* 43 (4, '88) 140-146.

After surveying the Jewish coins and documents from between A.D. 132 and 135, the article considers how Bar Kokhba provided a biblical foundation for his political-military movement. Then it contrasts the position of the Christian Jews toward the use of force, and discusses their theology and way of life, their approach to the Bible, and the fate of their community.—D.J.H.

1434. M. L. KLEIN, “Months Compete for Passover Honor. Targumic Fragments Reveal How Hebrew Months Vied for Pesach,” *Moment* [Washington, DC] 14 (3, ’89) 14-19.

The Cairo Genizah has yielded at least six distinct compositions based on the midrashic motif of a debate among the twelve months for the honor of containing Passover. These poems were composed as early as the 3rd or 4th century A.D.—D.J.H.

1435. S. T. LACHS, “Why Was the ‘Amen’ Response Interdicted in the Temple?” *Journ StudJud* 19 (2, ’88) 230-240.

The Pharisees introduced the interdiction of the “amen” response in the Temple against Sadducean priests who neither believed in personal providence nor accepted the legitimacy of proselytes. Rather than placing the populace in the untenable position of affirming the Sadducees’ tenets, the Pharisees decreed that “Blessed be the name of his glorious kingdom forever and ever” be recited instead of “amen” as a response in the Temple.—D.J.H.

1436. G. LANG, “Oppression and Revolt in Ancient Palestine: The Evidence in Jewish Literature from the Prophets to Josephus,” *Sociological Analysis* [Washington, DC] 49 (4, ’89) 325-342.

The article explores instances of conflict between social strata in the writings of Josephus, the NT, and earlier pre-exilic and post-exilic literature. From the 10th century B.C. down to the 1st century A.D. antagonisms between social strata resulted from the exactions of the monarchy, confiscations of rural property by urban creditors, and the corruption of judges. Yet open revolts were rare. It was only in the context of a general breakdown of the Jewish state in the 1st century A.D., brought on by predatory Roman interventions, that open revolt against local elites finally occurred. Yahwehism fostered a preoccupation with supernatural solutions to injustice and oppression that possibly hindered the development of secular political programs.—C.R.M.

1437. T. LEGRAND, “Les targums d’*Esther.* Essai de comparaison des targums I et III du livre d’*Esther* (chapitre I),” *Semitica* [Paris] 37 (’87) 71-94.

Targum III of Esther for chapter 1 is very close to the Hebrew text. The text of Targum III is contained in Targum I. Where Targum III departs from the Hebrew text, it is generally in perfect harmony with Targum I, which it seems to have followed.—D.J.H.

1438. S. J. LIEBERMAN, “A Mesopotamian Background for the So-Called *Aggadic* ‘Measures’ of Biblical Hermeneutics?” *HebUnCollAnn* 58 (’87) 157-225.

The rabbinic hermeneutical techniques of notarikon (which takes a word as an abbreviation of a phrase) and gematria (interpretation by manipulating the numeric values of the letters of the written word) are known in cuneiform hermeneutical texts from 8th-7th century B.C. Assyria. These two techniques were probably an invention of those in Mesopotamia who wrote cuneiform because both methods seem to be based on cuneiform writing and in the bilingual origins and complex structure of that system.—D.J.H.

1439. A. S. MALLER, “Hanukkah: Evolution of a Miracle,” *Living Light* [Washington, DC] 25 (1, ’88) 54-58.

For the rabbis the miracle of Hanukkah was that the oil in the Temple sanctuary lasted eight days (see *b. Šabb.* 21b). Thus they transformed a military-political celebration into a supernatural-spiritual one. Modern Jewry is more sympathetic to the original national-liberation aspect of Hanukkah.—D.J.H.

1440. S. MANDELL, "Was Rome's Early Diplomatic Interaction with the Maccabees Legal?" *Classical Bulletin* [Chicago] 64 (3-4, '88) 87-89.

Rome and the Maccabees began formal diplomatic relations sometime between 165/4 and 139/8 B.C. (see 1 Macc 8:17-18). A grant of *libertas* on the basis of the doctrine reported in Livy 45.18.1-3 is the only way to explain why and how the ἔθνος of the Jews could remain subordinate to Syria while having a legitimate diplomatic relationship with Rome. Rome's diplomatic relationship with the ἔθνος of the Jews was both legal and nonanomalous.—C.R.M.

1441. J. MARGAIN, "L'araméen du Targum samaritain en Exode 20 (Triglotte Barberini)," *Semitica* [Paris] 35 ('85) 67-88.

This study of the Samaritan Targum of Exodus 20 according to MS Barberini 1 contains an introduction, a transcription of the Aramaic text with critical apparatus, a transliteration, a French translation with philological notes, and general comments on the Aramaic language of the text.—D.J.H.

1442. J. MARGAIN, "Note sur la particule *'yt* dans le Targum samaritain," *Semitica* [Paris] 36 ('86) 101-104.

The Samaritan Targum manuscripts J and A represent two distinct phases of Aramaic: imperial Aramaic at the beginning of the common era (J), and the late Aramaic of Palestine in the 9th and 10th centuries A.D. (A). In its renderings of Genesis and Exodus MS J uses *'yt* for Hebrew *yš* ("there is") whereas MS A presents several other possibilities.—D.J.H.

1443. S. N. MASON, "Josephus on the Pharisees reconsidered: A critique of Smith/Neusner," *StudRel/SciRel* 17 (4, '88) 455-469.

According to M. Smith and J. Neusner, Josephus with his account of Queen Alexandra in *Ant.* 13:400-432 sought to commend the Pharisees to the Romans by drawing attention to their massive popular support. But this interpretation of Josephus' motives lacks any basis whatsoever. Rather than commending the Pharisees, *Ant.* 13:400-432 makes it very clear that their participation in power was a disaster and sealed the doom of the Hasmonean house. Alexandra should have prevented it.—D.J.H.

1444. S. N. MASON, "Priesthood in Josephus and the 'Pharisaic Revolution,'" *JournBibLit* 107 (4, '88) 657-661.

Josephus presents the priests not merely as Temple functionaries but also as the authorized guardians of the Law. Josephus' statements and *4 Maccabees* cast doubt on E. Rivkin's claim that the Pharisees took over the teaching of the Law from the priests in the early 2nd century B.C.—D.J.H.

1445. S. N. MASON, "Was Josephus a Pharisee? A Re-Examination of Life 10–12," *JournJewStud* 40 (1, '89) 31-45.

The conventional view that Josephus' *Life* 10-12 is an account of the lengthy preparations through which Josephus put himself before deciding to become a Pharisee faces serious obstacles. It does not adequately explain the logic of the paragraph, makes *Life* 10-12 wholly incompatible with the larger context of Josephus' thought, and places weight upon the crucial clauses in 12b that they cannot bear. To judge by normal Greek usage, Josephus' usual practice, and the context of 12b, the main clause (ἠρξάμην πολιτεύεσθαι) refers to Josephus' entry into public life. His "following of the Pharisaic school" was merely a function of this entry into public life and not a deliberate, considered choice. *Life* 12, therefore, can neither justify the attribution of anti-Pharisaic passages in Josephus to some other source nor serve as the cornerstone of an alleged pro-Pharisaic apologetic in *Antiquities* and *Life*.—C.R.M.

1446. D. MENDELS, "'Creative History' in the Hellenistic Near East in the Third and Second Centuries BCE: The Jewish Case," *JournStudPseud* 2 ('88) 13-20.

"Creative history" changes and embellishes canonical histories in accordance with the surrounding realities. It was practiced by Hellenistic writers (Hecataeus of Abdera, Manetho) and Jews (Artapanus, Eupolemus, the author of *Jubilees*). When so many Hellenistic writers in the Near East were using the past in the service of the present, Jews of the 3rd and 2nd centuries B.C. could not stay out of the picture.—D.J.H.

1447. P. MUCHOWSKI, "Traktat Miszny Nazir (The Treatise of Mishna Nasir)," *Euhemer* [Warsaw] 31 (2, '88) 17-32.

The mishnaic tractate *Nazir* concerns problems connected with taking and fulfilling the Nazirite oath. After a general introduction to *m. Nazir,* the article provides a Polish translation of the text and brief notes.—D.J.H.

1448. M. MÜLLER, "Graeca sive Hebraica veritas? The Defence of the Septuagint in the Early Church," *ScandJournOT* 3 (1, '89) 103-124.

The article first charts the growth of the legend of how the Septuagint was translated in ecclesiastical tradition from Justin to Epiphanius, and treats its place in Christian theology and apologetics. Then it discusses Origen's interest in the Hebrew text and the views of Jerome and Augustine regarding the relation between the Hebrew and Greek texts.—C.R.M.

1449. F. J. MURPHY, "The Eternal Covenant in Pseudo-Philo," *JournStudPseud* 3 ('88) 43-57.

Although it is clear that the deuteronomistic interpretation of history influenced ps.-Philo, relatively little space in *Biblical Antiquities* is devoted to the theme of repentance or to the people's calling on God for help. The result is a three-step pattern: sin, punishment, deliverance. The article documents this conclusion by locating passages in which the people are in actual or potential distress and asking why God delivers them. Ps.-Philo was primarily concerned to stress hope based on the irrevocability of God's commitment to Israel. The force of *Biblical Antiquities* is to reassure and give hope to a beleaguered people rather than to call readers to confession and repentance. A date in the 1st century A.D. fits the author's emphasis on God's faithfulness in the midst of foreign oppression and the situation of Jews in Israel under Roman rule during that period.—C.R.M.

1450. J. NEUSNER, "The Constitutions of Judaism in Ancient Times: The Pentateuch and the Mishna," *Journal of Reform Judaism* [New York] 36 (2, '89) 55-63.

Both the Pentateuch promulgated by Ezra ca. 450 B.C. and the Mishnah set forth by Judah the Patriarch ca. A.D. 200 provided a constitution for Judaism. Thus it is surprising that the two systems have virtually nothing in common regarding logic, systemic message, and claim to authority. The Mishnah stresses sanctification, understood as the correct arrangement of all things, each in its proper category, each called by its rightful name, just as at creation.—D.J.H.

1451. J. Neusner, "Is the God of Judaism Incarnate?" *RelStud* 24 (2, '88) 213-238.

Only in the Babylonian Talmud do we confront in full and whole realization the notion of God with an individuality, a personality, and a corporeal character. This concept was rooted in earlier rabbinic stories in which sages appeared as incarnations of the Torah. Whereas the politics of Christian Rome posed an obstacle to the realization of the incarnation of God in Jewish stories and allusions, there was no counterpart consideration on the Iranian and Zoroastrian side for the framers of the Babylonian Talmud.—D.J.H.

1452. L. E. Newman, "Law, Virtue and Supererogation in the Halakha: The Problem of 'Lifnim Mishurat Hadin' Reconsidered," *JournJewStud* 40 (1, '89) 61-88.

Examination of talmudic sources that contain the phrase *lîpnîm mišûrat hādîn* ("beyond the line of the law") indicates that the phrase denotes waiving a legal right to act or refrain from acting in some specified manner. The concept sanctions certain actions that the law does not require but never those that the law does not permit. The ambiguity in talmudic sources about whether such actions are obligatory or optional generated a wide range of positions among later rabbinic authorities: acts of extreme piety or supererogation, legal obligations, or moral duties demanded by the "spirit of the law."—D.J.H.

1453. M. Ostow, "Four Entered the Garden: Normative Religion versus Illusion," *ConsJud* 40 (4, '88) 35-46.

The narrator-redactor of the rabbinic story of the four who entered the garden (*b. Ḥag.* 14b parr.) wished to say that engaging in gnostic, mystical exercises poses dangers for the individual: losing one's faith (Elisha ben Avuyah), losing one's mind (Ben Zoma), and losing one's life (Aqiba). Involvement in mystical practice gave expression to the tendency to deviate.—D.J.H.

1454. F. Parente, "The Third Book of Maccabees as Ideological Document and Historical Source," *Henoch* 10 (2, '88) 143-182.

The first edition of *3 Maccabees* belonged to the years immediately following the appearance of the Greek version of Esther in Alexandria (77 B.C.), which would make it almost contemporary to *Letter of Aristeas* (ca. 75 B.C.). For the second edition a date between 20 and 15 B.C. is preferable to one between A.D. 40 and 45.—D.J.H.

1455. L. G. Pautasso, "Gen. 44:18—A Case for the Textual Relevance of the Targumic Tosefta," *Henoch* 10 (2, '88) 205-218.

The lateness of the targumic tosefta material can no longer be taken for granted. Analysis of five tosefta fragments for Gen 44:18 of *Targum Onqelos* shows that all are textually related and suggests that the tosefta found in later manuscripts or in early printed Bibles ought to be considered as reliable as those found among the Cairo Geniza fragments.—D.J.H.

1456. H. G. Perelmuter, "Judaism and Transcendence: From Abraham to the Late Middle Ages," *Spirituality Today* [Chicago] 41 (1, '89) 18-29.

From the Jewish perspective the moment of Sinai was one of transcendent revelation that was intensely present and white hot. Moving from Abraham to the late Middle Ages, the article traces how the "big bang" of original revelation worked its way down through the universe of Jewish experience.—D.J.H.

1457. M. Pérez Fernández, "Modelos de argumentación en la exégesis de los tannaítas. Las series *talmûḏ lômar y mâ talmûḏ lômar*," *Sefarad* 47 (2, '87) 363-381.

The key to clarifying the models of exegetical argumentation in *Sifre to Numbers* is the presence of the formulas *talmûd lômar* ("the text teaches") and *mâ talmûd lômar* ("What does the text teach?"). Within these two major divisions it is possible to distinguish fourteen subdivisions of argumentation. This classification, based on literary elements, reveals the hermeneutical principles that underlie tannaitic argumentation.—D.J.H.

1458. J. Ribera, "La exégesis judeo-targúmica sobre la resurrección," *EstBíb* 46 (3, '88) 295-301.

Far from providing a unitary vision of the resurrection of the dead, the targums illustrate some aspects of the pluriform evolution of the concept that began in the Bible and extended itself in Jewish apocalyptic literature. The targums contain different anthropological concepts and different opinions about the significance of resurrection.—D.J.H.

1459. B.-Z. Rosenfeld, "The 'Boundary of Gezer' Inscriptions and the History of Gezer at the End of the Second Temple Period," *IsrExplJourn* 38 (4, '88) 235-245.

The bilingual inscriptions consisting of two Hebrew words (written as one) *tḥm gzr* ("boundary of Gezer") and various Greek personal names may be understood as markers delimiting the boundary between the estates of the Alexas-Hilkiah family and the Jewish settlement of Gezer. This was a noble, rich family linked to the house of Herod and among the leaders of Palestinian Jewry from the time of Herod until the destruction of the Temple. The heads of this Hellenistic and pro-Roman family preferred to inscribe their Greek names on administrative or official inscriptions.—C.R.M.

1460. E. S. Rosenthal, "Twldwt hnwsḥ wbʿywt-ʿrykh bḥqr htlmwd hbbly (The History of the Texts and Problems of Redaction in the Study of the Babylonian Talmud)," *Tarbiz* [Jerusalem] 57 (1, '87) 1-36.

Contrary to the opinion of scholars who regard the Babylonian Talmud as having been finalized in wording and subject matter by A.D. 500, the article suggests that the Talmud was initially edited in respect to subject matter and content only. Finalizing its linguistic dress continued over a long period, and at least until the 9th century A.D. the Talmud continued to be transmitted by way of loose oral recitation without being bound to a written text. It is doubtful that one can arrive at the "original text" by the usual methods of classical philology. —D.J.H.

1461. P. Schäfer, "Once again the Status Quaestionis of Research in Rabbinic Literature: An Answer to Chaim Milikowsky," *JournJewStud* 40 (1, '89) 89-94.

Against the criticisms made by C. Milikowsky [§ 33-957] the article defends the approach to rabbinic literature that views the emergence, transmission, and redaction of the texts as overlapping in various ways and overflowing into one another. In a postscript it responds to J. Neusner's comments on the "biographical approach" to rabbinic literature.—D.J.H.

1462. E. SCHULLER, "Ideas of Resurrection In Intertestamental Sources," *BibToday* 27 (3, '89) 140-145.

Throughout most of the OT death itself is seen as the breakup and dissolution of the human person. A certain limited group of texts speak of going to the nether world or Sheol after death. The precise path that led from this traditional Hebrew viewpoint to the resurrection faith of the Pharisees or the early Christian community is extremely difficult to trace. The article comments on the following texts that speak specifically of resurrection from the dead: Dan 12:2-3; 2 Maccabees 7; *Psalms of Solomon* 3; and *2 Baruch* 49–51.—C.R.M.

1463r. E. SCHÜRER, *The History of the Jewish People in the Age of Jesus Christ* [*NTA* 18, p. 260; 24, p. 109; 31, p. 128; 32, p. 135].

S. STERN, "A Remarkable Project," *Christian Jewish Relations* [London] 21 (4, '88) 49-59.—Of all the works currently available on the subject the revision of Schürer's handbook by G. Vermes, F. Millar, et al. is by far the most comprehensive, systematic, and authoritative. The correction of Schürer is generally tactful and unobtrusive. However, the avoidance of archaeology, the assumption that the literary sources available are "factual evidence," and the free use of stereotypes may lead us to regard the revised work as a perpetuation of "old fashioned" history. There is no section on economic history; social history is limited to a formal description of political and religious institutions. It is regrettable that the editors have not succeeded in fully removing (or at least, qualifying) Schürer's "christocentric" approach to the Jewish religious experience, which he regarded too often as empty legalism.—D.J.H.

1464. P. SEGAL, "The 'Divine Death Penalty' in the Hatra Inscriptions and the Mishnah," *JournJewStud* 40 (1, '89) 46-52.

The punishment of "death of (from) the god" in inscriptions from Hatra is similar to the Jewish concept of "death at the hands of Heaven" (see *m. Sanh.* 9:6). The motive for this punishment in the Mishnah was protection of the Temple from any trespass (including theft of its possessions) that might profane it. The death penalty was inflicted by the guardian priests at once, without the necessity of a trial.—D.J.H.

1465. L. H. SILBERMAN, "From Apocalyptic Proclamation to Moral Prescript: Abot 2, 15-16," *JournJewStud* 40 (1, '89) 53-60.

The sayings attributed to Rabbi Tarfon in *m. ʾAbot* 2:15-16 ("The day is short . . .") may originally have been apocalyptic in intent. But following the Bar Kokhba revolt and its tragic consequences they were understood as exhortations to practical moral responsibility and study of Torah.—D.J.H.

1466. G. STEMBERGER, "Midrasch in Babylonien. Am Beispiel von Sota 9b-14a," *Henoch* 10 (2, '88) 183-203.

This investigation of midrashic material in the Babylonian Talmud focuses on *b. Soṭa* 9b–14a, which contains midrashim on verses in Judges 13–16 (Samson), Genesis 38 (Judah and Tamar), and Exodus 1–2 (Israel in Egypt). The article compares *b. Soṭa* 9b–14a with rabbinic parallels, examines its literary unity and theology of history, discusses its sources, and compares it with other Babylonian sources. We must reckon with a distinctive Babylonian tradition of midrash.—D.J.H.

1467. R. SYRÉN, "The Isaiah-Targum and Christian Interpretation," *ScandJournOT* 3 (1, '89) 46-65.

The article first considers how the prophet Isaiah is depicted in *Targum of Isaiah* and then uses *Targum of Isaiah* to inquire into the Jewish interpretation of three Isaiah passages that are of special importance for Christians (Isa 7:14; 9:1-6; 11:1-6, 10).—D.J.H.

1468. S. UHLIG, "Bemerkungen zur Textkritik des äthiopischen Henoch und insbesondere der Epistel Henochs," *ZeitDeutschMorgGesell* 139 (1, '89) 21-42.

Text-critical work on *1 Enoch* must take account of the Aramaic, Greek, and Ethiopic versions. After discussing the extent and value of each version, the article illustrates proper text-critical methodology for the Epistle of Enoch (*1 Enoch* 91–107) by treating the beginning of the tractate (chaps. 91–93) and then making observations about particular texts in light of the versions.—D.J.H.

1469. P. W. VAN DER HORST, "Pseudo-Phocylides Revisited," *JournStudPseud* 3 ('88) 3-30.

After a survey of research on *ps.-Phocylides* between 1978 and 1987, the article comments on the issues of authenticity, pseudonymity, teaching, purpose, genre, date, and provenance. Then it offers notes on the interpretation of individual passages. Ten years of research on *ps.-Phocylides* has shed more light on the problems of the author's sources, literary affinities, place in early Judaism, purpose, language and style, and the textual history of the poem. There is clearly a growing consensus on the main issues.—C.R.M.

1470. J. VAN GOUDOEVER, "Celebration of Torah," *Antonianum* 63 (4, '88) 458-484.

The halakic rules for the calendar in the Torah are given in the form of haggadic stories that provide the rules with a religious or even theological significance. This examination of calendrical matters in the Bible and other Jewish writings appears under five headings: the week of creation, the Flood calendar, Torah as Passover story, celebration of revelation, and living half-way.—D.J.H.

1471. E. B. ZVI, "The Authority of 1–2 Chronicles in the Late Second Temple Period," *JournStudPseud* 3 ('88) 59-88.

The article surveys references to 1–2 Chronicles in writings of the late Second Temple period in order to assess the relative influence of 1–2 Chronicles in the shaping of the living tradition at that time. The investigation proceeds under the following headings: Apocrypha and Pseudepigrapha, Qumran, Philo, and Eupolemus and Josephus. Besides the parallel account of 1 Esdras, *T. Mos.* 2:5-9, and the material concerning Manasseh's repentance, no further evidence points to the authoritativeness of 1–2 Chronicles as an account of the monarchic history in the late Second Temple period. In general the deuteronomistic history's account received more attention and, since both accounts were available, one should conclude that it was more authoritative.—C.R.M.

Greco-Roman Backgrounds

1472. D. T. BENEDIKTSON, "Caligula's Madness: Madness or Interictal Temporal Lobe Epilepsy?" *ClassWorld* 82 (5, '89) 370-375.

When Suetonius' *Caligula* is read as a study of an epileptic, it reads like the case history of a patient suffering from what is today called interictal temporal lobe epilepsy. This diagnosis explains Caligula's aggressiveness, sexual and religious behavior, emotional changes, etc. The ancient sources explained his behavior in the only ways available to them: to Philo and Josephus he was a sacrilegious monster, and to Suetonius and Dio Cassius a tyrant developed according to the rhetorical topoi.—D.J.H.

1473. P. Culham, "Archives and Alternatives in Republican Rome," *ClassPhilol* 84 (2, '89) 100-115.

Historians of republican Rome often assert that Livy, Polybius, and other writers had access to public documentary sources. But the Romans of the Republic lacked some modern archival concepts (retrieval, providing an original text, serving the public), and so these concepts cannot be invoked to explain their customary treatment of documents. Deposition of material at a sacred site should not be confused with the intent to provide public access to that material. The usual assumptions about the archival function of the *aerarium* are incompatible both with the Romans' own accounts of conditions in the Republic and with the mass of evidence for the actual disposition of documents.—D.J.H.

1474. J. L. Sebesta, "Textbooks in Greek and Latin: 1989 Supplementary Survey," *ClassWorld* 82 (3, '89) 177-185.

This survey includes those Greek and Latin textbooks and language and etymology textbooks published between November 1987 and December 1988, updating the 1988 full survey [§ 32-1408].—D.J.H.

1475. J. C. Traupman, "1989 Survey of Audio-Visual Materials in the Classics," *ClassWorld* 82 (4, '89) 237-305.

The items listed in this survey [see § 32-1410] of audio-visual materials in the classics appear under ten general headings: world history, Middle and Near East, Greco-Roman civilization, Greek civilization, Greek language and literature, Roman civilization, Latin language and literature, post-classical, for elementary schools, and miscellaneous. A directory of publishers is included.—D.J.H.

1476. S. R. Zwirn, "The intention of biographical narration on Mithraic cult images," *Word & Image* [London] 5 (1, '89) 2-18.

The Mithraic monuments from the 2nd and 3rd century A.D. considered in this study are made up of two basic parts: the tauroctone (Mithras stabbing a bull on whose back he kneels), and smaller images arranged along the sides of the bull-slaying scene. The article suggests how the biographical content of the cult images conveyed meaning to the worshipers of Mithras first by defining how the configuration of the Mithraic cult images formulated a meaningful field for the content, and then by indicating how the presentation of narratives on contemporary Roman monuments was used to formulate an essential, virtually established message about the content. The images were visual texts that validated the life-history of Mithras; their modes of representation and structure conveyed the actuality and transcendence of the invincible god.—D.J.H.

The Early Church

1477. V. Abrahamsen, "Bishop Porphyrios and the City of Philippi in the Early Fourth Century," *VigChrist* 43 (1, '89) 80-85.

Although a bishop Porphyrios from Philippi attended the Council of Sardica (ca. 343-344 a.d.), evidence in general from this city points to the strong probability that Philippi's Christianity, especially in orthodox form, was virtually nonexistent from the mid-2nd through the early 4th centuries. Philippi was a paramount example of a Greco-Roman city during the early Christian era in which socio-religious syncretism fostered many diverse and contradictory elements that undoubtedly challenged orthodox church leaders.—C.R.M.

1478. J. B. Bauer, "Vidisti fratrem, vidisti dominum tuum (Agraphon 144 Resch und 126 Resch)," *Zeitschrift für Kirchengeschichte* [Stuttgart] 100 (1, '89) 71-76.

The article first discusses the textual evidence and possible OT backgrounds for the saying "You have seen a brother, you have seen your Lord" (Resch no. 144). Then it examines how Bernard of Clairvaux knew and used the agraphon about being faithful or unfaithful in small things (Resch no. 126).—D.J.H.

1479r. P. Brown, *The Body and Society* [*NTA* 33, p. 412; §§ 33-981r–983r].

W. A. Meeks, "When celibates were a brash new elite," *Commonweal* 116 (8, '89) 246-247.—The journey Brown takes us on is a difficult one but he is an extraordinarily reliable guide. He falters a little in his description of the gnostics and his reading of the heroes and heroines of the apocryphal Acts. Nevertheless, his remarkable accomplishment is that he enables us to enter a little way into the world of people long dead and more different from ourselves than we have been led to believe and to think along with their logic, as disturbing as it is to modern sensibility.—C.R.M.

1480. J. Brownson, "The Odes of Solomon and the Johannine Tradition," *JournStudPseud* 2 ('88) 49-69.

Odes of Solomon represents a form of Christianity that was originally linked to the Johannine community but then broke with the Johannine community because of christological and soteriological differences. The issues under dispute in 1 John correspond closely with the contrasts between 1 John and *Odes*. The writer of *Odes* looks very much like one of the "secessionists" of John.—D.J.H.

1481. F. Cardman, "Acts of the Women Martyrs," *AnglTheolRev* 70 (2, '88) 144-150.

In Christian martyr accounts from the 2nd to the 4th centuries a.d. the portrayal of women and men is noticeably different. To illustrate the differences the article considers the following features of the narratives: type of confession, social relationships, athletic and combat imagery, physical and sexual abuse, and pregnancy and motherhood. In their passage from death to life women martyrs profoundly unsettled the social and familial relationships on which their world had depended for its coherence.—D.J.H.

1482. G. P. Corrington, "The 'Divine Woman'? Propaganda and the Power of Celibacy in the New Testament Apocrypha: A Reconsideration," *AnglTheolRev* 70 (3, '88) 207-220.

The apocryphal Acts of the Apostles often feature the "divine woman," a female apostle whose ability to work or to cause miracles appears in every case to depend on her celibacy. This paradigm derived from the "divine man" paradigm of the male apostles. Women experienced the ascetic life as a new alternative, a chosen liberation from the roles and the "mastery" that marriage and family life demanded of them, a form of autonomy with the highest sanction, that of God.—D.J.H.

1483. D. B. Denomme-Rust, "The *Gospel of Peter:* Illustrated Theology," *BibToday* 27 (3, '89) 147-152.

The vivid account of the resurrection found in *Gospel of Peter* is a wonderful display of the storytelling arts that early Christians practiced so enthusiastically. After general remarks on *Gospel of Peter,* the article focuses on the following elements: the three figures whose heads reached up to heaven; the saying from heaven "You have preached to those that sleep"; and the figure of the cross.—C.R.M.

1484. J. A. Draper, "Lactantius and the Jesus Tradition in the Didache," *JournTheolStud* 40 (1, '89) 112-116.

Lactantius' *Divinae Institutiones* 6.18 contains an unmistakeable use of the Jesus tradition contained in *Didache* 1:3–2:1, which *Didache* interpolates into the "two ways" tradition. —D.J.H.

1485. D. C. Duling, "The Testament of Solomon: Retrospect and Prospect," *JournStud Pseud* 2 ('88) 87-112.

After summarizing early research on *Testament of Solomon* (manuscripts, author, date, provenance), the article takes up some new developments in scholarship on the work: the Vienna papyrus, provenance, other manuscripts, translations, genre and social location, tradition and redaction, the possibility of a new edition, relation to the NT, and suggestions for further research.—D.J.H.

1486. H. B. Green, "Matthew, Clement and Luke: Their Sequence and Relationship," *JournTheolStud* 40 (1, '89) 1-25.

Comparison of *1 Clement* 13:2 and 46:8 with their Synoptic parallels indicates that Clement was certainly familiar with Mt and Mk and that Luke in all probability knew all three. A date in Trajan's reign and probably a few years into the 2nd century A.D. is therefore likely for *1 Clement* and consequently for Lk.—D.J.H.

1487. R. E. Heine, "The Role of the Gospel of John in the Montanist Controversy," *SecondCent* 6 (1, '87-'88) 1-19.

The article examines the debates between the Montanists and their ecclesiastical opponents in Asia, Rome, and North Africa and inquires whether Montanus called himself the Paraclete. There is no solid evidence for assuming that the earliest Montanists in Phrygia made any use of the Paraclete passages in Jn. These passages became significant only at a later period in a considerably different theological situation.—C.R.M.

1488. P. Henne, "A propos de la christologie du *Pasteur* d'Hermas. La cohérence interne des niveaux d'explication dans la *Cinquième Similitude*," *RevSciPhilThéol* 72 (4, '88) 569-578.

In Similitude 5 of *Shepherd of Hermas* the parable of the faithful servant is interpreted from three different perspectives: fasting (5.3.1-9), Christology (5.5.1–6.3), and the flesh and the spirit (5.6.4-7). Each part should be treated independently and according to its own logic. Thus in 5.6.4-7 the flesh does not symbolize the Son of God, nor does the son symbolize the Holy Spirit.—D.J.H.

1489. J. Jacobson, "Women in The Apocryphal Acts," *Sisters Today* [Collegeville, MN] 60 (8, '89) 464-468.

The apocryphal Acts demonstrate the involvement of women in the ministry of the early church. The chastity stories were first told by women for the benefit of women, offering instruction in and support of an alternative life style.—C.R.M.

1490. J. Rius-Camps, "L'Epistolari d'Ignasi d'Antioquia (I)," *RevistCatTeol* 13 (1, '88) 23-58.

After a brief introduction to Ignatius' *Letter to the Trallians*, the article provides for each pericope a Catalan translation of the middle recension, philological and linguistic notes, and a detailed explanation of the text. Particular attention is given to distinguishing Ignatius' anti-docetic theme from the interpolator's ecclesiological theme.—D.J.H.

1491. M. Rizzi, "Per un approccio metodologico nuovo alla questione dell'autenticità dei capp. 11-12 dell''Ad Diognetum,'" *Orpheus* [Naples] 9 (2, '88) 198-218.

After establishing the need for approaching the authenticity of *Epistle to Diognetus* 11–12 from a new perspective, the article provides a rhetorical analysis of the text by considering an interesting series of expressions in chapter 11, the characterization of the Logos as παλαιός and νέος in 11:4, the Johannine heritage, and antithetical parallelism as a rhetorical problem. —D.J.H.

1492. M. Rodríguez Ruiz, "El evangelio de Pedro. ¿Un desafío a los evangelios canónicos?" *EstBíb* 46 (4, '88) 497-525.

After describing the new interest in the apocryphal Gospels, the article discusses ancient testimonies and modern discoveries pertaining to *Gospel of Peter*, the history of scholarship on the Akhmim fragment, literary and theological connections between *Gospel of Peter* and the canonical Gospels, and the principal theological themes (God, Christ, church). It is very probable that *Gospel of Peter* depends on the NT Gospels.—D.J.H.

1493r. W. R. Schoedel, *Ignatius of Antioch* [*NTA* 30, p. 125].

H. Paulsen, *Die Briefe des Ignatius von Antiochia und der Brief des Polykarp von Smyrna* [*NTA* 30, p. 124].

F. W. Norris, *RelStudRev* 15 (2, '89) 128-131.—Ignatius has been well served by the appearance of these two fine commentaries on his letters. Schoedel clearly demonstrates that historical, philological commentary can still provide exemplary assistance in understanding distant writings. The single most important feature of his work is the placement of Ignatius' epistles in the milieu of the 2nd century A.D., particularly by concentrating on their literary character and background in popular Hellenistic culture. Paulsen's interpretation of Ignatius' letters and *Letter of Polycarp* is neither as provocative nor as unsound as that of his predecessor in the series, W. Bauer.—D.J.H.

1494. C. Trevett, "Ignatius 'To the Romans' and 1 Clement LIV-LVI," *VigChrist* 43 (1, '89) 35-52.

Peace was restored between factions in the Christian community at Antioch after Ignatius left it. He had realized the adverse impact of his teaching and considerable personality there and possibly even gave himself up. In this situation Ignatius found encouragement in the sentiments of Clement's letter to the Corinthians, which in its promotion of unity, harmony, and loyalty to leaders bolstered his admiration for the Roman church. Thus in language reminiscent of that source (especially *1 Clement* 54–56) he told the Romans of his own experience and aspirations.—C.R.M.

1495. L. M. White, "Shifting Sectarian Boundaries in Early Christianity," *BullJohnRyl UnivLibMan* 70 (3, '88) 7-24.

The study tests some of the implications of the assertion that Christianity originated as a renewal movement internal to Judaism in light of recent work in sociology and the social history of earliest Christianity. The discussion proceeds under the following headings: from sect to church, the Jesus movement—a sect among sects, in the Roman world—sects or cults?, and shifting boundaries and symbolic worlds. Recognition of the sectarian origin of the movement, albeit fundamental, is not by itself an adequate explanation, either on historical or on sociological grounds, for the diverse patterns of growth and development of early Christianity in the wider framework of the Roman world.—C.R.M.

Gnosticism

1496. A. M. Buono, "A Little Known Saying of Jesus," *Emmanuel* 95 (5, '89) 278-282.

The overwhelming conclusion of Scripture scholars is that *Gospel of Thomas* 82 both in content and language goes back to Jesus. The saying fits in very well with the teaching of Jesus concerning the radical nature of discipleship.—C.R.M.

1497. M. J. Edwards, "Gnostics and Valentinians in the Church Fathers," *JournTheolStud* 40 (1, '89) 26-47.

The article argues that (1) the term "gnostic" was never used by or of the Valentinian heresy at its meridian, (2) that Valentinus eschewed the name both as a Platonist and as a member of the church, and (3) that the early Fathers all adhere to his practice. Thus while Irenaeus could write of the gnostics as though the mere rehearsal of their opinion would render them odious, the more profound, orthodox, and alluring Valentinian heresy could be refuted only by longer arguments. It is natural that the keenest apprehension should be excited by a school that produced the first extensive commentaries on the NT, renouncing the obscure and factitious apocrypha of the gnostics in order to become teachers of the church.—C.R.M.

1498. E. Forment, "El humanismo gnóstico," *Studium* 28 (3, '88) 485-510.

The article first considers elements of gnostic humanism with reference to soteriology; opposition to the body, the world, and the Law; and eschatology. Then after discussing

Ebionite millenarianism, it focuses on Manichaean gnosticism: theogony and cosmology, anthropology and soteriology, death, and despair.—D.J.H.

1499. H. M. JACKSON, "The Origin in Ancient Incantatory *Voces Magicae* of some Names in the Sethian Gnostic System," *VigChrist* 43 (1, '89) 69-79.

The case for deriving the Sethian gnostic names Ialdabaoth and Barbelo from the magic tradition is supported by the sheer number of other cases in which the names of celestial beings in the Sethian system either undeniably or at least quite possibly derived from the incantatory *voces magicae* and *nomina barbara* of the magicians. Such borrowing was likely prompted by the opportunity to enhance the otherworldliness of the denizens of their celestial realms with the aura of mystery to be had from the very unintelligibility of the magicians' words. In the specific case of the Semitic looking names the motive may have been to endow the possessors of the names with the flavor of authenticity lent by the Hebrew/Aramaic appearance of the names.—C.R.M.

1500r. Y. JANSSENS, *Les Leçons de Silvanos (NH VII, 4)* [*NTA* 29, pp. 228-229].

W.-P. FUNK, "Une édition des 'Leçons de Silvanos,'" *BiblOr* 45 (1-2, '88) 18-24.—After describing the positions on *Teachings of Silvanus* taken by Janssens in her introduction, the article offers detailed observations on the edition of the Coptic text (transcription, corrections, reconstructions), the French translation ("very faithful" in general), the commentary ("many valuable exegetical observations, pertinent comparisons with other 'psychic' Nag Hammadi writings"), and the indexes. It concludes with remarks on the language of the text.—D.J.H.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

E. Best, *From Text to Sermon. Responsible Use of the New Testament in Preaching* (2nd ed.; Edinburgh: T. & T. Clark, 1988, paper $9.95) 124 pp. ISBN: 0-567-29143-X.

The first edition of this discussion of the responsible use of Scripture in preaching was described in *NTA* 23, p. 83. This revised edition features a seven-page postscript. Best served as professor of divinity and biblical criticism at the University of Glasgow.

P. Boschini, *Escatologia senza storia. Storicismo e antistoricismo nel pensiero di R. Bultmann,* Ermeneutica e fenomenologia 4 (Bologna: Cooperativa Libraria Universitaria Editrice Bologna, 1988, paper 20,000 L) 179 pp. Bibliography.

According to Boschini, Bultmann sought to overcome both historicism and anti-historicism by correlating these two positions dialectically. After tracing the development of Bultmann's thought and reflecting on the various dimensions of Bultmann's vision, this volume examines Bultmann's approach to the hermeneutical question by discussing the relation between philosophy and theology, the movement from exegesis to hermeneutics, the structure of pre-understanding, the objectivity of historical knowledge, tradition and historical knowledge, and the existential encounter with history. Then it deals with the anthropological question: the human person and history, the human person as subject in and of history, and the historicity of the human person.

M. C. Chang, *Space-Time Talk. New Testament Hermeneutics. A Philosophical and Theological Approach* (Virginia Beach, VA: Heritage Research House, 1988) xiv and 194 pp., 14 figs. Bibliography. Indexed. LCN: 88-28422. ISBN: 0-912617-02-0.

The revision of a doctoral dissertation submitted to Pacific Western University in Los Angeles, this exploration of talk about space and time in the NT first develops a threefold methodology: existential interpretation, symbolic interpretation, and the analysis of linguistic symbolism. Then it gives an analytical exposition under three headings: the place of space and time language in NT mythology and its symbolic characteristics, the symbolic meaning of space and time language in NT mythology, and spatio-temporal language in NT mythology. The "integrative conclusion" deals with God-language and its hermeneutical application. Chang is rector of St. Peter's Episcopal Church in the diocese of Newark, NJ.

Christian Community Bible (2nd ed.; Quezon City: Claretian Publications, 1988, $14.95; Makati: St. Paul Publications; Manila: Divine Word Publications) 1662 pp., 2 maps. Illustrated. Indexed. ISBN: 971-501-283-3.

This volume provides the complete text of the OT and NT "translated, presented and commented for the Christian communities of the Philippines and the Third World; and for those who seek God." The biblical texts appear in various type-faces and sizes. Cross-references, notes, and photographs accompany them. A 35-page general introduction contains suggestions for reading the Bible, information about world and sacred history, an index of the Gospels, indexes of words and persons, and a compendium of biblical teachings.

The Collegeville Bible Commentary, ed. D. Bergant and R. J. Karris (Collegeville, MN: Liturgical Press, 1989, $45) ix and 1301 pp., 33 maps. LCN: 88-27356. ISBN: 0-8146-1484-1.

The NT section of this volume appeared in 1983 in eleven separate booklets [*NTA* 28, p. 77]. The OT section was published in 1986 in twenty-five booklets. Now the introductions and expositions have been put together to form a single commentary on the entire Bible (with Apocrypha). The authors of the NT commentaries have revised their works to conform to the revised edition of the NT in the New American Bible. The NT contributions are by D. J. Harrington (Mt), P. A. Van Linden (Mk), J. Kodell (Lk), N. M. Flanagan (Jn, 1–3 Jn), W. S. Kurz (Acts), J. J. Pilch (Galatians, Romans), M. A. Getty (1–2 Corinthians), I. Havener (1–2 Thessalonians, Philippians, Philemon, Colossians, Ephesians), J. H. Neyrey (Pastorals, James, 1–2 Peter, Jude), G. W. MacRae (Hebrews), and P. Perkins (Revelation). Bergant served as the OT editor, and Karris as the NT editor.

P. Cotterell and M. Turner, *Linguistics & Biblical Interpretation* (London: SPCK, 1989, paper £9.95) 348 pp., 26 figs. Bibliography. Indexed. ISBN: 0-281-04358-2.

This introduction to ways in which linguistics can be relevant to biblical exegesis concentrates on three main areas: the concept of meaning and the question of lexical semantics; the particular significance to be assigned to author, text, and reader in the search for the meaning of any particular part of the Bible; and the significance of the recognition of the role of the discourse as a whole in determining meaning. After discussing the relation of language and linguistics to biblical interpretation, the volume treats semantics and hermeneutics, dimensions of the meaning of a discourse, the use and abuse of word studies in theology, the grammar of words and lexical semantics, sentences and sentence clusters, discourse analysis, the special case of conversation, and non-literal language. Cotterell is senior lecturer in missiology and linguistics at London Bible College, and Turner is teaching fellow in NT exegesis at the University of Aberdeen.

R. W. Cowley, *Ethiopian Biblical Interpretation. A Study in Exegetical Tradition and Hermeneutics,* University of Cambridge Oriental Publications 38 (Cambridge, UK—New York: Cambridge University Press, 1988) xvi and 488 pp. Bibliography. Indexed. LCN: 87-34790. ISBN: 0-521-35219-3.

Presented as a doctoral dissertation in 1985 to Cambridge University, this investigation of the provenance and nature of Ethiopian biblical interpretation argues that the *ademata* commentary (AC) tradition stands in essential continuity with Antiochene exegesis and was molded into its present form by Ethiopian scholars. After an introduction to study of the AC tradition, the volume makes methodological soundings in various OT and NT texts, takes up the question of the direct use of Jewish sources in Ethiopian commentaries, focuses on the themes of creation (Gen 1:1–2:4) and Christology (Hebrews 1), and draws the hermeneutical implications of the study. Cowley is the author of *The Traditional Interpretation of the Apocalypse of St. John in the Ethiopian Orthodox Church* (1983).

T. R. Curtin, *Historical Criticism and the Theological Interpretation of Scripture. The Catholic Discussion of a Biblical Hermeneutic: 1958 – 1983* (Rome: Pontificia Universitas Gregoriana, 1987, paper) x and 427 pp. Bibliography.

Prepared as a doctoral dissertation under the direction of J. Wicks and accepted in 1987 by the Gregorian University, this volume examines the Catholic debate about the use of historical-critical methods in interpreting Scripture between 1958 and 1983. After describing the situation before the constitution *Dei verbum* (1958-64), it deals with the Second Vatican Council and the interpretation of Scripture. Then it focuses on the discussions of historical-critical exegesis between 1965 and 1975 among exegetes and theologians in North America and England, France, and Germany, respectively. Finally it traces selected attempts at a solution between 1976 and 1983, and concludes that the entire debate has led to greater clarity about the historical, human character of the Scriptures and about the place of the interpreter and the church.

Eastern Great Lakes and Midwest Biblical Societies Proceedings, vol. 8, ed. P. L. Redditt (Georgetown, KY: EGLMBS, 1988, paper $6) v and 211 pp. Bibliographies.

Nine papers in this volume [see *NTA* 32, p. 232] deal with the NT and related topics: R. M. Fowler on post-modern biblical criticism, R. T. Anderson on temple and tabernacle in

Jewish-Samaritan polemics, R. A. Atkins on three problems in using sociological methodologies on NT materials and their solution using grid-group analysis, D. L. Barr on literary reflections on the social impact of Revelation (How were the hearers blessed?), J. P. Bercovitz on Paul at Ephesus and the composition of Philippians, C. C. Black on rhetorical criticism and the NT, A. J. Dewey on "outlaw/inlaw" and the social history of Romans 9–11, B. Fiore on Romans 9–11 and classical forensic rhetoric, and E. Waller on Jerusalem in Jesus' time in light of current archaeology.

J. K. Elliott, *A Bibliography of Greek New Testament Manuscripts,* Society for New Testament Studies, Monograph Series 62 (Cambridge, UK—New York: Cambridge University Press, 1989, $37.50) xxi and 210 pp. LCN: 88-9552. ISBN: 0-521-35479-X.

Elliott, professor in the department of theology at the University of Leeds and author of *A Survey of Manuscripts Used in Editions of the Greek New Testament* (1987), intends this bibliography of Greek NT manuscripts for those who are interested in a particular manuscript and wish to know if it is published as a facsimile, or if a photographic reproduction or collation is available, or if a major study of its textual character has been undertaken. After a ten-page general introduction, the volume provides such information about the NT Greek papyri, uncials, cursives, and lectionaries, respectively. B. M. Metzger has contributed a two-page foreword.

W. A. Elwell (ed.), *Kleines Bibelhandbuch,* rev. H. Hartmann (Konstanz: Friedrich Bahn, 1988, DM 29) 402 pp. Illustrated. Bibliography. Indexed. ISBN: 3-7621-5370-1.

The revised and expanded version of *The Shaw Pocket Bible Handbook* (1984), this volume describes the world out of which the Bible came, gives an introduction to each book in the OT (with Apocrypha) and the NT, reflects on the "incomparable event" of Jesus, explains how the Bible came to be and offers hints for reading the Bible, and provides information about theological concepts and other matters in the Bible.

E. J. Epp and G. W. MacRae (eds.), *The New Testament and Its Modern Interpreters,* The Bible and Its Modern Interpreters 3 (Philadelphia: Fortress, 1989, cloth $34.95; Atlanta: Scholars Press, paper $24.95) xxxii and 601 pp., 2 maps. Bibliographies. Indexed. LCN: 86-3880. ISBN: 0-8006-0724-4 (F), 0-89130-881-4 (S, cloth), -882-2 (S, paper).

The nineteen articles in this volume survey and evaluate NT scholarship since World War II: A. J. Malherbe on Greco-Roman religion and philosophy and the NT; A. J. Saldarini on Judaism and the NT; J. Murphy-O'Connor on Qumran and the NT; Epp on textual criticism; S. Brown on philology; E. V. McKnight on form and redaction criticism; W. A. Beardslee on recent literary criticism; H. Y. Gamble on the NT canon; H. C. Kee on Synoptic studies; D. M. Smith on Johannine studies; C. H. Talbert on Lk-Acts; V. P. Furnish on Pauline studies; P. E. Hughes on Hebrews; B. A. Pearson on James, 1–2 Peter, and Jude; E. Schüssler Fiorenza on Revelation; R. McL. Wilson on NT Apocrypha; W. R. Schoedel on the Apostolic Fathers; J. Reumann on Jesus and Christology; and R. H. Fuller on NT theology. Epp has provided an eleven-page preface.

G. P. Fogarty, *American Catholic Biblical Scholarship: A History from the Early Republic to Vatican II,* SBL Confessional Perspective Series (San Francisco: Harper & Row, 1989, $34.95) xviii and 424 pp. Bibliography. Indexed. LCN: 88-45693. ISBN: 0-06-062666-6.

The fifteen chapters in this history of American Catholic biblical scholarship concern the Bible in American Catholic life from John Carroll to F. P. Kenrick; Kenrick's translation of the Bible; the emergence of criticism in the American church (1885-97); Americanism and the biblical question; Catholic University and H. Poels; modernism and Poels's dismissal from Catholic University; F. Gigot, the Dunwoodie Sulpicians, and *The New York Review;* C. A. Briggs as a spokesman for Catholic exegetes; anti-modernism in the USA (1910-40); the Confraternity edition of the NT; the formative years of the Catholic Biblical Association; its coming of age; American Catholic biblical scholarship on the eve of Vatican II; the first phase of Vatican II; and approval for Vatican II's *Dei verbum.* Fogarty is professor of religious studies at the University of Virginia.

The Geneva Bible (The Annotated New Testament, 1602 Edition), ed. G. T. Sheppard, Pilgrim Classic Commentaries 1 (New York: Pilgrim Press, 1989, cloth $30, paper $14.95) vii and 312 pp. LCN: 88-28891. ISBN: 0-8298-0789-6 (cloth), -0785-3 (paper).

This edition of the Geneva NT inaugurates a series of facsimile reprints of rare biblical commentaries from between 1602 and 1645. The basis of the edition is an unusually well preserved 1607 printing of the 3rd edition (1602). The marginal annotations were made by Laurence Tomson on the basis of Theodore Beza's 1574 Latin translation of the Bible with notes. The notes on Revelation were done by Franciscus Junius. The work is indicative of the climate of opinion among Puritans in the first half of the 17th century. Four new essays place the edition in its historical context: Sheppard on the Geneva Bible and English commentary between 1600 and 1645, M. W. Anderson on the Geneva (Tomson/Junius) NT among other English Bibles of the period, J. H. Augustine on the use of scriptural precedent in English Protestant defenses of poetry, and N. W. S. Cranfield on the Protestant and "Puritan" movement from England to New England between 1600 and 1645.

B. L. GODDARD, *The NIV Story. The Inside Story of the New International Version* (New York—Los Angeles—Chicago: Vantage Press, 1989, $10) 125 pp. LCN: 88-90050. ISBN: 0-533-07929-2.

Goddard was on the faculty at Gordon Divinity School (now Gordon-Conwell Theological Seminary in So. Hamilton, MA) from 1941 to 1975, serving both as dean and as director of the library that now bears his name. In this volume he provides a history of the making of the New International Version of the Bible on the basis of his participation in the project from its beginnings until its completion in 1978. There are twenty-six chapters: just before the clock strikes, clouds small as a man's hand, the joint committee, etc. A list of those who worked on the NIV is included in an appendix.

R. GRYSON AND P.-M. BOGAERT (EDS.), *Recherches sur l'histoire de la bible latine,* Cahiers de la Revue Théologique de Louvain 19 (Louvain-la-Neuve: Publications de la Faculté de Théologie, 1987, paper 750 BFr) 155 pp. ISSN: 0771-601.

Prepared to mark the bestowal of an honorary doctorate in theology on H. J. Frede at Louvain-la-Neuve in 1986, the six papers in this volume are by P. Petitmengin on the quotations of Isaiah in Tertullian, W. Thiele on the title of the book of Sirach in the Latin tradition, B. Fischer on the tradition of the Latin text of the Gospels, C.-B. Amphoux on the Marcionite revision of the Lukan "Our Father" (Lk 11:2-4) and its place in the history of the text, M.-É. Boismard on textual criticism and problems in the history of Christian origins, and Frede on Latin texts and text-types in Hebrews. Also included are an introduction by Gryson, a greeting by Bogaert, and response by Frede. The volume is available from Peeters of Louvain.

E. KAYE, *C. J. Cadoux. Theologian, Scholar and Pacifist* (Edinburgh: Edinburgh University Press, 1988, £15) xiv and 228 pp., frontispiece. Bibliography. Indexed. ISBN: 0-85224-603-X.

Though this study of Cadoux's life (1883-1947) had its origin in a family friendship, it developed into a critical biography, with some attempt to assess the significance of his thought, much of it relevant to issues being debated today. It deals with Cadoux's early life (1883-1902), his work as a civil servant at the admiralty (1902-11), his studies at Mansfield in Oxford (1911-14), war and family life (1914-19), teaching at Bradford (1919-20), writing (1920-24), etc. It gives particular attention to his major books: *The Early Christian Attitude to War* (1919), *The Early Church and the World* (1925), *Catholicism and Christianity* (1928), and *Ancient Smyrna* (1938).

E. H. KIEHL, *Building Your Biblical Studies Library. A Survey of Current Resources* (St. Louis, MO: Concordia, 1988, paper $9.95) 151 pp. Bibliographies. LCN: 87-38231. ISBN: 0-570-04489-8.

This volume provides basic information and annotated bibliographies for fifteen major topics in biblical studies: text of the OT; text of the NT; OT grammars, lexicons, and concordances; NT grammars, lexicons, and concordances; English versions of the Bible; English concordances, dictionaries, and encyclopedias; commentaries; hermeneutics; introductions and Bible history; biblical theology; theological topics; Judaica; geographical resources and atlases; archaeology; and culture and society.

K. KOCH ET AL. (EDS.), *Reclams Bibellexikon* (4th ed.; Stuttgart: Reclam, 1987, DM 59) 584 pp., 6 maps. Illustrated. Bibliographies. ISBN: 3-15-010272-3.

This revised and expanded version of a Bible dictionary first published in 1978 provides approximately 2,700 entries pertaining to the persons, places, and realia of the OT and NT. Also included are photographs, maps, and chronological charts. The editorial team consisted of Koch, E. Otto, J. Roloff, and H. Schmoldt. Their co-workers were J. Ebach, M. Krause, H. Merkel, M. Metzger, U. Rüterswörden, and G. S. Wendt.

W. J. LARKIN, *Culture and Biblical Hermeneutics. Interpreting and Applying the Authoritative Word in a Relativistic Age* (Grand Rapids: Baker, 1988, paper $16.95) 401 pp., 9 figs. Bibliography. Indexed. LCN: 88-39525. ISBN: 0-8010-5651-9.

Larkin, professor of Bible and Greek at Columbia Biblical Seminary and Graduate School of Missions in Columbia, SC, first provides historical background for understanding the contemporary hermeneutical discussion. Next he examines the relation between hermeneutics and culture from three perspectives: non-evangelical, evangelical, and missiological. Then he outlines a biblical theology of hermeneutics and culture, and concludes by offering hermeneutical guidelines based on biblical teaching.

T. G. LONG, *Preaching and the literary forms of the Bible* (Philadelphia: Fortress, 1989, paper $8.95) 144 pp. Indexed. LCN: 88-45243. ISBN: 0-8006-2313-4.

Long, associate professor of preaching and worship at Princeton Theological Seminary, observes that the issue raised by preaching is not how to use the gleanings of biblical study but rather how to approach the Bible in the first place. He begins by discussing learning how to read and moving from text to sermon. Then he reflects on how to preach on various literary forms: psalms, proverbs, narratives, parables of Jesus, and epistles. He concludes with "sermon notes."

J. MÄNNCHEN, *Gustaf Dalmans Leben und Wirken in der Brüdergemeine, für die Judenmission und an der Universität Leipzig 1855–1902*, Abhandlungen des Deutschen Palästinavereins (Wiesbaden: Harrassowitz, 1987, paper DM 68) vii and 158 pp., frontispiece. Bibliography. Indexed. ISBN: 3-447-02750-9.

Prepared as a doctoral dissertation under the direction of H.-J. Zobel and accepted in 1984 by the Ernst-Moritz-Arndt Universität in Greifswald, this volume first traces Dalman's life until his call to Jerusalem in 1902: childhood, youth, education; Dozent in Gnadenfeld; first relations with F. Delitzsch and the Jewish mission; and the Leipzig years. Then it assesses Dalman's scholarly achievement in the area of Judaism and the Jewish mission: contemporary backgrounds; writings on the Jewish mission; confrontation with anti-Semitism; and writings on the Jewish concept of Messiah. It concludes with observations on Dalman as a personality and the significance of his work.

E. V. MCKNIGHT, *Post-Modern Use of the Bible. The Emergence of Reader-Oriented Criticism* (Nashville, TN: Abingdon, 1988, paper $15.95) 288 pp. Bibliography. Indexed. LCN: 88-14627. ISBN: 0-687-33178-1.

McKnight, professor of NT at Furman University in Greenville, SC, describes the post-modern perspective as that of a radical reader-oriented literary criticism that views literature in terms of readers and their values, attitudes, and responses. First he examines the history of biblical criticism as a continuing dialogue between world-views and interpretative strategies, and discusses contemporary interpretative strategies that operate in tandem with the historical-critical approach. Then he delineates the motifs and movements in contemporary literary studies influenced by the structuralist-formalist revolution. Finally he explains the reader-oriented approach by suggesting how contemporary readers may conceptualize the totality of the Bible as literature ("imaging the sacred") and explicating the processes by which sense is made of texts and by which texts affect readers ("actualizing of biblical discourse").

B. F. MEYER, *Critical Realism and the New Testament,* Princeton Theological Monograph Series 17 (Allison Park, PA: Pickwick Publications, 1989, paper $19.95) xv and 225 pp. LCN: 88-31722. ISBN: 0-915138-97-2.

The first four essays in this collection deal with the hermeneutics of critical realism: locating Lonerganian hermeneutics; the primacy of the intended sense of texts; conversion and the hermeneutics of consent (1985); and good will comes first but suspicion has its uses (1986). The other six essays apply this approach: whether Paul's view of the resurrection underwent development [§ 31-233]; objectivity and subjectivity in the historical criticism of the Gospels; Lonergan's "breakthrough" and *The Aims of Jesus;* the "inside" of the Jesus event (1981); the world mission and the emergent realization of Christian identity (1987); and critical realism and biblical theology [§ 31-1174]. Meyer, who teaches at McMaster University in Hamilton, Ontario, is the author of *The Aims of Jesus* (1979) and *The Early Christians* (1986).

O. ODELAIN AND R. SÉGUINEAU, *Concordance thématique du Nouveau Testament* (Paris: Cerf, 1989, 249 F) xv and 1081 pp. Indexed. ISBN: 2-204-02865-7.

This thematic concordance divides the words and ideas of the NT into 115 major themes (accueillir-rejeter, agriculteur-vigneron, aimer-haïr, alliance-promesse-serment, anges-démons, etc.). The NT texts assigned to each theme are presented in French with full context and in various subdivisions. A 148-page two-column index of French words makes it possible to find under which theme a particular word is treated. Also included are indexes of proper names, Greek words, and Hebrew and Aramaic words. Odelain and Séguineau have collaborated on *Concordance de la Bible: Nouveau Testament* (1970), *Dictionnaire des noms propres de la Bible* (1978), and *Concordance de la Bible: les Psaumes* (1980).

The Proceedings of the Conference on Biblical Interpretation 1988 (Nashville, TN: Broadman, 1988, paper) 221 pp. ISBN: 0-8054-6005-5.

This volume contains papers prepared for a conference held in 1988 in Ridgecrest, NC: R. Jackson on when "awe-ful" is wonderful, J. I. Packer on creation (with responses by K. A. Mathews and J. D. W. Watts), D. Vestal on hope, R. Johnston on biblical interpretation and literary criticism, W. C. Kaiser on interpreting the OT, J. Vines on the matchless love of God, Packer on women (with responses by J. Hewett and J. T. Draper), K. Hemphill on "Lord, stir us again," G. Osborne on interpreting the NT, Johnston on biblical interpretation and theology, J. Stubblefield on what the gospel is, and Packer on eschatology. Also included are a transcript of the panel discussion on interpreting the Bible and a workshop summary.

M. N. RALPH, *Plain Words About Biblical Images. Growing in Our Faith Through the Scriptures* (New York—Mahwah, NJ: Paulist, 1989, paper $10.95) vi and 241 pp. ISBN: 0-8091-3045-9.

Ralph, author of *"And God Said What?"* (1986), examines how four images function in Scripture: covenant (our relationship with God), Messiah (Jesus as the Christ), kingdom (the fruit of the covenant relationship), and redemption (what has been accomplished in and through Jesus Christ). She also treats three related topics: the prophets (living images of

God's word), original sin ("what went wrong"), and the infancy narratives (images wound around the account of events). Review and discussion questions conclude each chapter.

E. **Schweizer**, *Theologische Einleitung in das Neue Testament*, Grundrisse zum Neuen Testament 2 (Göttingen: Vandenhoeck & Ruprecht, 1989, paper DM 26) 176 pp. Indexed. ISBN: 3-525-51370-4.

In this introduction to the NT Schweizer gives particular attention to the major problems of NT theology and the search for the unity of the NT. After discussing oral tradition and the first written material, he deals with Paul and his letters, the letters by Paul's disciples, the other NT letters, the first three Gospels and Acts, the Johannine circle, and the prophetic book (Revelation). The final chapter traces the development of the NT.

G. **Strecker and** J. **Maier**, *Neues Testament–Antikes Judentum*, Urban Taschenbücher 422, Grundkurs Theologie 2 (Stuttgart–Berlin–Cologne–Mainz: Kohlhammer, 1989, paper DM 22) 192 pp. Illustrated. Bibliographies. ISBN: 3-17-010266-4.

Strecker, professor of NT at the University of Göttingen, first provides an introduction to NT exegesis and history, discusses the individual NT writings under the heading of redaction criticism, and deals with NT theology and ethics, hermeneutics, and translations. Then Maier, professor of Jewish studies at the University of Köln, treats ancient Judaism: the Hellenistic-Roman period until A.D. 70, intertestamental literature, religious currents and groups, Hellenistic (Diaspora) Judaism, rabbinic Judaism, and milieu. A companion volume entitled *Altes Testament* (1989) by W. H. Schmidt, W. Thiel, and R. Hanhart is also available.

J. E. M. **Terra (ed.)**, *Como se lê a Bíblia na América Latina*, Revista de Cultura Bíblica, vol. 12, nos. 47-48 (São Paulo: Edições Loyola, 1988, paper) 259 pp. Bibliographies.

This second fascicle on how the Bible is read in Latin America [see *NTA* 32, p. 367] first presents general articles on Scripture and the church's pastoral life. Then it gives surveys of "pastoral bíblica" in various countries: Argentina, Bolivia, Brazil, Chile, Columbia, Equador, Guatemala, etc. Finally it provides general articles on hermeneutics and pastoral life. Terra has contributed eleven articles.

GOSPELS–ACTS

G. **Baudler**, *Jesus erzählt von sich. Die Gleichnisse als Ausdruck seiner Lebenserfahrung*, Herder Taschenbuch 1616 (Freiburg–Basel–Vienna: Herder, 1989, paper DM 9.90) 127 pp. Indexed. ISBN: 3-451-08616-6.

Baudler, professor of Catholic theology and its teaching at Aachen and author of *Jesus im Spiegel seiner Gleichnisse* (1986), finds in the Gospel parables a way of access to Jesus' experience of human existence. After explaining and justifying his methodology, he treats individual parables under three headings: the experience of well-being (e.g. Mt 13:44-45; Mk 13:34-37), the experience of hardness of heart (e.g. Lk 17:7-9; Mt 20:1-15), and the experience of impending death (e.g. Lk 11:24-26; 13:6-9). Then he reflects on the life-model that emerges from Jesus' parables, with particular attention to the Father-child relationship.

G. R. **Beasley-Murray**, *John*, Word Biblical Themes (Dallas–London: Word, 1989) xii and 116 pp. Indexed. LCN: 89-5299. ISBN: 0-8499-0624-5.

After discussing the interpretation of the Fourth Gospel, this volume focuses on five major topics in the Gospel: the "Word" as used by the Evangelist, the signs of Jesus and their significance, Jesus and the Jewish festivals, Jesus and his own in the Upper Room discourses, and the glorification of Jesus. Beasley-Murray is the author of *John* (1987) in the Word Biblical Commentary.

Bible chrétienne. Tome 2, *Les quatre Évangiles;* tome 2*, *Commentaires* (Saint-Foy, Que.: Éditions Anne Sigier, 1988; Paris: Desclée) xix and 653 pp., map, xx and 835 pp. Bibliography. Indexed. ISBN: 2-89129-078-X (ÉAS), 2-7189-0375-9 (D).

The first of these two volumes divides the four Gospels into 376 pericopes and provides the text of each passage along with significant parallels from the NT and the OT on facing pages. The second volume offers comments on the texts as well as excerpts from the writings of patristic, medieval, and modern commentators. E. de Solms was responsible for the French translations from the original texts and the choice of the traditional commentaries. C. Jean-Nesmy contributed the introductions and worked on the parallels and the commentaries. C. Miville-Dechêne prepared the concordance of texts and oversaw the revision of the entire text. R. Laurentin has supplied a three-page preface on reading the Gospels in the biblical and Christian tradition. Tome 1 in the project dealt with the Pentateuch.

S. J. Binz, *The Passion and Resurrection Narratives of Jesus: A Commentary* (Collegeville, MN: Liturgical Press, 1989, paper) 127 pp. LCN: 88-35692. ISBN: 0-8146-1771-9.

Binz, a priest of the Catholic diocese of Little Rock, AR, seeks to show that in their narratives of Jesus' passion and resurrection each Evangelist provides a distinctive portrait of Jesus. Thus he presents for each pericope in Mk 14–16, Mt 26–28, Lk 22–24, and Jn 18–21 the text of the New American Bible (rev. ed.) and an exposition of the passage.

C. C. Black, *The Disciples according to Mark. Markan Redaction in Current Debate*, JSNT Supplement Series 27 (Sheffield, UK: JSOT Press, 1989, £25 or $37.50) 392 pp., 3 figs., 9 tables. Bibliography. Indexed. ISBN: 1-85075-157-9.

The revised and updated version of a doctoral dissertation directed by D. M. Smith and presented to Duke University in 1986, this volume attempts to measure the effectiveness of Markan redaction criticism by observing and evaluating its application to the role of the disciples. After reviewing scholarship on redaction criticism of Mark's Gospel and on Mark's presentation of the disciples and discipleship, it examines three representative approaches: the conservative position of R. P. Meye, the mediate position of E. Best, and the liberal position of T. J. Weeden. Then it compares and contrasts the three approaches, considers efforts at rehabilitating the redaction-critical method, and gives an appraisal of and makes a proposal about method in Markan study. Black concludes that redaction criticism does not work when applied to Mark's Gospel and that the conclusions of redaction critics have mirrored their own presuppositions.

H. Bloom (ed.), *The Gospels*, Modern Critical Interpretations (New York—New Haven, CT—Philadelphia: Chelsea House, 1988, $26.50) vii and 187 pp. Bibliography. Indexed. LCN: 87-24222. ISBN: 0-87754-911-7.

This volume gathers what Bloom judges to be the best modern literary-critical interpretations of the Gospels: A. C. Charity on the way of Jesus (1966), H. Frei on Jesus and God (1975), J. Starobinski on Mk 5:1-20 (1973), L. Marin on the women at the tomb according to Mt 28:1-8 parr. (1976), F. Kermode on why narratives are obscure (1979), N. Frye on prophecy and the gospel (1981), E. Schüssler Fiorenza on women as paradigms of true discipleship (1983), D. Foster on John as the "belated" Evangelist (1986), and R. Girard on Peter's denial (1986). Bloom has provided a fifteen-page introduction.

T. E. Boomershine, *Story Journey. An Invitation to the Gospel as Storytelling* (Nashville, TN: Abingdon, 1988, paper $12.95) 220 pp. Bibliography. Indexed. LCN: 88-19038. ISBN: 0-687-39662-X.

This book is organized as a gradual introduction to the processes of biblical storytelling through learning and telling a series of stories from the Gospels: birth (Lk 2:1-20), baptism (Mk 1:9-13), healing a paralytic (Mk 2:1-13), the prodigal son (Lk 15:11-32), walking on the water (Mt 14:22-33), a Syro-Phoenician woman (Mk 7:24-30), Bartimaeus (Mk

10:46-52), the Last Supper (Mk 14:17-25), crucifixion (Mk 15:21-41), and resurrection (Mk 16:1-8). Boomershine is professor of NT at United Theological Seminary in Dayton, OH.

J. H. CHARLESWORTH, *Jesus Within Judaism. New Light from Exciting Archaeological Discoveries* (London: SPCK, 1989, paper £9.95) xvi and 265 pp., 5 maps. Illustrated. Bibliography. Indexed. ISBN: 0-281-04406-6.

The paperback edition of a work described in *NTA* 33, pp. 104-105.

A. CHENÉ ET AL., *De Jésus et des femmes. Lectures sémiotiques. Suivies d'un entretien avec A. J. Greimas,* Recherches, nouvelle série 14 (Montreal: Bellarmin, 1987, paper $18 Can.; Paris: Cerf) 217 pp. Bibliography. ISBN: 2-89007-654-7 (B), 2-204-02551-8 (C).

This volume contains semiotic analyses of Gospel texts that feature encounters between Jesus and women: J.-Y. Thériault on a master mastered (Mt 15:21-28), J.-P. Michaud and P. T. Daviau on Jesus beyond the frontiers of Tyre (Mk 7:24-31), C. Legaré on Jesus and the sinful woman (Lk 7:36-50), O. Genest on the daughter and the woman (Lk 8:40-56), L. Milot on the healing of the sick woman on the Sabbath (Lk 13:10-17), R. Rivard on the old law and the new writing (Jn 8:2-11), W. Vogels on life and life toward death (Jn 12:1-11), and Chené on Mary Magdalene at the tomb (Jn 20:1-8). Also included is an article by Genest on semiotics and the women of the NT, an introduction by M. Dumais, and a general bibliography.

G. H. CLARK, *The Johannine Logos. The Mind of Christ* (2nd ed.; Jefferson, MD: Trinity Foundation, 1989, paper $5.95) ix and 138 pp. Indexed. ISBN: 0-940931-22-2.

After a general introduction to the Fourth Gospel, this volume provides an exegetical and theological analysis of the Prologue (Jn 1:1-18) and its place in the Gospel as a whole. Then it focuses on the relation between λόγος and ῥήματα, John's concept of truth, and the meaning of saving faith. The late Professor Clark was chairman of the department of philosophy at Butler University in Indianapolis, IN.

G. CLAUDEL, *La confession de Pierre. Trajectoire d'une péricope évangélique,* Études Bibliques, nouvelle série 10 (Paris: Gabalda, 1988, paper 545 F) 544 pp. Bibliography. Indexed. ISBN: 2-85021-035-8.

The slightly revised version of a thesis for the "doctorat d'état" accepted in 1986 by the Catholic theological faculty at Strasbourg, this investigation of the accounts of Peter's confession of Jesus (Mk 8:27-30; Lk 9:18-22; Mt 16:13-20) first reviews research from 1900 to 1960 and discusses the present state of scholarship. Then it examines the relation between Mt 16:17-19 and Peter's Easter experience as portrayed in the visit to Jesus' tomb, the walking on the waters (Mt 14:28-31), the miraculous catch of fish (Lk 5:1-11; Jn 21:1-14), and the protophany (Lk 24:34; 1 Cor 15:5). Finally it focuses on Peter's confession at Caesarea Philippi, its relation to Jesus' passion, and the figure of Peter in the Gospels and Acts. It concludes by tracing the trajectory of Peter's confession. P.-M. Guillaume has contributed a two-page preface.

G. L. DAVENPORT, *Into the Darkness. Discipleship in the Sermon on the Mount* (Nashville, TN: Abingdon, 1988, $15.95) 302 pp. Bibliography. Indexed. LCN: 88-19039. ISBN: 0-687-19462-8.

Davenport, professor of religion at Lambuth College in Jackson, TN, contends that the Sermon on the Mount expresses and embodies the wisdom of God comprising the wisdom of the cross, the wisdom of Light, and the wisdom of the New Age, which undercuts the wisdom of common society. His exposition of the text proceeds according to the following outline: the background (4:12-25); blessings on the victimized (5:1-6); blessings on the faithful (5:7-12); Jesus, the disciples, and the Torah (5:13-20); Torah for the New Age (5:21-48); true piety (6:1-8, 16-18); the Lord's Prayer (6:9-15); the life of true freedom

(6:19–7:12); threats to the life of faith (7:13-27); and epilogue (7:28-29). W. D. Campbell has provided a three-page foreword.

W. D. DAVIES AND D. C. ALLISON, *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew.* Vol. 1, *Introduction and Commentary on Matthew I–VII,* International Critical Commentary (Edinburgh: T. & T. Clark, 1988, $59.95) xlvii and 731 pp., map, charts. Bibliographies. ISBN: 0-567-09481-2.

After a 27-page general bibliography on Mt, this volume provides a 148-page general introduction that treats introductory matters, authorship, structure, literary characteristics, sources, date, local origin, and text. Then it presents an exposition (structure, sources, exegesis, concluding observations, bibliography) for the sixteen pericopes in Mt 1:1–7:29: title (1:1), from Abraham to Jesus (1:2-17), conceived of the Holy Spirit (1:18-25), Magi from the East (2:1-12), the Messiah's flight and return (2:13-23), John the Baptist and Jesus (3:1-17), etc. The four excursuses concern the sources of Mt 1:18–2:23, the beatitudes, the interpretation of Mt 5:21-48, and the Lord's Prayer. The remaining two volumes will discuss chapters 8 to 18 and 19 to 28, respectively. The theology of the Gospel and its place and role in the development of early Christianity will be considered at the end of the third volume.

J. DELORME (ED.), *Les Paraboles évangéliques. Perspectives nouvelles. XII^e Congrès de l'ACFEB, Lyon (1987),* Lectio Divina 135 (Paris: Cerf, 1989, paper 230 F) 452 pp. Indexed. ISBN: 2-204-02997-1.

The first eight articles in this collection are general treatments of the NT parables: V. Fusco on recent tendencies in interpretation; D. Marguerat on the history of their reception from Jesus to the Gospels; J. Zumstein on Jesus and the parables; B. Gélas on the parable as text; Delorme on narrative, word, and parable; P. Beauchamp on Jesus' parables and his life; F. Marty on parable, symbol, and concept; and M. Dubost on the pastoral and pedagogical uses of the parables. Of the fourteen studies of texts ten are twin investigations from different methodological perspectives: Fusco and J.-C. Giroud on Mk 4:1-34; M. Trimaille and J.-P. Duplantier on Mk 12:1-12; J. Schlosser and A. Gueuret on Lk 18:9-14; J.-N. Aletti and L. Panier on Lk 19:11-27; and X. Léon-Dufour and F. Génuyt on Jn 10:1-21. The remaining four articles are by S. Légasse on Mt 25:1-13; C. Perrot on images and parables in ancient Jewish literature; J. Cazeaux on Philo and Mt 13; and J.-M. Sevrin on *Gospel of Thomas* 63–65. Delorme has provided an eight-page foreword.

W. DOMERIS ET AL., *Portraits of Jesus. A Contextual Approach to Bible Study. Matthew* (88 pp.); *Mark* (64 pp.); *Luke* (96 pp.); *John* (80 pp.) (London: Collins, 1987-88, paper £1.95 each) Illustrated. Bibliographies. ISBN: 0-00-599974-X (Mt), -599973-1 (Mk), -599975-8 (Lk), -599976-6 (Jn).

The aim of this series is to present the distinct portrait of Jesus that each Gospel provides so as to show how the four portraits relate to and complement each other. After framing the various contexts of the Gospel (Jesus, the Evangelist, today), each volume brings out the distinctive portrait of Jesus by examining various texts. Domeris treats twelve passages in Mt that show Jesus as king, prophet, and Son of God. M. Guttler considers eight texts in Mk that emphasize Jesus' humanity and his role as God's secret agent. P. Germond deals with various texts in Lk that concern Jesus as Savior of the world and aspects of the salvation that he brings. Domeris and R. Wortley treat ten texts in the Fourth Gospel that portray Jesus as the mysterious person from heaven, the life-giver, and the judge. The volumes have emerged from the authors' work with Bible-study groups in South Africa.

G. FERRARO, *La gioia di Cristo nel quarto vangelo,* Studi Biblici 83 (Brescia: Paideia, 1988, paper 32,000 L) 309 pp. Bibliography. Indexed. ISBN: 88-394-0424-4.

Ferraro, author of *L'"ora" di Cristo nel quarto vangelo* (1974) and *Lo Spirito e Cristo nel vangelo di Giovanni* (1984), examines the Johannine theme of joy according to this outline: the joy of the bridegroom's friend (3:22-36), the joy of the one who sows and the one who reaps (4:31-38), the exultation of the brief time (5:31-47), the joy of Abraham (8:31-59), the joy of Jesus on account of the disciples' faith (11:1-16), the disciples' joy on account of the relationship between Jesus and the Father (14:27-31), the joy of Jesus and of the disciples (15:1-17), sadness on account of Jesus' absence and joy on account of his new presence (16:16-33), Jesus' joy in his disciples (17:1-26), the disciples' joy in seeing the Lord (20:19-23), and joy as the mystery of Christ.

W. Fricke, *Standrechtlich gekreuzigt. Person und Prozess des Jesus aus Galiläa* (rev. ed.; Hamburg: Rowohlt, 1988, paper DM 14.80) 363 pp. Bibliography. Indexed. ISBN: 3-499-18476-1.

This paperback edition of the work described in *NTA* 33, p. 246 has been revised in light of criticisms from theologians, historians, and jurists, and updated to take account of recent publications in German.

É. Gillabert, *L'Évangile. Voie de la connaissance,* Mystiques et Religions (Paris: Dervy-Livres, 1987, paper 92 F) 207 pp. Bibliography. Indexed. ISBN: 2-85076-066-8.

In his many books on primitive Christianity Gillabert has tried to show that the totally new message of Jesus was misunderstood by the early church and misused for messianic and apocalyptic ends. He contends that Jesus emphasized the interior kingdom accessible here and now, and that his original message can be recovered by analyzing the canonical Gospels in the light of *Gospel of Thomas.* The twenty-nine chapters in this volume treat the gospel as the way of knowledge, the weeds and the good grain, two levels of conscience, Lazarus is alive, eternal life, etc.

J. M. González Ruiz, *Evangelio según Marcos. Introducción, traducción, comentario* (Pamplona: Verbo Divino, 1988, paper 1,000 Ptas) 238 pp. Bibliography. ISBN: 84-7151-595-4.

In his 53-page introduction González Ruiz suggests that Mark's Gospel passed through a Palestinian and a Roman edition. He also discusses the Evangelist's antipathies, favorite themes, and understanding of the Messiah. Then he presents an exposition of the text according to the following outline: prologue (1:1-13), Jesus in Galilee (1:14–6:29), Jesus on the way (6:30–10:52), and Jesus in Jerusalem (11:1–16:20).

J. A. Grassi, *The Hidden Heroes of the Gospels. Female Counterparts of Jesus* (Collegeville, MN: Liturgical Press, 1989, paper $7.95) 143 pp. Bibliography. LCN: 88-27182. ISBN: 0-8146-1591-0.

Grassi, professor in the department of religious studies at Santa Clara University in California, observes that in the Gospels the ideal disciple is often portrayed as a woman. Treating the Gospels as dramatic narratives, he shows that in each Gospel (Mark, Matthew, Luke, John) women emerge as "hidden heroes" who follow Jesus' way even to the cross.

R. A. Guelich, *Mark 1–8:26,* Word Biblical Commentary 34A (Dallas: Word, 1989) xliii and 454 pp. Bibliographies. Indexed. LCN: 81-71768. ISBN: 0-8499-0233-9.

In his 25-page introduction to Mark's Gospel Guelich, author of *The Sermon on the Mount* (1982), treats its genre, narrative, author, place, date, sources, structure, outline, theology, and purpose. Then he provides for each pericope in Mk 1:1–8:26 a bibliography, translation, textual notes, literary analysis (form, structure, setting), verse-by-verse comments, and explanation. The following general outline is adopted: the beginning of the gospel according to Isaiah (1:1-15), new wine in old wineskins (1:16–3:12), the mystery of the kingdom of God (3:13–6:6), and "Do you not yet understand?" (6:7–8:26). Excursuses on the term εὐαγγέλιον and on baptism with the Spirit and/or fire are included. The second volume will complete the commentary on the Gospel.

M. D. JOHNSON, *The Purpose of the Biblical Genealogies. With Special Reference to the Setting of the Genealogies of Jesus,* Society for New Testament Studies, Monograph Series 8 (2nd ed.; Cambridge, UK—New York: Cambridge University Press, 1988, $49.50) xxxiv and 310 pp. Bibliographies. Indexed. ISBN: 0-521-35644-X.

The first edition of this study of OT and NT genealogies was described in *NTA* 13, p. 402. The second edition features an 18-page survey of advances made by other scholars in the study of biblical genealogies. Also included is a list of reviews of the first edition.

J. KREMER, *Lukasevangelium,* Die Neue Echter Bibel, Kommentar zum Neuen Testament mit der Einheitsübersetzung 3 (Würzburg: Echter, 1988, paper DM 46) 256 pp. Bibliography. ISBN: 3-429-01178-7.

In his sixteen-page introduction to Lk, Kremer, professor of NT studies on the Catholic theological faculty at the University of Vienna, discusses the understanding of Lk today, the plan of the Gospel, its origin, reception and impact, and structure. Then he provides a commentary beneath the text of the Einheitsübersetzung according to the following general outline: foreword (1:1-4), pre-history (1:5–2:52), preparation for Jesus' activity (3:1–4:13), Jesus' activity in Galilee (4:14–9:50), Jesus' journey to Jerusalem (9:51–19:27), Jesus' teaching in the Temple at Jerusalem (19:28–21:38), and Jesus' suffering and the testimony to his resurrection (22:1–24:53). A five-page glossary is included.

K. P. M. KUZENZAMA, *La structure bipartite de Jn 6,26-71. Nouvelle approche,* Recherches Africaines de Théologie 9 (Kinshasa, Zaire: Faculté de Théologie Catholique, 1987, paper) 124 pp. Bibliography.

After surveying exegetical approaches to John 6, the volume considers the general characteristics of the Johannine discourse and takes vv. 1-25 as the general introduction to the discourse. Then it provides a structural analysis of Jn 6:26-59, first by discussing the four pericopes as independent units (vv. 26-30, 31-35b and 48-51b, 35c-47, 51c-59) and then by comparing them. Finally it examines Jn 6:60-71 as the epilogue to the discourse. Kuzenzama concludes that the discourse consists of two major parts (vv. 26-51b, 51c-59).

S. LANDMANN, *Jesus und die Juden oder Die Folgen einer Verstrickung* (Munich: Herbig, 1987, DM 34) 336 pp., 2 maps. ISBN: 3-7766-1444-7.

Calling on her knowledge of the political, intellectual, and spiritual setting of Jesus' life, the author treats various topics that pertain to Jesus' place in and relation to 1st-century Judaism: the lack of attention paid to Jesus in ancient Jewish writings, the Temple treasury and the Sadducees as Jesus' mortal enemies, the more consistent Essenes, the agreement between Jesus and the Pharisees, conflicts between Jesus and the Essenes, etc.

T. R. W. LONGSTAFF AND P. A. THOMAS, *The Synoptic Problem. A Bibliography, 1716-1988,* New Gospel Studies 4 (Macon, GA: Mercer University Press, 1988, $35) xxviii and 235 pp. Indexed. LCN: 88-21575. ISBN: 0-86554-321-6.

This bibliography of studies on the Synoptic problem published between 1716 and 1988 includes the major works (books and reviews, articles in journals and collected essays, dissertations, unpublished material) not only with reference to the Synoptic problem but also with respect to the wider question of the sources and interrelation among the Synoptic Gospels. The "author/title index" contains 1,747 entries arranged alphabetically according to the authors' names. Also included are a date of publication/writing index (author and entry numbers listed) and a keyword index (with entry numbers). W. R. Farmer has supplied a six-page foreword.

E. LÖVESTAM, *Apostlagärningarna,* Tolkning av Nya Testamentet 5 (Stockholm: Verbum, 1988) 444 pp., 2 maps. Illustrated. ISBN: 91-526-1492-1.

After a 22-page introduction to Acts, this volume presents an exposition of the text according to the following general outline: the beginning, basic period (1:1–2:41); early gatherings in Jerusalem (2:42–5:42); Hellenists, persecutions, and missionary activity outside Jerusalem (6:1–9:31); the breakthrough of the Gentile mission (9:32–15:35); Paul as missionary in Asia Minor and Greece (15:36–21:16); and arrest in Jerusalem and imprisonment, journey to Rome (21:17–28:31). A collection of Lövestam's essays appeared in 1987 under the title *Axplock. Nytestamentliga studier.*

E. LUPIERI, *Giovanni Battista fra storia e leggenda,* Biblioteca di cultura religiosa 53 (Brescia: Paideia, 1988, paper 45,000 L) 476 pp. Bibliography. Indexed. ISBN: 88-394-0414-7.

Lupieri, author of *Giovanni Battista nelle tradizioni sinottiche* (1988), first discusses the figure of John the Baptist in various sources from the 1st century A.D. (Mark, Luke, Matthew, Josephus, John) and considers what can be said about the historical John. Then he traces the portrayal of John the Baptist in Mandaean sources according to the following outline: the legend of Jahia-Juhana in the early period, the legend of the *Book of John,* the other literary witnesses, the roots of the legend, Jerusalem or the search for a homeland, and a Mandaean called John. Ten appendixes are included.

G. LUZZI, *Fatti degli apostoli. Commentario esegetico-pratico del Nuovo Testamento* [1899] (Turin: Claudiana, 1988, paper 20,000 L) 270 pp. ISBN: 88-7016-074-2.

The reprint of a work published in 1899, this book is divided into four parts: an introduction to Acts (title, addressee, author, etc.), a detailed outline of contents, an Italian translation of the whole text, and a 187-page commentary on the Italian text. The following general outline is adopted: preliminaries (1:1-12), the "acts" in Jerusalem (1:13–8:4), the "acts" in all Judea and in Samaria (8:5–12:25), the "acts" to the end of the earth (13:1–21:14), and Paul from Jerusalem to Rome (21:15–28:31).

A. MARCHADOUR, *Lazare. Histoire d'un récit. Récits d'une histoire,* Lectio Divina 132 (Paris: Cerf, 1988, paper 165 F) 290 pp., 4 plates. Bibliography. Indexed. ISBN: 2-204-02853-3.

Marchadour, professor of exegesis on the theological faculty at Toulouse, examines the account of the raising of Lazarus in Jn 11 from various methodological perspectives. Thus he treats the genesis of the text (translation, pre-history), context (narrative logic, literary context in the Gospel, characters, semantic fields), history (the reality behind the text, the world of the story), and posterity (the patristic reading, the return of Lazarus in history, Lazarus today). The study represents the development of the author's doctoral dissertation. P.-M. Beaude has provided a six-page preface.

A. J. MARINELLI, *Understanding the Gospels. A Guide for Beginners* (New York—Mahwah, NJ: Paulist, 1988, paper $4.95) iii and 111 pp. Bibliography. LCN: 88-25388. ISBN: 0-8091-3037-8.

Marinelli, a religious educator in Long Island, NY, attempts to clarify for nonspecialists the findings of biblical scholarship without excessive complexity or technical language. He deals with the formation of the Gospels, the NT world, the coming of the reign of God, the Synoptic Gospels, the Fourth Gospel, and the death and resurrection of Jesus. Summaries and study questions appear at the end of each chapter.

J. MCCAFFREY, *The House with Many Rooms. The Temple Theme of Jn. 14,2-3,* Analecta Biblica 114 (Rome: Pontificio Istituto Biblico, 1988, paper 42,500 L) 293 pp. Bibliography. Indexed. ISBN: 88-7653-114-9.

The modified version of a doctoral dissertation directed by A. Vanhoye and accepted by the Pontifical Biblical Institute in 1981, this study argues that the Greek term τόπος in Jn 14:2-3 means "temple" or "sanctuary," and that the text states in equivalent Johannine terms that the new temple of the risen Jesus is the way of access to the heavenly temple of the Father's house. After examining Jn 14:2-3 at its first level of meaning (pre-paschal), the volume deals with the Jewish background of the following motifs: the house with many rooms, the journey of Jesus to prepare a place, and the return of Jesus to take the disciples. Then it considers the text and its context: literary questions, the second level of meaning (post-paschal), and complementary texts in the Fourth Gospel. McCaffrey is lecturer and tutor in NT at Ushaw College, Durham University, UK.

H. Moxnes, *The Economy of the Kingdom. Social Conflict and Economic Relations in Luke's Gospel,* Overtures to Biblical Theology (Philadelphia: Fortress, 1988, paper $12.95) xxii and 183 pp. Bibliography. Indexed. LCN: 88-45230. ISBN: 0-8006-1548-4.

Taking as his starting point Luke's description of the Pharisees as "lovers of money" (Lk 16:14), this volume seeks to offer a picture of Palestinian society in Jesus' time as it is portrayed in Luke's Gospel. After stating the questions to be addressed and discussing the Pharisees within the literary structure of Luke's writing, it introduces the pertinent models and methods from social anthropology and ancient economics, and applies these models to Luke's description of social structure and social and economic interaction of the village society in Jesus' Palestine. Then it studies three texts about the Pharisees (Lk 11:37-44; 14:7-14; 16:13-18) that bear on the issues of greed, faith, and sharing. Moxnes, professor at the Institute for Biblical Research at the University of Oslo, concludes by situating the emerging picture within Lukan theology and raising questions about the bearing of his research on contemporary issues.

C. Niemand, *Studien zu den Minor Agreements der synoptischen Verklärungsperikopen. Eine Untersuchung der literarkritischen Relevanz der gemeinsamen Abweichungen des Matthäus und Lukas von Markus 9,2-10 für die synoptische Frage,* Europäische Hochschulschriften, Reihe 23: Theologie 352 (Frankfurt/M.—Bern—New York—Paris: Lang, 1989, paper) 345 pp., table. Bibliography. Indexed. ISBN: 3-631-40655-X.

Prepared as a doctoral dissertation under the direction of A. Fuchs and presented in 1988 to the Katholisch-Theologische Hochschule in Linz, this volume addresses the problem of the "minor agreements" between Mt and Lk against Mk by analyzing the transfiguration pericope in Mk 9:2-10; Mt 17:1-9; and Lk 9:28-36. After an introduction to the problem and a review of scholarly explanations, it examines each of the twenty-seven minor agreements in the transfiguration pericope and draws general conclusions with regard to the Synoptic problem. Niemand argues that the "minor agreements" demand the "Deutero-Mark" hypothesis according to which Matthew and Luke used a revised version of Mk.

G. O'Collins, *Interpreting the Resurrection. Examining the Major Problems in the Stories of Jesus' Resurrection* (New York—Mahwah, NJ: Paulist, 1988, $8.95) iii and 88 pp. Bibliography. Indexed. LCN: 88-25245. ISBN: 0-8091-0425-3.

O'Collins, dean of the theological faculty at the Gregorian University in Rome, examines four questions that arise from the Easter testimony of Paul and the Evangelists: What do Paul's letters indicate about the form and nature of the post-resurrection appearances? What can we conclude from the Gospels and other sources about the role of Mary Magdalene as an Easter witness? How should we interpret Lk 24:42-43 which presents the risen Jesus as eating fish? What does Mark mean by the fear and silence of the women with which he ends his Gospel?

J. Phillips, *Exploring the Gospels. John* (Neptune, NJ: Loizeaux Brothers, 1988, $19.95) 425 pp. ISBN: 0-87213-658-2.

Phillips, a full-time member of Moody Bible Institute's Extension Department, describes the author of the Fourth Gospel as the first and the last of the apostles. His exposition of John's Gospel appears under the following headings: the Prologue (1:1-18); the signs of the Son of God—his deity is declared (1:19–4:54), disputed (5:1–10:42), and disowned (11:1–12:50); the secrets of the Son of God—the talk in the Upper Room (13:1–14:31), and the walk on the Gethsemane Road (15:1–17:26); the sorrows of the Son of God—he is falsely condemned

(18:1–19:15), finally crucified (19:16-42), and fully conqueror (20:1-31); and the epilogue (21:1-25).

R. A. Piper, *Wisdom in the Q-tradition. The Aphoristic Teaching of Jesus,* Society for New Testament Studies, Monograph Series 61 (Cambridge, UK–New York: Cambridge University Press, 1989, $44.50) ix and 325 pp. Bibliography. Indexed. LCN: 88-10227. ISBN: 0-521-35293-2.

The revision of a doctoral dissertation directed by G. Stanton and submitted to the University of London in 1986, this volume explores the role played by proverbs or aphorisms in the early formulation of Jesus' sayings by the church. After an introduction to aphoristic wisdom and the NT era, it considers collections of aphoristic sayings in the double tradition (Mt 7:7-11/Lk 11:9-13; Mt 6:25-33/Lk 12:22-31; Mt 7:1-5/Lk 6:37-42; etc.) and the use of aphoristic sayings outside the aphoristic collections (Mt 6:19-21/Lk 12:33b-34; Mt 5:25-26/Lk 12:58-59; Mt 7:13-14/Lk 13:23-24; etc.). Then it discusses the place of aphoristic wisdom in the sapiential traditions of the double tradition. The appendix treats Mk 8:34b-38 and Lk 14:26-35. Piper concludes that the aphoristic sayings in the double-tradition material testify to a distinctive sapiential activity.

A. Poppi, *Sinossi dei quattro vangeli.* Vol. 2, *Introduzioni e commento* (Padua: Messaggero, 1988, paper 30,000 L) 510 pp. Bibliography. Indexed. ISBN: 88-7026-801-2.

The Italian texts for this synopsis of the four Gospels were included in the volume described in *NTA* 28, p. 315. This volume provides for each Gospel (Mt, Mk, Lk, Jn) an introduction (content, structure, language, message, etc.) and makes comments on each passage. Poppi seeks to present a simple, coherent, and homogeneous exposition in order to facilitate a clear and comprehensive view of each Gospel.

J. C. Purdy, *Returning God's Call. The Challenge of Christian Living* (Louisville, KY: Westminster/Knox, 1989, paper $10.95) 156 pp. Indexed. LCN: 88-26153. ISBN: 0-664-25046-7.

After establishing the importance of the metaphor "hearers of the call" for Christian life, the volume examines ten "calling" narratives in Matthew's Gospel. It considers the calls to adventure (4:17-22), to perfection (5:38-48), to secret service (6:1-18), to mirror a ministry (9:35–10:8a), to extend the family (12:46-50), to costly obedience (16:24-28), to fidelity (19:3-9), to dispossession (19:16-22), to servant leadership (20:20-28), and to universal mission (28:16-20). Purdy is editor of the youth resources, education, and congregational nurture ministry unit, Presbyterian Church (U.S.A.).

W. Radl, *Das Lukas-Evangelium,* Erträge der Forschung 261 (Darmstadt: Wissenschaftliche Buchgesellschaft, 1988, paper DM 32) xviii and 170 pp. Bibliographies. Indexed. ISBN: 3-534-03213-6.

This review of research on Luke's Gospel first deals with literary questions: text, language and style, author, circumstances of composition, sources, redactional process, structure, genre and forms, and purpose. Then it treats Luke's theological themes (God, Christ, church, last things) and the theological place of Luke's Gospel today. In addition to the six-page general bibliography there are bibliographies for topics and sub-topics. Radl is professor of NT exegesis on the Catholic theological faculty at the University of Augsburg.

S. Rodante (ed.), *La Sindone. Indagini scientifiche. Atti del IV Congresso Nazionale di Studi sulla Sindone Siracusa 17-18 ottobre 1987* (Turin: Paoline, 1988, paper 40,000 L) 442 pp. Illustrated. Bibliographies. ISBN: 88-215-1603-2.

Thirty-one papers prepared for a congress on the Shroud of Turin [see *NTA* 32, p. 369] appear under four headings: medicine (five); science and technology (eleven); archaeology, art, psychology (eleven); and exegesis and theology (four). The contributors include A. Battaglini on the Johannine phrase "blood and water," T. Ladu on the agony of Gethsemane and the face of the man on the shroud, G. Ghiberti on Mt 27:59 ("wrapped it in a clean linen shroud"), and G. Intrigillo on the "human" nature of Jesus of Nazareth.

G. Rossé, *L'ultima preghiera di Gesú dal Vangelo di Giovanni,* Collana Scritturistica di Città Nuova (Rome: Città Nuova, 1988, paper 18,000 L) 195 pp. Bibliography. ISBN: 88-311-3611-9.

Rossé, author of *Il grido di Gesú in croce* (1984), first situates Jesus' final prayer according to John 17 in its context in the farewell discourse (chaps. 13–17) and within the Fourth Gospel, and considers the literary genre and structure of the text. Then he presents an exposition according to the following outline: the hour of glorification (17:1-5), Jesus and his community (17:6-11a), Jesus prays for the protection of his disciples (17:11b-16), prayer for the sanctification of believers in truth (17:17-19), prayer for the unity of believers (17:20-23), and the conclusion of the prayer (17:24-26). The appendixes concern (1) theological concepts common to the final prayer and the entire Gospel, and (2) structural outlines proposed by other scholars.

E. Ruckstuhl, *Jesus im Horizont der Evangelien,* Stuttgarter Biblische Aufsatzbände 3 (Stuttgart: Katholisches Bibelwerk, 1988, paper DM 39) 410 pp. Indexed. ISBN: 3-460-06031-X.

The articles in this collection concern Jesus as Son of God in light of the Markan baptism narrative (1983); whether Jesus taught the indissolubility of marriage (1973-74); the Last Supper sayings of Jesus (1980); the chronology of Jesus' passion [§§ 30-545; 31-555]; the resurrection, exaltation, and ascension of Jesus (1968); the antithesis between "idiolect" and "sociolect" in the Johannine writings [§ 33-199]; critical work on the Johannine Prologue (1984); the departure and exaltation of the Johannine Son of Man (1975); John's Gospel and gnosis (1972); the message and proclamation of Jn 21 (1977); and the disciple whom Jesus loved [§ 31-653]. Many of the articles are accompanied by an appendix in which Ruckstuhl takes account of recent developments in scholarship. Ruckstuhl was professor of NT on the theological faculty at Luzern between 1950 and 1980.

E. P. Sanders, *Jesus and Judaism* (Philadelphia: Fortress, 1988, paper $9.95) xiv and 444 pp. Bibliography. Indexed. LCN: 84-48806. ISBN: 0-8006-2061-5.

The paperback edition of a book described in *NTA* 29, p. 328. Review articles on it were abstracted in §§ 30-541r, 1015r; 31-1012r, 1022r; 32-82r.

T. Schmeller, *Brechungen. Urchristliche Wandercharismatiker im Prisma soziologisch orientierter Exegese,* Stuttgarter Bibelstudien 136 (Stuttgart: Katholisches Bibelwerk, 1989, paper DM 29.80) 128 pp. Bibliography. ISBN: 3-460-04361-X.

Schmeller, author of *Paulus und die "Diatribe"* (1987), first discusses sociologically oriented exegesis of the NT: goals and types, past applications, major approaches (Weberian, sociology of knowledge), and problems. Then he focuses on the ethos of the Jesus movement by discussing the proposals made by G. Theissen and considering particular problems: theoretical presuppositions, itinerant charismatics before Easter, Easter, itinerant charismatics after Easter, and the radical ethos of Jesus in the Synoptic Gospels. Schmeller concludes that Jesus' radical demands were understood in a new way after Easter and that the early Christian itinerant charismatics constituted only one group in a many-sided hermeneutical process.

D. Senior, *The Passion of Jesus in the Gospel of Luke,* The Passion Series 3 (Wilmington, DE: Glazier, 1989, paper $10.95) 192 pp. Indexed. LCN: 88-82470. ISBN: 0-89453-461-0.

Following the format established in the volumes on the passion narratives in Mk [*NTA* 29, p. 209] and Mt [*NTA* 30, p. 101], this volume first shows how the Lukan passion narrative is prepared for in the rest of the Gospel and then analyzes each pericope: the plot against Jesus (Lk 22:1-6), Jesus' farewell to his disciples (22:7-38), Jesus' struggle in prayer (22:39-46) and his arrest (22:47-53), denial (22:54-62) and mockery (22:63-65), Jesus before the

Sanhedrin (22:66-71), the trial (23:1-25), the way of the cross (23:26-32), crucifixion and death (23:33-49), and burial (23:50-56). The concluding section deals with Luke's message in the passion narrative with regard to his portrait of Jesus, the power of darkness, the community, and the meaning of death. Senior is president of the Catholic Theological Union in Chicago.

J. SERGEANT, *Lion Let Loose. The Structure and Meaning of St. Mark's Gospel* (Exeter, UK: Paternoster, 1988, paper £4.95) 95 pp. ISBN: 0-85364-475-6.

Sergeant observes that the "lion" of Mark caged ever since Augustine has been let loose by modern biblical scholarship. He first discusses some of Mark's favorite literary devices: dovetails, symbols, irony, and titles. Then he considers the structure of various parts of the Gospel (1:1–5:43; 6:1–8:30; 8:31–10:45; 10:46–13:37; 14:1–16:8) and the relation between symbol and history. The appendixes concern (1) Markan priority and (2) the Gospel's structure.

G. AND M. SÉVÉRIN, *Le Christ en Direct. Les quatre évangiles,* Origines (Paris: Éditions Ouvrières, 1987, paper 65 F) 655 pp. ISBN: 2-7082-2531-6.

In their new French translation of the Gospels the authors seek to reproduce the personal style of each Evangelist, to avoid technical theological terms, and to use current speech. To increase directness they have put the verbs in the present tense. For example, they render Jn 1:1 as follows: "Au commencement? La Parole au travail. Et la Parole au travail est avec Dieu. La Parole au travail est Dieu." A thirteen-page glossary is included. G. Bessière has provided a two-page preface.

R. H. SMITH, *Matthew,* Augsburg Commentary on the New Testament (Minneapolis, MN: Augsburg, 1989, paper) 351 pp. Bibliography. LCN: 88-7767. ISBN: 0-8066-8854-8.

Smith, who has taught at Pacific Lutheran Theological Seminary in Berkeley, CA, since 1983, describes "Matthew" as a Christian sage disturbed primarily by developments within the Christian community, especially because he saw Christian leaders displaying the very sorts of behavior and attitudes criticized by Jesus. After a thirteen-page introduction and a summary of the Gospel's content, he provides a commentary according to the following outline: light has dawned (1:1–4:25), the Sermon on the Mount (5:1–7:27), Jesus' mighty acts and the mission of the Twelve (8:1–10:42), Jesus' true family (11:1–13:58), the Son of God and all the children of God (14:1–15:39), etc.

S. SPARTÀ, *I Magi. Tra storia e leggenda* (Assisi: Cittadella, 1987, paper 20,000 L) 190 pp., 8 plates. Bibliography. Indexed.

Spartà, a professional writer and collaborator at Vatican Radio, first discusses various questions about the Magi: their visit, their identity, their relation to Persia and to the Israelites, their number, names, origin, etc. Then he provides excerpts in Italian from ancient and modern writings that deal with the Magi.

A. STOCK, *The Method and Message of Mark* (Wilmington, DE: Glazier, 1989, $29.95) iv and 452 pp. Bibliography. Indexed. LCN: 87-82345. ISBN: 0-89453-642-7.

In his 35-page introduction Stock argues that Mark (Peter's "hermeneut") wrote his Christian Passover haggadah before A.D. 70 for a persecuted community at Rome in order to highlight the identity of Jesus. In reading the Gospel he looks to Mark's story for the primary clues of meaning and uses the tools of literary criticism. His exposition appears according to the following chiastic outline: A—wilderness (1:2-13), B—Galilee (1:14–8:26), C—the way (8:26–10:52), B′—Jerusalem (10:53–15:41), A′—tomb (15:42–16:8). Stock is the author of *Call to Discipleship. A Literary Study of Mark's Gospel* (1982).

B. Stoll, *De Virtute in Virtutem. Zur Auslegungs- und Wirkungsgeschichte der Bergpredigt in Kommentaren, Predigten und hagiographischer Literatur von der Merowingerzeit bis um 1200,* Beiträge zur Geschichte der biblischen Exegese 30 (Tübingen: Mohr-Siebeck, 1988, paper DM 89) xviii and 351 pp. Bibliography. Indexed. ISBN: 3-16-145351-4.

The slightly revised version of a doctoral dissertation directed by A. Schindler and P. Stotz and presented in 1986 to the Evangelical theological faculty at the University of Bern, this volume investigates the interpretation and impact of the Sermon on the Mount in commentaries, sermons, and hagiographic literature between A.D. 800 and 1200. After describing the hermeneutical rules and language used in the sources, Stoll considers the horizon of understanding in the medieval interpretations (the new law, the law-giver and his law), the addressees of the new law, the beatitudes, and the antitheses. Two appendixes are included. She concludes that the "two-grades" ethic was not the only approach to the sermon in the early- and high-Middle Ages.

G. Theissen, *Lokalkolorit und Zeitgeschichte in den Evangelien. Ein Beitrag zur Geschichte der synoptischen Tradition,* Novum Testamentum et Orbis Antiquus 8 (Fribourg: Universitätsverlag, 1989, 84 SFr; Göttingen: Vandenhoeck & Ruprecht) viii and 333 pp. Bibliography. Indexed. ISBN: 3-7278-0605-2 (U), 3-525-53908-8 (V&R).

This investigation of elements of "local color" and 1st-century history in the Synoptic tradition first looks at their presence in small units of the tradition: the beginnings of the oral tradition in Palestine, and stepping over boundaries in the narrative tradition. Then it deals with larger units: the eschatological discourse and the threat to the Jerusalem Temple in A.D. 40, and the passion narrative and the Jerusalem community in the 40s. Finally it considers evidence for mid-1st-century Palestinian-centered perspectives in Q, and the Gospels and the situations in which they originated. Theissen, professor of NT at the University of Heidelberg, has incorporated some material previously published in articles [§§ 30-138, 533, 1050; 31-74].

Sr. Thomas More, *His Witness is True: John and His Interpreters,* American University Studies, Series 7: Theology and Religion 42 (New York—Bern—Frankfurt/M.—Paris: Lang, 1988) vii and 242 pp. Bibliography. Indexed. LCN: 87-31166. ISBN: 0-8204-0626-0.

This volume traces the history of the interpretation of Jn 19:32-35 and 1 Jn 5:6-8 first in the ante- and post-Nicene Greek and Latin patristic writers. Then it discusses interpretations from the 9th to the 18th centuries: the Middle Ages, and the Reformation and post-Reformation eras. Finally it treats interpretations in the 19th and 20th centuries according to the following outline: incarnation, sacraments, 1 Jn 5:6 as a reference to Christ's baptism and death, purification and redemption, Christ as the paschal lamb in Jn 19:34, and noncommittal writings. The author, a member of the Sisters of St. Joseph, Brentwood, NY, concludes that the full meaning of the two texts should include the traditions of interpretation established and maintained in the intellectual and affective life of the church.

J.-L. Vesco, *Jérusalem et son prophète. Une lecture de l'Évangile selon saint Luc* (Paris: Cerf, 1988, paper 80 F) 131 pp. Bibliography. ISBN: 2-204-02882-7.

Vesco, professor of exegesis and director of the Ecole Biblique in Jerusalem, examines Luke's presentation of Jesus as the prophet on the way to and in Jerusalem. The twelve chapters in the book are connected with particular texts in the Gospel: an orderly account (Lk 1:3), the light of nations and the glory of Israel (2:32), with my Father (2:49), if you are the Son of God (4:3, 9), the exodus that is to be accomplished in Jerusalem (9:31), the road to Jerusalem (9:51), etc.

U. C. von Wahlde, *The Earliest Version of John's Gospel. Recovering the Gospel of Signs* (Wilmington, DE: Glazier, 1989, $18.95) 216 pp. Bibliographies. Indexed. LCN: 88-82468. ISBN: 0-89453-694-X.

Developed from a doctoral dissertation directed by N. Lazure and accepted by Marquette

University in Milwaukee, WI, this volume focuses on the first edition of the Fourth Gospel, i.e. the account of Jesus' miracles and the reactions to them. After discussing the essential "Johannine problem" (the literary inconsistencies), the volume sets out the linguistic and theological tools for recovering the "Gospel of Signs," and applies these criteria to separate out the material that formed the first edition of the Gospel (1:19-28; 1:35-42; 1:44-49; 2:1-11; 2:23; 3:1-2; etc.). Then it considers the structure and theology of the "Signs" material, and takes a glimpse at the second edition of John's Gospel. The three appendixes concern the texts of the "Signs" material, their various characteristics, and recent proposals regarding the "Signs" material. Von Wahlde is chairperson of the theology department at Loyola University in Chicago.

A. Vööbus, *Studies in the History of the Gospel Text in Syriac. New Contributions to the Sources Elucidating the History of the Traditions,* vol. 2, Corpus Scriptorum Christianorum Orientalium 496 (Leuven: Peeters, 1987, paper 4,000 BFr) xxvi and 256 pp. Indexed.

The first volume in this project appeared in 1951. This volume begins by explaining the project to discover new manuscript sources for the Syriac Gospels, progress and stagnation in research on the Old Syriac traditions, and tasks set for a comprehensive research and recovery project. Then it offers a presentation of previously unknown sources: two very ancient witnesses on parchment (MSS Diyarbaker Orth. ½ and Basaranlar 1), the most startling source (MS Paris Syr. 30), extraordinary documents of parchment and paper (MS Borgia Syr. 47, MS Paris Syr. 28), other precious sources on parchment (MS Paris Syr. 296, MS Sinai Syr. 2), etc. The appendix treats the discovery of new sources for the archaic Syriac text of Acts.

F. Vouga, *Jésus et la loi selon la tradition synoptique,* Le Monde de la Bible (Geneva: Labor et Fides, 1988, paper) 331 pp., 4 figs. Bibliography. ISBN: 2-8309-0102-9.

The revision of a doctoral dissertation prepared under the direction of F. Bovon and accepted in 1985 by the theological faculty of the University of Geneva, this investigation of traditions about the Law in the Synoptic Gospels uses not only the classical methods of form and redaction criticism but also the new rhetoric's analysis of argumentation and the Palo Alto group's pragmatics of communication. After a brief introduction, Vouga examines Law-traditions in Synoptic dialogues and chreiai of the Hellenistic milieu (Mk 2:23-28; 3:1-6; 7:1-23; 10:1-12; 10:17-31; 12:28-34; and their parallels in Mt and Lk). Then he discusses the Law in the antitheses of the Sermon on the Mount (Mt 5:17-48). He concludes that the conflict stories were post-resurrection compositions following the Hellenistic genre of the didactic dialogue, and that the Matthean antitheses are the result of a broadening of Jesus' injunctions regarding legalism in two parallel lines of development in early Christianity (Judeo-Christian rabbinism and apocalyptic prophetism). E. Schweizer has contributed a two-page preface.

H. C. Waetjen, *A Reordering of Power. A Sociopolitical Reading of Mark's Gospel* (Minneapolis, MN: Fortress, 1989, paper $19.95) xx and 257 pp. Indexed. LCN: 88-45251. ISBN: 0-8006-2319-3.

Waetjen, professor of NT at San Francisco Theological Seminary and author of *The Origin and Destiny of Humanness* (1976), first discusses how to read Mark's Gospel today with the help of sociology, cultural anthropology, and W. Iser's theory of aesthetic response. Then he provides a new translation that seeks to reproduce the rustic character of Mark's Greek and presents in boldface type words and phrases especially significant for the production of meaning. Finally he offers a reading of the text that locates individuals, groups, and institutions within the socioeconomic pyramid of Roman Palestine, determines the extent of their socioeconomic well-being, and ascertains their relationship to the means of production.

S. L. WAILES, *Medieval Allegories of Jesus' Parables,* UCLA Center for Medieval and Renaissance Studies 23 (Berkeley, CA—Los Angeles—London: University of California Press, 1987, $37.50) x and 270 pp. Indexed. LCN: 86-4318. ISBN: 0-520-05560-8.

The first part in this investigation of medieval allegories of Jesus' parables provides a general introduction: the canon of parables and their place in liturgy; allegoresis and allegory; medieval literature, allegory, and the interpretation of parables; the sources of allegorical traditions; and the sources to be examined. The second part analyzes the allegories that were current in the Middle Ages for forty-one parables spoken by Jesus in the Synoptic Gospels: going before the judge (Mt 5:25-26; Lk 12:58-59), the children in the marketplace (Mt 11:16-19; Lk 7:31-35), the return of the unclean spirit (Mt 12:43-45; Lk 11:24-26), etc. Wailes is professor of Germanic studies at Indiana University.

J. WEHNERT, *Die Wir-Passagen der Apostelgeschichte. Ein lukanisches Stilmittel aus jüdischer Tradition,* Göttinger Theologische Arbeiten 40 (Göttingen: Vandenhoeck & Ruprecht, 1989, paper DM 62) vii and 300 pp. Bibliography. Indexed. ISBN: 3-525-87394-8.

Prepared as a doctoral dissertation under the direction of G. Lüdemann and accepted by the department of theology at Göttingen, this investigation of the "we" passages in Acts first provides a text-critical analysis of them and surveys the history of research from various perspectives (autobiography, literary criticism, form criticism, redaction criticism). Then it examines the tradition-historical background of the "we" passages in Acts, giving particular attention to the OT models in the books of Ezra and Daniel. Finally it considers the function and significance of the Lukan "we" passages as a stylistic device taken over from the Jewish tradition.

W. WEISS, *"Eine neue Lehre in Vollmacht." Die Streit- und Schulgespräche des Markus-Evangeliums,* Beiheft zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 52 (Berlin—New York: de Gruyter, 1989, DM 136) xi and 409 pp. Bibliography. Indexed. ISBN: 3-11-011789-4.

The revised version of a doctoral dissertation directed by E. Brandenburger and accepted in 1986 by the department of Evangelical theology at Mainz, this volume first reviews research on the Markan conflict and school dialogues and outlines the debate about pre-Markan collections of such stories. Then it provides form-critical analyses of conflict stories about questions of Christian praxis (Mk 2:23-28; 7:1-23; 2:15-17; 2:18-22; 3:1-6), conflict stories regarding Jesus' activity (2:1-12; 11:27-33; 3:22-30), and school dialogues (10:2-12; 12:13-17; 12:18-27; 12:28-34). Finally it reflects on the literary forms of these texts and considers their roles within the redaction of Mark's Gospel, with particular attention to the Markan interpretation of these texts and the portrayal of Jesus' opponents in them.

G. A. YEE, *Jewish Feasts and the Gospel of John,* Zacchaeus Studies: New Testament (Wilmington, DE: Glazier, 1989, paper $6.95) 93 pp. Bibliography. LCN: 88-82451. ISBN: 0-89453-669-9.

After a general introduction to the Fourth Gospel (relation to the Synoptics, date and authorship, literary history, etc.), this volume shows how John explored the significance of Jesus in light of the symbolism of the Jewish feasts: the Sabbath (Jn 5:1-47; 7:14-24; 9:1-41), Passover (2:13-25; 6; 13–19), Tabernacles (7:1–8:59), and Dedication (10:22-42). Yee, who teaches at the College of St. Thomas in St. Paul, MN, observes that, according to John, Jesus replaced these feasts in his special relationship to the Father, making them obsolete.

B. H. YOUNG, *Jesus and His Jewish Parables. Rediscovering the Roots of Jesus' Teaching,* Theological Inquiries (New York—Mahwah, NJ: Paulist, 1989, paper $12.95) vii and 365 pp. Bibliography. Indexed. LCN: 88-29975. ISBN: 0-8091-3031-9.

The nine chapters in this volume concern parabolic teachings and the problem of hermeneutics; the parables and their modern interpreters; the parables and talmudic literature; the parables and the Synoptic Gospels; the parables and their context (reapplication and interpretation in the parables); the parables of the kingdom of heaven; Jesus, the Jewish sages, and their parables; prophetic tension and the Temple (the parable of the wicked husbandmen); and Jesus, the Jewish people, and the interpretation of the parables. Young argues that there was a very close association between Jesus' teachings and early Jewish pedagogical methods, and that "kingdom of heaven" referred to God's reign as a present reality among those who accept the call to obey the divine will.

EPISTLES–REVELATION

J. B. ADAMSON, *James. The Man and His Message* (Grand Rapids: Eerdmans, 1989, paper $29.95) xxii and 553 pp. Bibliography. Indexed. LCN: 86-16240. ISBN: 0-8028-0167-6.

Intended as an independent sequel, complement, and companion to *The Epistle of James* (1976), this volume first considers controversial issues connected with the book: author, purpose, plan, form, style, and history. Then it deals with the message of James: relation to Jesus and Paul, socioeconomic background, and teaching (faith in action, trial and temptation, God, wisdom, salvation). Finally it treats the epistle's abiding value and provides a short summary of findings. Adamson, senior pastor of the First Presbyterian Church in Santa Rosa, CA, argues that all the evidence–literary, social, didactic, and theological–indicates that the letter of James comes from a nascent, pre-Pauline period in the early church about or probably before A.D. 60 or even as early as A.D. 40.

Aramaic-English Interlinear New Testament. Vol. 2, *Acts-Philemon* (New Knoxville, OH: American Christian Press, 1988, $20.95) vii and 687 pp. LCN: 88-50024. ISBN: 0-910068-74-7.

The first volume in this project was described in *NTA* 33, p. 242. This volume treats Acts as well as the thirteen Pauline epistles. Under the Aramaic words in the text is an English word-by-word translation. Above each Aramaic word is a number corresponding to the Aramaic word as it appears in *The Concordance to the Peshitta Version of the Aramaic New Testament* (1985). A literal English translation in proper sequence appears beside the King James Version on the facing page.

Aramaic-English Interlinear New Testament. Vol. 3, *Hebrews-Revelation* (New Knoxville, OH: American Christian Press, 1989, $18.95) vii and 281 pp. LCN: 88-50024. ISBN: 0-910068-75-5.

This third volume in the Syriac-English interlinear edition of the NT follows the format established in the volumes devoted to the four Gospels [*NTA* 33, p. 242] and Acts and the Pauline epistles [*NTA* 33, p. 395]. It provides Syriac and English versions for Hebrews, James, 1–2 Peter, 1–3 John, Jude, and Revelation.

C. E. ARNOLD, *Ephesians: Power and Magic. The Concept of Power in Ephesians in Light of its Historical Setting,* Society for New Testament Studies, Monograph Series 63 (Cambridge, UK–New York: Cambridge University Press, 1989, $39.50) xiv and 244 pp. Bibliography. Indexed. LCN: 88-15608. ISBN: 0-521-36236-9.

The revised and abbreviated version of a doctoral dissertation directed by I. H. Marshall and presented in 1986 to the faculty of divinity at the University of Aberdeen, this volume examines the motif of "power" in the letter to the Ephesians by studying the author's development of the theme against the backdrop of the spiritual environment of western Asia Minor in the 1st century A.D. After a brief introduction, Arnold discusses the religious climate of western Asia Minor in the 1st century A.D., the representation of the "powers" in Ephesians, the power of God for believers (Eph 1:15-23; 3:14-21), the conflict with the "powers," and features of the theology of Ephesians in light of its background (Christology, the cosmic powers and anthropology, new life in Christ, eschatology and salvation, ecclesiology). He concludes that Ephesians was written by Paul to a group of churches in western Asia Minor needing help in developing a Christian perspective on the "powers" and encouragement in their ongoing struggles with these pernicious spirit-forces.

H. W. ATTRIDGE, *The Epistle to the Hebrews. A Commentary on the Epistle to the Hebrews,* ed. H. Koester, Hermeneia—A Critical and Historical Commentary on the Bible (Philadelphia: Fortress, 1989, $39.95) xxviii and 437 pp. Bibliography. Indexed. LCN: 87-46084. ISBN: 0-8006-6021-8.

In his 32-page introduction Attridge, professor of NT at the University of Notre Dame in Indiana, deals with authorship, date, addressees, literary characteristics, aim and message, relation to Judaism and early Christianity, and text. For each pericope he provides an English translation, textual notes, literary and theological analysis, and verse-by-verse comments: exordium (1:1-4), a scriptural catena on the Son and the angels (1:5-14), a paraenetic interlude on the danger of falling away (2:1-4), the subjection and glorification of the Son (2:5-9), high-priestly perfection through suffering (2:10-18), etc. Fourteen excursuses (on sonship in Hebrews, the christological pattern in 2:10-18, the language of perfection, etc.) are interspersed throughout the commentary. Attridge characterizes Hebrews as a masterpiece of early Christian rhetorical homiletics ("a word of exhortation," 13:22), addressed to believers in Christ who are in danger of becoming lax in their commitment. He maintains that no single strand of Judaism provides a clear and simple matrix within which to understand the thought of the author and his text.

Aufstieg und Niedergang der römischen Welt. Geschichte und Kultur Roms im Spiegel der neueren Forschung. II: *Principat.* Band 25.5: *Religion (Vorkonstantinisches Christentum: Leben und Umwelt Jesu; Neues Testament [Kanonische Schriften und Apokryphen], Forts.),* ed. W. Haase (Berlin—New York: de Gruyter, 1988, DM 360) xii and 574 pp. Bibliographies. ISBN: 3-11-011893-9.

Eight articles in this volume concern the catholic epistles: P. H. Davids on the epistle of James in modern discussion; E. Baasland on the literary form, theme, and historical situation of the epistle of James; E. Cothenet on thirty-five years of research on 1 Peter; R. J. Bauckham on research on 2 Peter; K. Wengst on problems of the Johannine epistles; J. Beutler on the Johannine epistles in recent scholarship (1978-85); Bauckham on research on the letter of Jude; and M. L. Soards on 1–2 Peter and Jude as evidence for a Petrine school. Three articles deal with Revelation: O. Böcher on Revelation in recent research, Böcher on Revelation and the Qumran texts, and R. Bergmeier on the "great whore" and the "beast" in Revelation 13 and 17–18. Seven articles begin the treatment of the NT Apocrypha [see *NTA* 33, p. 411]: J. H. Charlesworth on research on the NT Apocrypha and Pseudepigrapha, S. Gero on textual and literary problems in the apocryphal Gospels, A. F. J. Klijn on *Gospel of the Hebrews* and *Gospel of the Nazarenes,* G. Howard on *Gospel of the Ebionites,* J. Helderman on *Gospel of Truth* in recent research, G. Sfameni Gasparro on research on *Gospel of Philip,* and J. J. Buckley on conceptual models and polemical issues in *Gospel of Philip.*

J. M. G. BARCLAY, *Obeying the Truth: A study of Paul's Ethics in Galatians,* Studies of the New Testament and Its World (Edinburgh: T. & T. Clark, 1988, $34.95) xv and 298 pp. Bibliography. Indexed. ISBN: 0-567-09493-6.

Based on a doctoral dissertation directed by M. Hooker and accepted by the University of Cambridge in 1986, this investigation of Paul's purpose in his moral instructions in Gal 5:13–6:10 first places the topic in the context of modern scholarship and considers what was at stake in the Galatian churches from the demands of the "agitators" and how Paul responded in the body of the letter. Next it focuses on Gal 5:13–6:10, examining the style of the various statements, the specific issues they address, and their function in relation to the Galatian crisis they address and the rest of the letter. Barclay concludes that the problem behind Gal 5:13–6:10 was not libertinism but rather moral confusion together with a loss of confidence in Paul's prescription for ethics.

J. W. Beaudean, *Paul's Theology of Preaching*, NABPR Dissertation Series 6 (Macon, GA: Mercer University Press, 1988, paper $18.95) xi and 216 pp. Bibliography. LCN: 88-27378. ISBN: 0-86554-341-0.

Prepared as a doctoral dissertation under the direction of D. Doughty and accepted by Drew University Theological School in Madison, NJ, this attempt at arriving at an understanding of Paul's theology of preaching asks and answers the question, Why does the gospel require preaching? After an introduction to scholarship on the topic and defining the goal and methodology, the volume focuses on Paul's preaching in specific epistles: gospel, word of God, and community (1 Thessalonians); gospel, apostolic authority, and freedom (Galatians); cross, resurrection, and ministry (1–2 Corinthians); and the righteousness of God, faith, and unity (Romans). Beaudean concludes that for Paul preaching the gospel was the direct, vocal activity of the creative word of God in time and space.

E. Best, *Paul and His Converts* (Edinburgh: T. & T. Clark, 1988, cloth $24.95) viii and 177 pp. Indexed. ISBN: 0-567-09147-3 (cloth), -09147-2 (paper).

Based on the Sprunt Lectures delivered in 1985 at Union Theological Seminary in Richmond, VA, this volume deals with the relation between Paul and the churches he founded as it is displayed in his letters. It explores the models under which Paul presented himself, his fatherly care for his converts, his role as a model, his exercise of authority, his attitudes toward and use of money, how he met opposition, and his emphasis on sharing. Best concludes that Paul viewed himself as a parental figure to both his spiritual children and the churches he founded.

V. P. Branick, *The House Church In the Writings of Paul*, Zacchaeus Studies: New Testament (Wilmington, DE: Glazier, 1989, paper $6.95) 143 pp. Bibliography. Indexed. LCN: 88-27244. ISBN: 0-89453-671-0.

After surveying Paul's references to the private house churches and placing them in the context of Paul's theology of the church, this volume studies the nature of houses and households in the Greco-Roman world, identifies prominent people in Paul's world who could have hosted house churches and the incipient offices that gave structure to the private house church and the local church, describes the activities that took place during the church gatherings, and reconstructs the forces and events that led to the disappearance of the house church. Branick is professor of religious studies at the University of Dayton in Ohio.

J. J. Clabeaux, *A Lost Edition of the Letters of Paul. A Reassessment of the Text of the Pauline Corpus Attested by Marcion*, CBQ Monograph Series 21 (Washington, DC: Catholic Biblical Association, 1989, paper $8.50) xiv and 183 pp., 11 tables. Bibliography. Indexed. LCN: 88-28511. ISBN: 0-915170-20-5.

Clabeaux first analyzes the citations of Marcion's Pauline corpus in the writings of Tertullian, Epiphanius, and Adamantius in order to reduce the variants of the attested portions to those that can be certainly established as existing in the text before Marcion. His analysis yields eighty-two readings that can be supported without reservation as representing the pre-Marcionite text. Then he uses these readings as a window into the state of the early 2nd-century text of Paul's letters and assesses the impact of the ten-letter corpus attested by the pre-Marcionite readings on the textual tradition of the Pauline corpus as a whole. The three appendixes provide (1) a list of secure pre-Marcionite readings, (2) a list of probable pre-Marcionite readings, and (3) an evaluation of passages from *Dialogue of Adamantius*.

G. H. Clark, *Colossians. Another Commentary on an Inexhaustible Message* (2nd ed.; Jefferson, MD: Trinity Foundation, 1989, paper $5.95) 157 pp. Indexed. ISBN: 0-940931-25-7.

The aim of this commentary on Colossians is to clarify and explain Paul's message about the all-sufficiency of Christ. After a six-page introduction to the letter, it provides a verse-by-verse exposition of the text. A four-page appendix on ἀποκατηλλάγητε in Col 1:22 is included. Clark was chairman of the department of philosophy at Butler University in Indianapolis, IN; he died in 1985.

M. R. Cosby, *The Rhetorical Composition and Function of Hebrews 11. In Light of Example Lists in Antiquity* (Macon, GA: Mercer University Press, 1988, $25) xi and 132 pp. Bibliography. Indexed. LCN: 88-27570. ISBN: 0-86554-320-8.

A shortened and revised version of a doctoral dissertation directed by A. W. Wainwright and presented to the Candler School of Theology at Emory University in Atlanta, this volume first places Hebrews 11 in the context of ancient rhetoric and discusses the composition and function of example lists in antiquity. Next it treats the rhetorical definition of faith in Heb 11:1-2, anaphora in 11:3-31, and the rhetorical composition of 11:32-40. Then it considers antithesis, hyperbole, paronomasia, and circumlocution, and concludes with observations on the rhetorical composition and function of Hebrews 11. The appendixes deal with (1) the use of *exempla* according to rhetorical handbooks and (2) distinctions between Greco-Roman and Jewish and Christian lists. Cosby, assistant professor of NT at Warner Pacific College in Portland, OR, argues that the author of Hebrews meant his sermon to impact the ears of his audience, to sound persuasive [see § 33-297].

C. H. Cosgrove, *The Cross and the Spirit. A Study in the Argument and Theology of Galatians* (Macon, GA: Mercer University Press, 1988, cloth $37.50, paper $18.50) xv and 216 pp. Bibliography. Indexed. LCN: 88-32273. ISBN: 0-86554-317-8 (cloth), -347-X (paper).

The revised and expanded version of a doctoral dissertation presented to Princeton Theological Seminary in 1985, this volume argues that Paul's letter to the Galatians is primarily concerned with the grounds for life in the Spirit and emphasizes participation in Christ's cross as the sole condition for life in the Spirit. After entering Paul's conversation with the Galatians at 3:1-14, it establishes that the letter explores whether believers can promote their ongoing experience of the Spirit by doing the Law (3:1–4:30). Then it considers the logic of the opposing theology, the apostolic autobiography (2:14b-21), the apostolic exhortation (4:31–6:10), and the cross and the Spirit. Cosgrove teaches at Northern Baptist Theological Seminary in Lombard, IL.

F. W. Danker, *II Corinthians*, Augsburg Commentary on the New Testament (Minneapolis, MN: Augsburg, 1989, paper $13.95) 223 pp. Bibliography. Indexed. LCN: 89-51. ISBN: 0-8066-8868-8.

In his thirteen-page introduction to 2 Corinthians Danker discusses Corinth and Paul's missionary activity, whether 2 Corinthians consists of one or more letters, and the cultural context. Then he provides a commentary on the text according to this general outline: introduction (1:1-11), struggle for a meeting of minds (1:12–7:16), the collection as a statement of unity in the gospel (8:1–9:15), and a declaration of loving concern (10:1–13:13). Danker, professor emeritus at the Lutheran School of Theology in Chicago, is the author of *Benefactor* (1982) and *Jesus and the New Age* (rev. ed., 1988).

M. de Jong, *Paulus, struikelblok of toetssteen. Een studie van 2 Korintiërs 2:12 - 4:6 als bijdrage in het gesprek met Israël* (Kampen: Mondiss, 1989, paper 37.50 gld.) 235 pp. Bibliography. ISBN: 90-6651-104-4.

Prepared as a doctoral dissertation under the direction of J. T. Nielsen and presented in 1989 to the Protestant theological faculty at the University of Brussels, this analysis of 2 Cor 2:12–4:6 argues that Paul did not intend a split between Jews and non-Jews, Israel and church, and OT and NT. After discussing issues associated with the text, the volume analyzes 2 Cor 2:12–4:6 from the perspectives of structure and historical criticism, places the text in the context of Paul's theology, and asks whether it should be viewed as a stumbling block or a touchstone. De Jong concludes that Paul expected Jews and non-Jews to come to terms with each other and viewed the letter and the Spirit as belonging to the same Holy Scripture.

É. Delebecque, *Épîtres de Jean. Text traduit et annoté,* Cahiers de la Revue Biblique 25 (Paris: Gabalda, 1988, paper 97 F) viii and 47 pp. ISBN: 2-85021-033-1.

After a thirteen-page general introduction to the Johannine letters with particular attention to their language, this volume presents on facing pages the Greek text according to the Nestle-Aland 26th edition and a new French translation prepared according to the principles used by Delebecque in his versions of the Fourth Gospel (1987) and Lk-Acts (1976, 1982, 1986). Fifteen pages of notes on the translation are included. C. Spicq has supplied a two-page preface.

J. D. G. Dunn, *Romans 1–8; Romans 9–16,* Word Biblical Commentary 38A-38B (Dallas: Word, 1988, $24.95 each) lxxii and 513 pp., xxxvii and 463 pp. Bibliographies. Indexed. LCN: 81-71768. ISBN: 0-8499-0237-1 (vol. A), -0252-5 (vol. B).

In his 34-page introduction to Romans Dunn, professor of divinity at the University of Durham, UK, treats the author, the recipients, the purpose, the formal and theological coherence, and the new perspective on Paul. His commentary on the letter appears according to the following outline: introduction (1:1-17); the wrath of God on man's unrighteousness (1:18–3:20); God's saving righteousness to faith (3:21–5:21); the outworking of the gospel in relation to the individual (6:1–8:39); the outworking of the gospel in relation to Israel (9:1–11:36); the outworking of the gospel for the redefined people of God in everyday terms (12:1–15:13); and conclusion (15:14–16:27). For each pericope he provides a bibliography, a translation, comments on form and structure, a commentary, and an explanation. Dunn seeks especially to grasp the movement of Paul's thought and to understand Romans in the context of 1st-century Judaism.

J. M. Efird, *Revelation for Today. An Apocalyptic Approach* (Nashville, TN: Abingdon, 1989, paper $9.95) 139 pp. Bibliography. LCN: 88-22187. ISBN: 0-687-36172-9.

Efird, professor of biblical interpretation at Duke Divinity School in Durham, NC, and author of *End-Times* (1986), contends that the book of Revelation is not too difficult to understand provided one realizes its apocalyptic character. After an introduction to the development of apocalyptic and to the historical setting and history of interpretation of Revelation, he provides an exposition of the text with special attention to its apocalyptic dimensions: introduction (1:1-11), Son of Man vision (1:12-20), letters to the seven churches (2–3), vision of God and the Lamb (4–5), etc. A four-page appendix suggests ways to teach the book of Revelation.

C. F. Evans, *The Theology of Rhetoric: The Epistle to the Hebrews,* Friends of Dr. Williams's Library 42 (London: Dr. Williams's Trust, 1988, paper) 20 pp. ISSN: 0305-3962.

The text of a lecture given in London in 1988, this booklet discusses the use of *synkrisis* ("comparison") in the letter to the Hebrews and considers the epistle's background, use of OT quotations in argument, and Christology. Evans describes the author of Hebrews as one who, while thinking predominantly in Jewish or Jewish-Christian categories, was more than any other NT writer influenced by the rhetoric of the Greco-Roman world in expression and form.

E. Farahian, *Le "je" paulinien. Etude pour mieux comprendre Gal. 2, 19-21,* Analecta Gregoriana 253 (Rome: Pontificia Università Gregoriana, 1988, paper 47,000 L) 305 pp. Bibliography. Indexed. ISBN: 88-7652-591-2.

Farahian, an Egyptian Jesuit who teaches at the Gregorian University and in Cairo, gives special attention to Paul's statement in Gal 2:20: "It is no longer I who live, but Christ who lives in me." After surveying scholarship on the identity of the "I" in Gal 2:19-21 and stating the methodology to be followed, the volume considers the uses of "I" and "we" in the Pauline corpus, explores when Paul said "I," examines the autobiographical texts in Paul's letters, and offers a reading of Gal 2:19-21. He concludes that attention to Paul's uses of "I" clarifies his spiritual itinerary as a great mystic. An excursus deals with Pauline chronology.

G. D. FEE, *1 and 2 Timothy, Titus,* New International Biblical Commentary (Peabody, MA: Hendrickson, 1988, paper $7.95) xvii and 332 pp. Bibliography. Indexed. ISBN: 0-943575-10-9.

The present edition of this commentary on the Pastorals has been totally reset and rewritten to comment on the text of the New International Version. Nonetheless, it is substantially the same as the original "Good News Commentary" first published in 1984 [*NTA* 30, p. 105]. Fee, now professor of NT at Regent College in Vancouver, has taken the opportunity to correct some errors and to rewrite and add a few sentences for the sake of clarity.

R. FOULKES, *El Apocalipsis de San Juan. Una lectura desde América Latina* (Buenos Aires: Nueva Creación, 1989, paper $14.95; Grand Rapids: Eerdmans) xxii and 253 pp. Bibliography. Indexed. LCN: 88-32987. ISBN: 0-8028-0907-3 (E).

After a fourteen-page introduction to the content and structure of Revelation, this volume provides for each pericope a Spanish translation and an exposition: title (1:1-3), salutation (1:4-8), a vision of the glorified Jesus (1:9-20), the message to Ephesus (2:1-7), etc. Also included is a ten-page discussion of the teaching of Revelation: time, space, God, Jesus, etc. Foulkes teaches at the Seminario Bíblico Latinoamericano in San José, Costa Rica.

F. W. HUGHES, *Early Christian Rhetoric and 2 Thessalonians,* JSNT Supplement Series 30 (Sheffield, UK: JSOT Press, 1989, £22.50 or $37.50) 156 pp. Bibliography. Indexed. ISBN: 1-85075-137-4.

After reviewing scholarship on the authorship and purpose of 2 Thessalonians, Hughes examines the ways in which traditional structures of Greco-Roman rhetoric influenced the writing of ancient letters and gives an interpretation of 2 Thessalonians according to these traditions. Then he argues that the emergence of the rhetoric of 2 Thessalonians is best explained by a theological conflict among branches of Pauline Christianity after Paul's death and that 2 Thessalonians is a polemical response to other Paulinists who taught a fulfilled eschatology (like that underlying Colossians and Ephesians). He concludes by advancing the implications that Deuteropauline authorship of 2 Thessalonians has for the history of Pauline Christianity, namely the multifaceted and complex nature of the Pauline legacy.

J. LAMBRECHT AND R. W. THOMPSON, *Justification by Faith. The Implications of Romans 3:27-31,* Zacchaeus Studies: New Testament (Wilmington, DE: Glazier, 1989, paper $6.95) 94 pp. Bibliography. LCN: 88-82447. ISBN: 0-89453-665-6.

This analysis of Rom 3:27-31 originated in Thompson's doctoral dissertation directed by Lambrecht and presented in 1985 to the Catholic University of Leuven. It treats Paul's double criticism of Jewish boasting (Rom 3:27); Paul's use of Christian and Jewish tradition in 3:28-30; Paul's teaching as upholding the Law (3:31); how the Law is fulfilled in us (3:31; 8:4); Abraham, the father of us all (4:1-25); and what becomes of boasting. More technical treatments of these and related topics have appeared in a series of articles [§§ 30-1181; 31-252, 714; 32-240; 33-733].

R. P. MARTIN, *James,* Word Biblical Commentary 48 (Waco, TX: Word, 1988, $24.95) cix and 240 pp. Bibliographies. Indexed. LCN: 81-71768. ISBN: 0-8499-0247-9.

Martin, now professor in the biblical studies department at the University of Sheffield, UK, is the author of *2 Corinthians* (1986) in the series for which he serves as NT editor. In his 79-page introduction he considers James in the NT, James in Jewish Christianity, the role of James in ecclesiastical circles, James and his epistle, backgrounds, structure and outline, and canonical status. He adopts the following general outline in the commentary: address and greeting (1:1), enduring trials (1:2-19a), applying the word (1:19b–3:18), and witnessing to divine providence (4:1–5:20). For each pericope he provides a bibliography, an English translation, textual notes, a literary analysis (form, structure, setting), a commentary, and an explanation. Martin maintains that the deposit of James' teaching was carried from Palestine to Antioch and adapted to meet the pastoral needs of some community in the Syrian province.

F. D. Mazzaferri, *The Genre of the Book of Revelation from a Source-critical Perspective,* Beiheft zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 54 (Berlin–New York: de Gruyter, 1989, DM 168) xix and 486 pp. Bibliography. Indexed. LCN: 88-33437. ISBN: 3-11-011518-2, 0-89925-460-8 (USA).

The slightly revised version of a doctoral dissertation accepted in 1986 by the faculty of divinity at the University of Aberdeen, this volume first reviews scholarship on the book of Revelation and focuses on the issue of genre. After discussing John's generic signposts and explaining generic criticism, it considers classical OT prophecy, classical apocalyptic, Zechariah and Daniel, NT prophecy, and neo-apocalyptic. Then it examines the cases for Revelation as classical apocalyptic and as classical prophecy, and concludes that the former theory is untenable while the latter theory is far more cogent. Three appendixes are included.

D. A. McIlraith, *The Reciprocal Love Between Christ and the Church in the Apocalypse* (Rome: Columban Fathers, 1989, paper) xiv and 246 pp. Bibliography. Indexed.

Prepared as a doctoral dissertation under the direction of U. Vanni and accepted in 1988 by the Gregorian University in Rome, this volume argues that the "bridal" relationship with Christ (see Rev 21:9) is both the condition for and the purpose of the full missionary proclamation of the gospel. Its three exegetical chapters concern the risen Jesus as "the one loving us" (Rev 1:5b-6), the love terminology and the promise to banquet in the messages to the churches (1:9–3:22), and the bride as the wife of the Lamb (19:7-8; 19:9a; 20:9; 21:2-3; 21:9; 22:17). The "synthesis" considers the theme of reciprocal love and the marriage of the Lamb, concluding that reciprocal love with Christ is at the very center of the church's life. The book is available from Collegio San Columbano, Corso Trieste 57, 00198, Rome, Italy.

L. Morris, *1, 2 Thessalonians,* Word Biblical Themes (Dallas–London: Word, 1989) x and 105 pp. Indexed. LCN: 89-5632. ISBN: 0-8499-0797-7.

This discussion of major themes in 1–2 Thessalonians complements the commentary by F. F. Bruce in the Word Biblical Commentary [*NTA* 27, pp. 337-338]. After a ten-page introduction to Paul's Thessalonian correspondence, it deals with six topics: the living and true God, Jesus Christ our Lord, the last things, the defeat of evil, the Christian family, and the Christian life. Morris, former principal of Ridley College in Melbourne, is the author of two commentaries on 1–2 Thessalonians [*NTA* 5, p. 114; 29, p. 216].

P. Müller, *Anfänge der Paulusschule. Dargestellt am zweiten Thessalonicherbrief und am Kolosserbrief,* Abhandlungen zur Theologie des Alten und Neuen Testaments 74 (Zurich: Theologischer Verlag, 1988, paper 53 SFr) viii and 346 pp. Bibliography. ISBN: 3-290-10033-2.

Prepared as a doctoral dissertation under the direction of F. Hahn and accepted in 1987 by the Evangelical theological faculty at the University of Munich, this investigation of the emergence of the Pauline school focuses on the earliest post-Pauline letters, 2 Thessalonians and Colossians. After establishing the post-Pauline origin of the two letters, Müller examines the following topics: eschatological schemas, baptism and cosmology, ethical statements, the understanding of the apostle, the understanding of tradition, and the beginnings of the Pauline school. Müller concludes that the Pauline school transmitted and actualized the heritage of Paul, and that its roots reached back into Paul's own activity.

A. Myre, *Un souffle subversif. L'Esprit dans les lettres pauliniennes,* Recherches, nouvelle série 12 (Montreal: Bellarmin, 1987, paper $18 Can.; Paris: Cerf) 160 pp. Bibliographies. Indexed. ISBN: 2-89007-649-0 (B), 2-204-02549-6 (C).

Myre, professor of biblical studies on the theological faculty at the University of Montreal, traces Paul's understanding of the Spirit by means of exegeses of key passages in his letters: the dynamism of beginnings (1 Thessalonians), toward salvation (2 Thessalonians), from the gift of faith to the resurrection (1 Corinthians), living under a new patron (2 Corinthians), they wish that someone would tell them what to do (Galatians), when God got himself children (Romans), and where believers struggle (Philippians). A synthesis and final reflection are included.

R. Penna, *La lettera agli Efesini. Introduzione, versione, commento,* Scritti delle origini cristiane 10 (Bologna: Dehoniane, 1988, paper 28,000 L) 279 pp. ISBN: 88-10-20610-X.

In his 57-page introduction to the letter to the Ephesians Penna, professor of NT exegesis at the Pontifical Lateran University in Rome, discusses the history of the letter's use and critical study of it, Paul's stay at Ephesus, the Paulinism of the letter, its differences from other Pauline letters (language, style, theology), its dependence on Colossians, etc. Then he provides an Italian translation and commentary according to this outline: prescript and blessing (1:1-14), the epistolary opening (1:15-23), the Christian community as the union of opposites through God's mercy and the cross of Christ (2:1-22), the Pauline community as the experience of communion and of mission (3:1-19), concluding doxology (3:20-21), unity and diversity as typical demands of church life (4:1-16), demands of everyday Christian life (4:17–5:20), the Christian household code (5:21–6:9), the Christian's combat and armor (6:10-20), and final notices and greetings (6:21-24).

M. Prior, *Paul the Letter-Writer and the Second Letter to Timothy,* JSNT Supplement Series 23 (Sheffield, UK: JSOT Press, 1989, £25 or $37.50) 300 pp. Bibliography. Indexed. ISBN: 1-85075-147-1.

After surveying the history of critical scholarship on the problem of the authorship of the Pastorals, the volume considers the use of statistical methods in dealing with the issue, the relation between the Pauline epistles and the Pastorals, and the place of 2 Timothy among the Pastorals. Then it examines the usual designations of 2 Timothy as a farewell letter, the theme of the salvation of humankind in 2 Timothy, and the life-setting of 2 Timothy. Prior argues that 2 Timothy must be interpreted in its own right (apart from the other Pastorals) and with reference to the phenomena of co-authorship, Paul's use of secretaries, and the distinction between private and public correspondence. He concludes that Paul wrote the letter because he wanted Timothy to come and was anxious about Timothy's fidelity and manner of behavior (see 2 Tim 1:3-8).

C. K. Stockhausen, *Moses' Veil and the Glory of the New Covenant. The Exegetical Substructure of II Cor. 3,1–4,6,* Analecta Biblica 116 (Rome: Pontificio Istituto Biblico, 1989, paper 40,500 L) ix and 199 pp. Bibliography. Indexed. ISBN: 88-7653-116-5.

The partial presentation of a doctoral dissertation directed by W. Kurz and presented to Marquette University in Milwaukee, WI, in 1984, this volume analyzes 2 Cor 3:1–4:6 from the perspective of its logical and literary structure as it can be discovered from Paul's use and interpretation of a network of interrelated OT texts. After reviewing scholarship on the text and describing the present inquiry (goal, structure, presuppositions), the volume examines the two major sections in the text (2 Cor 3:1-6; 3:7-18) with particular attention to the OT exegetical backgrounds. Then it interprets 2 Cor 4:1-6 in light of the new information provided by the analyses and discusses further questions and issues. Stockhausen concludes that 2 Cor 3:1–4:6 is a unified and integral text containing a single coherent argument in support of Paul's authentic apostleship in conformance to a Mosaic paradigm.

S. Vollenweider, *Freiheit als neue Schöpfung. Eine Untersuchung zur Eleutheria bei Paulus und in seiner Umwelt,* Forschungen zur Religion und Literatur des Alten und Neuen Testaments 147 (Göttingen: Vandenhoeck & Ruprecht, 1989, DM 120) 451 pp. Bibliography. Indexed. ISBN: 3-525-53828-6.

Accepted as a *Habilitationsschrift* in 1987 by the theological faculty at the University of Zurich, this volume first places the topic of Paul's notion of freedom in the context of the history of ideas. Then after an extensive analysis of the Stoic philosophy of freedom, it considers the approaches to freedom represented by gnostics, Jews (Philo, Josephus, etc.), and

Jewish Christians (Mt 17:24-27; the Hellenists; Jas 1:25; Jn 8:31-36). Next it studies various Pauline texts: ἐλευθερία as the suspension of ἐξουσία (1 Corinthians 8–10), the slave as the freedman of the Lord (1 Corinthians 7), the transcendent brilliance of the Law (2 Corinthians 3), Christian freedom (Galatians 4–5), lordship and freedom (Romans 6), freedom from the Law for the Spirit (Romans 7–8), and freedom as the hope of creation (Rom 8:18-39). It concludes with a reflection on freedom as the new creation.

A. J. M. WEDDERBURN, *The Reasons for Romans,* Studies of the New Testament and Its World (Edinburgh: T. & T. Clark, 1988, $21.95) xi and 169 pp. Bibliography. Indexed. ISBN: 0-567-09499-5.

The five chapters in this study concern the enigma of Paul's letter to the Romans, Paul's circumstances, the circumstances of the Roman church, the interrelationship of the circumstances of Paul and of the Roman church, and the argument of Romans 1–11 in its context. Wedderburn, lecturer in NT language and literature at St. Mary's College, University of St. Andrews in Scotland, concludes that Paul wrote to the Romans due to a cluster of different interlocking factors: the presence of both Judaizing and Law-free Christians in the church at Rome, the situations of the church in Rome and of Paul, and the prospect of his future visit to Rome.

BIBLICAL THEOLOGY

L. ALONSO SCHÖKEL, *Celebrating the Eucharist. Biblical Meditations,* trans. J. Deehan and P. Fitzgerald-Lombard (New York: Crossroad, 1989, $14.95) 159 pp. Indexed. LCN: 88-36639. ISBN: 0-8245-0938-2.

The English version of *Meditaciones bíblicas sobre la Eucaristía* (1986), this volume explains the biblical background for each part of the eucharistic liturgy of the Catholic church: the sign of the cross, the penitential rite, the liturgy of the word, offertory-Eucharist-*bĕrākâ,* Eucharist-*bĕrākâ,* epiclesis, anamnesis-memory, consecration-transformation, sacrifice, communion, and final blessing. Alonso Schökel is professor of OT at the Pontifical Biblical Institute in Rome.

Apocalyptic and the New Testament. Essays in Honor of J. Louis Martyn, ed. J. Marcus and M. L. Soards, JSNT Supplement Series 24 (Sheffield, UK: JSOT Press, 1989, £25 or $42.50) 351 pp. Indexed. ISBN: 1-85075-175-7.

The fifteen papers prepared to mark Professor Martyn's retirement from Union Theological Seminary in New York are by D. E. Sturm on defining the word "apocalyptic"; Marcus on "the time has been fulfilled!" (Mk 1:15); J. Schaberg on Mk 14:62 and early Christian Merkabah imagery; S. H. Brooks on apocalyptic paraenesis in Mt 6:19-34; O. L. Cope on "to the close of the age" and the role of apocalyptic thought in Mt; R. Scroggs on eschatological existence according to Matthew and Paul; T. E. Boomershine on epistemology at the turn of the ages in Paul, Jesus, and Mark; M. C. de Boer on Paul and Jewish apocalyptic eschatology; R. B. Hays on "the righteous one" as eschatological deliverer as a case study in Paul's apocalyptic hermeneutics; J. L. Kovacs on whether the hypothesis of gnostic opponents is needed to explain 1 Cor 2:6-16; Soards on "seeking" and "sinning" according to Gal 2:17; C. P. Anderson on the heirs of the new age in Hebrews; N. J. Duff on the significance of Pauline apocalyptic for theological ethics; P. Lehmann on Barmen and the church's call to faithfulness and social responsibility; and D. W. Martyn on a child and Adam as parable in two ages. R. E. Brown has provided a four-page personal appreciation of the honoree.

S. W. ARIARAJAH, *The Bible and People of Other Faiths* (Maryknoll, NY: Orbis, 1989, paper $7.95) xiv and 71 pp. LCN: 88-26773. ISBN: 0-88344-272-8.

The first edition of this work was described in *NTA* 30, pp. 363-364. Ariarajah aims to show that some common assumptions about the Bible and persons of other faiths can be questioned from within the Bible.

E. BAMMEL, *Jesu Nachfolger. Nachfolgeüberlieferungen in der Zeit des frühen Christentums,* Studia Delitzschiana, Dritte Folge 1 (Heidelberg: Lambert Schneider, 1988, paper DM 48) 96 pp. Indexed. ISBN: 3-7953-0852-6.

Bammel, professor of NT and Jewish studies at the University of Cambridge and author of *Judaica. Kleine Schriften I* (1986), treats disciples in the biblical world and in the Roman world, school traditions in West and East, Jesus and the legal traditions of his time, James as the "disciple" of Jesus (in the NT, Jewish Christianity, and the great church), Peter as the "vicar" of Christ, discipleship traditions in the Johannine community and in other spheres, the Paraclete, historical evaluation (disciples in Christianity, Manichaeism, and Islam), and the "testament" of Jesus (Lk 22:27-30).

G. BARBAGLIO, *La laicità del credente. Interpretazione biblica,* Orizzonti Biblici (Assisi: Cittadella, 1987, paper 15,000 L) 164 pp. Indexed.

This biblical-theological investigation of how a believer understands and lives in the reality of the world first considers "creation" faith with regard to the de-divinization and desacralization of the world. Then it deals with the topic from the perspective of "incarnation" faith: the OT cult as an expression of separation or solidarity, the "tabuistic" code of separation abolished by Christ, and the substitution of the code of solidarity for that of separation. Finally it shows how the "eschatological" faith relativizes the church, the world, and the Christian conscience. Barbaglio is the author of *Paolo di Tarso e le origini cristiane* (1985).

G. BARBAGLIO (ED.), *La spiritualità del Nuovo Testamento,* Storia della spiritualità 2 (Bologna: Dehoniane, 1988, paper 33,000 L) 378 pp. Bibliographies. Indexed. ISBN: 88-10-30412-8.

Part of a ten-volume history of spirituality, this volume contains chapters by S. Cavalletti on the spiritual currents of the Jewish world, R. Penna on the essential components of the spirituality of the Hellenistic world, Barbaglio on the spiritual outlook of Jesus, L. De Lorenzi on Paul's spiritual life, G. Segalla on the spirituality of the Synoptic Gospels, G. Zevini on spirituality in the Johannine tradition, S. Cipriani on spiritual experience in the writings of the Pauline and Jewish-Christian tradition, R. Fabris on the spirituality of Hebrews, and T. Vetrali on the spiritual message of Revelation. Barbaglio has provided an eight-page introduction.

W. A. BARRY, *"Seek My Face." Prayer as Personal Relationship in Scripture* (New York—Mahwah, NJ: Paulist, 1989, paper $4.95) v and 100 pp. Bibliography. LCN: 88-30534. ISBN: 0-8091-3025-4.

Barry, rector of the Jesuit community at Boston College and author of many books and articles on spiritual direction, takes up various scriptural incidents and personalities to illustrate ways of developing an intimate relationship with God the Father, Jesus, and the Holy Spirit. The topics are our ambivalence about God, feeling accepted, growing transparency, hearing God, revealing our needs, pouring out one's heart, etc.

R. BOOKER, *Jesus in the Feasts of Israel* (South Plainfield, NJ: Bridge Publishing, 1987, paper $5.95) iii and 115 pp. LCN: 87-71390. ISBN: 0-88270-633-0.

Booker maintains that the feasts described in the OT pointed God's people to Jesus their Messiah and portrayed particular aspects of Jesus' life and ministry. After a look at the Jewish calendar as a whole, he discusses what the Scriptures say about each feast and how Jesus fulfilled the feasts: Passover, Unleavened Bread, First Fruits, Pentecost, Trumpets, Atonement, and Tabernacles. A review exercise at the end of each chapter highlights and reinforces the major points.

L. BOUYER, *Gnôsis. La connaissance de Dieu dans l'Écriture,* Théologies (Paris: Cerf, 1988, paper 90 F) 189 pp. ISBN: 2-204-02903-3.

After an introduction to the place of the Bible in Catholicism and Protestantism today, Bouyer traces the theme of knowledge of God in fourteen chapters: the specificity of the biblical writers, from the word to the Eucharist, the Shekinah and Merkabah mysticism, the development of biblical revelation, progress of and in revelation, development and surpassing of wisdom in Israel, from wisdom to apocalypse, toward the fufillment of the Scriptures, Jesus and the fulfillment of the OT in the NT, spiritual combat and the wedding of the Lamb, history and spirit, knowledge and love, the orthodox gnosis from the Apostolic Fathers to Clement of Alexandria, and the knowledge of God in the Scriptures after Origen and the medieval tradition.

J. BOWDEN, *Jesus. The Unanswered Questions* (Nashville, TN: Abingdon, 1989, paper $12.95) xxi and 259 pp. Indexed. LCN: 88-33296. ISBN: 0-687-22029-6.

After describing his own introduction to theology and its questions, Bowden, an Anglican priest and managing director of SCM Press of London, discusses Christianity and truth; what we can really know about Jesus; the kaleidoscopic Christ; problems with the incarnation; whether Jesus can be "everyman"; Jesus and ethics; Jesus, power, and politics; problems with history; history, doctrine, and miracle; the finality of Christ; criteria for Christianity; and living with questions. The book was first published by SCM in 1988.

E. BRANDENBURGER, *Das Böse. Eine biblisch-theologische Studie,* Theologische Studien 132 (Zurich: Theologischer Verlag, 1986, paper 14 SFr) 115 pp. Indexed. ISBN: 3-290-17132-9.

After defining the problem and outlining the procedure followed in dealing with it, this biblical-theological investigation deals with the forms in which evil appears, the concept and sphere in which evil is experienced (with an excursus on Genesis 2–3), evil in connection with deeds and character, good and evil, evaluations of evil, and evil as basic behavior and possessive power. Brandenburger, author of *Markus 13 und die Apokalyptik* (1984), concludes with reflections on evil and the evil one, evil and sin, evil in relation to Hellenistic ways of speaking and thinking, etc.

É. COTHENET, *Exégèse et liturgie,* Lectio Divina 133 (Paris: Cerf, 1988, paper 200 F) 356 pp. Indexed. ISBN: 2-204-02931-9.

The fourteen articles in this collection concern baptism according to Matthew [§ 30-1044], the deeds and symbolic actions of Jesus in the Fourth Gospel (1978), Christian prophets as charismatic exegetes of Scripture (1977), the witness of the Spirit and interpretation of Scripture in the Johannine corpus (1987), the *communio sanctorum* as sharing the faith and mission of the church [§ 17-1093], the holiness of the church and the sins of Christians [§ 19-275], healing as a sign of the kingdom and the anointing of the sick in Jas 5:13-16 (1975), liturgy as anticipation of the parousia (1985), liturgy and Christian life according to 1 Peter (1979), the church as the spouse of Christ in Ephesians 5 and Revelation 19 and 21 (1980), earthly and heavenly liturgy according to Revelation (1977), the cultic symbolism in Revelation (1985), the sign of the woman in Revelation 12 (1986), and *Protevangelium of James* as the first witness of popular Marian piety (1983). Cothenet has provided a twelve-page introduction.

O. DA SPINETOLI, *Maria nella Bibbia,* Teologia e spiritualità mariana 2 (Bologna: Dehoniane, 1988, paper 18,000 L) 235 pp. Bibliography. ISBN: 88-10-80751-0.

After reflecting on the progressive revelation of the mystery of Mary, this volume discusses various aspects of Mary in Scripture: the "pre-annunciation" (Gen 3:15; Isa 7:14; Mic 5:2-3), the divine call (Lk 1:28), "she who has believed" (Lk 1:45), "the low estate of his handmaiden" (Lk 1:48), "a sword will pierce through your own soul also" (Lk 2:35), "the mother said to him: 'They have no wine'" (Jn 2:3), Mary at Calvary (Jn 19:25-27), the woman clothed with the sun (Rev 12:1), "with Mary the mother of Jesus" (Acts 1:14), the mystery of Mary, and "assumed into heaven."

F. Dreyfus, *Did Jesus Know He Was God?*, trans. M. J. Wrenn (Chicago: Franciscan Herald Press, 1988, paper $13.95) xiii and 154 pp. Indexed. LCN: 88-29327. ISBN: 0-8199-0899-1.

The English version of *Jésus savait-il qu'il était Dieu?* [*NTA* 28, p. 323], this volume argues that the Jesus of history was the Jesus of the Fourth Gospel who believed that he was God and taught so. It bases this position on the Christian tradition and on historical considerations, and denies that Jesus would no longer be truly human if he knew that he was God and knew his future in detail. The French original elicited review articles by J. Galot [§ 29-492r], R. E. Brown [§ 29-894r], and G. Rochais [§ 30-534r].

C. H. Felder, *Troubling Biblical Waters. Race, Class, and Family,* Bishop Henry McNeal Turner Studies in North American Black Religion 3 (Maryknoll, NY: Orbis, 1989, paper $14.95) xviii and 233 pp. Bibliography. Indexed. LCN: 88-37471. ISBN: 0-88344-535-2.

Felder, professor of NT language and literature at Howard University in Washington, DC, seeks to provide correctives regarding the Bible in relation to ancient Africa and black people today. His ten essays concern biblical meaning and the black religious experience; ancient Ethiopia and the Queen of Sheba; racial motifs in the biblical narratives; biblical mandates on justice and social class; biblical usage in American black churches; freedom and class in Galatians; class and God's law in James; the Bible, black women, and ministry; the Bible and black families; and the things that make for peace—NT foundations in the nuclear age.

P. Grelot, *Les ministères dans le peuple de Dieu. Lettre à un théologien,* Apologique (Paris: Cerf, 1988, paper 82 F) 169 pp. ISBN: 2-204-02894-0.

Grelot's first critical dialogue with E. Schillebeeckx on ministry in the church was entitled *Église et ministères* [*NTA* 28, p. 214]. This volume responds to further developments in Schillebeeckx's views on ministry published in French as *Plaidoyer pour le peuple de Dieu* (1987). Under the heading "scriptural inquiry" Grelot treats the identity of the people of God, return to the apostolic tradition, and the organization of the churches and that of civil society. The other sections deal with church ministry in history (the church in search of freedom, the church "established" in society) and the questions of today (a clear conclusion or ambiguous propositions).

E. Hoornaert, *The Memory of the Christian People,* trans. R. R. Barr, Theology and Liberation (Maryknoll, NY: Orbis, 1988, cloth $26.95, paper $13.95) xii and 304 pp. Bibliography. Indexed. ISBN: 0-88344-574-3 (cloth), -573-5 (paper).

The English version of *A Memória do Povo Cristão,* this investigation of the first three Christian centuries first considers church history and the memory of the Christian people. Then after discussing marginalization as the first Christian self-awareness and the theology of the marginalized as the "chosen," it treats the early Christian approach to mission, the base-church community in early Christianity, and the Christian novelty (the practice of salvation, a communion in goods, a new relationship between women and men, and martyrdom). Hoornaert is professor of church history at the Fortaleza Institute of Theology and Pastoral Studies in Brazil.

P. E. Hughes, *The True Image. The Origin and Destiny of Man in Christ* (Grand Rapids: Eerdmans, 1989, paper $19.95; Leicester, UK: Inter-Varsity) ix and 430 pp. Indexed. LCN: 88-25843. ISBN: 0-8028-0314-8 (E), 0-85110-680-3 (I-V).

The governing premise of this volume is that anthropology can be apprehended only in light of Christology. Under "creation in the image of God (integration)" Hughes, author of *A Commentary on the Epistle to the Hebrews* (1977), deals with the meaning of creation in God's image, whether there is a bodily aspect of the image, the non-identity of humankind and the divine image, the image of God in the NT, etc. Then under “the image rejected (disintegration)” he treats the origin of evil, the perfection of the creature, the biblical account of the fall, the meaning of death, etc. Finally under “the image restored (reintegration)” he considers the Word becoming flesh, the evolutionistic interpretation, the self-humbling of the image, etc.

H.-J. Klauck, *Gemeinde · Amt · Sakrament. Neutestamentliche Perspektiven* (Würzburg: Echter, 1989, cloth DM 68, paper DM 48) 452 pp. Bibliographies. ISBN: 3-429-01181-7 (cloth), -01182-5 (paper).

The twenty-two articles in this collection concern the house church [§ 25-1043]; church renewal (1985); church structures in 1 Corinthians [§ 29-1043]; worship in the Corinthian community [§ 28-612]; the secessionists in 1 John (1988); community of goods in classical antiquity, Qumran, and the NT [§ 27-1156]; Jerusalem the holy city according to Philo and Luke [§ 32-156]; the choice of the Twelve according to Mk 3:13-19 (1984); the narrative role of the disciples in Mk [§ 26-852]; the poverty of the disciples according to Luke [§ 31-154]; church and office in the Johannine writings [§ 30-638]; the authority of charisma (1987); the speaking and silence of women in the primitive church; illumination and preaching in 2 Cor 4:1-6 (1987); the sacraments and the historical Jesus [§ 29-705]; the question about forgiveness of sins in Mk 2:1-12 parr. [§ 26-495]; presence in the Lord’s Supper according to 1 Cor 11:23-26; Eucharist and church community according to Paul [§ 31-693]; cultic symbolic language in Paul’s writings (1983); θυσιαστήριον language in Heb 13:10 and Ignatius (1982); εὐχαριστεῖν in Epictetus [§ 31-925]; and Paul’s heavenly journey (2 Cor 12:2-4) in the Coptic *Apocalypse of Paul* [§ 30-929].

S. Légasse, *“Et qui est mon prochain?” Étude sur l’objet de l’agapè dans le Nouveau Testament*, Lectio Divina 136 (Paris: Cerf, 1989, paper 125 F) 183 pp. Bibliography. Indexed. ISBN: 2-204-03044-9.

This analysis of ἀγάπη in the NT focuses on its uses in connection with inter-human love. After an introduction to the topic, the volume considers love of neighbor (see Lev 19:18b) first in the OT and Judaism and then in the NT. Next it treats love of enemies outside the NT, in the Gospels of Matthew and Luke, in the traditions between the Gospels and Jesus (Q, apostolic catechesis), and in Jesus’ teaching, respectively. Légasse, professor of NT at Toulouse, concludes that the early Christian emphasis on loving enemies was a highly original approach.

W. Marxsen, *“Christliche” und christliche Ethik im Neuen Testament* (Gütersloh: Mohn, 1989, paper DM 98) 272 pp. Indexed. ISBN: 3-579-00089-6.

After reflecting on ethics as an aspect of theology, this volume discusses as “starting points” the ethics oriented to Jesus and the ethics of Paul (his Damascus experience, the indicative and the imperative, imperatives, worship in everyday life). Then under “developments and false developments” it deals with Matthew’s ethics, the function of Christology in ethical schemas, and the ethics of the Johannine circle. It concludes by reflecting on the problem of working out a Christian ethic from the NT. Marxsen, professor of NT at the University of Münster, maintains that the NT writers provide not only different but even contradictory ethical teachings, and seeks to find a criterion to answer the question whether or not the writings of the NT provide a basis for a specifically Christian ethics.

D. Marzotto, *Celibato sacerdotale e celibato di Gesù*, Collana Teologia (Casale Monferrato: Piemme, 1987, paper 12,000 L) 121 pp. ISBN: 88-384-2013-0.

This reflection on priestly celibacy and Jesus’ celibacy consists of three sections: the recent magisterium, the NT, and the problem of ecclesiastical vocations. The 53-page chapter on celibacy in the NT deals with Jesus’ sayings (Lk 14:26; 18:29; Mt 19:12), the traditions of Jesus’ sayings, the redaction of the Gospels, and concluding reflections. Marzotto now works at the Congregation for the Doctrine of the Faith in Rome and teaches at the Gregorian University.

H.-P. MÜLLER (ED.), *Was ist Wahrheit?* (Stuttgart—Berlin—Cologne: Kohlhammer, 1989, paper DM 39.80) 119 pp. Indexed. ISBN: 3-17-010532-9.

Of the eight papers in this volume on the understanding of truth in various academic disciplines, the article most pertinent to the biblical field is by Müller on myth, kerygma, and truth (toward the hermeneutics of a biblical theology). The other contributors are C. H. Ratschow, G. Altner, W. Franz, H. Vorgrimler, H. Gipper, G. Baumann, and M. Welker.

Neues Testament und Ethik. Für Rudolf Schnackenburg, ed. H. Merklein (Freiburg—Basel—Vienna: Herder, 1989, DM 88) 597 pp., frontispiece. Bibliography. ISBN: 3-451-21008-8.

The twenty-nine articles honoring Professor Schnackenburg on his 75th birthday are by E. Grässer on "interim ethics," J. Becker on the ethos of Jesus and the value of the Law, A. Vögtle on the "unceasing stimulus" (Mt 5:39b-42; Lk 6:29-30), G. Schneider on imitation of God as the motive of Jesus' ethics, G. R. Beasley-Murray on the kingdom of God and the ethics of Jesus in Mt 6:33, R. Pesch on Jesus and the great commandment, G. Lohfink on the pre-existent plan of salvation ("thy will be done on earth as it is in heaven," Mt 6:10), H. Ritt on the vine-metaphor in Jn 15:1-17, H.-J. Klauck on brotherly murder and brotherly love in 1 Jn 3:11-17, O. Merk on imitation of Christ in Pauline theology, E. Lohse on the appeal to conscience in Pauline ethics, U. Luck on good and evil in Romans 7, Merklein on meaning and purpose in Rom 13:1-7, G. Dautzenberg on φεύγετε τὴν πορνείαν in 1 Cor 6:18, I. Broer on 1 Cor 10:12-13 in the context of 10:1-13, K. Kertelge on the proclamation of freedom and the love command in Galatians, E. Schweizer on asceticism according to Col 1:24 and 2:20-21, G. Strecker on the NT domestic codes (Col 3:18–4:1 and Eph 5:22–6:9), U. Luz on Ephesians and its paraenesis, A. Weiser on Titus 2 as community paraenesis, F. Mussner on the ethical motivation in James, T. Holtz on "works" in Revelation, H. E. Lona on "faithful unto death" and the ethos of martyrdom in Revelation, J. Gnilka on apocalypticism and ethics, W. Schrage on comparative ethics in the NT, J. Roloff on themes and traditions of early Christian paraenesis for officials, F. Hahn on prophecy and life-style, M. de Jonge on paraenesis in the NT and *Testaments of the Twelve Patriarchs,* and K. Müller on dating rabbinic statements. Also included is a photograph of the honoree and a bibliography of his publications between 1937 and 1988.

S. A. PANIMOLLE, *La libertà cristiana. La libertà dalla legge nel Nuovo Testamento e nei primi Padri della Chiesa,* Teologia Sapienziale 8 (Vatican City: Libreria Editrice Vaticana, 1988, paper 20,000 L) 227 pp. Bibliography. ISBN: 88-209-1653-3.

Panimolle, author of *Il discorso della montagna (Mt 5–7)* (1986), first considers human freedom in the reflections of the great Greek and Hellenistic thinkers. Then he discusses freedom from the Law in the teachings of Jesus and Paul, according to Acts 15:7-21 (with attention to Peter and James), and in 2nd-century writings (early patristic works, NT Apocrypha, and Apologists).

J. PAWLIKOWSKI, *Jesus and the Theology of Israel,* Zacchaeus Studies: Theology (Wilmington, DE: Glazier, 1989, paper $6.95) 99 pp. LCN: 88-82453. ISBN: 0-89453-683-4.

Pawlikowski, professor of social ethics at the Catholic Theological Union in Chicago, first discusses 20th-century developments in understanding Jesus' relationship to Judaism. Then he considers contemporary Christology and Judaism, and offers a constructive proposal in the light of Pharisaic Judaism. Finally he treats incarnational Christology and the continuing vitality of Judaism.

H. Räisänen, *Die Mutter Jesu im Neuen Testament,* Annales Academiae Scientiarum Fennicae, Ser. B, Tom. 247 (2nd ed.; Helsinki: Suomalainen Tiedeakatemia, 1989, paper) 217 pp. Bibliography. ISBN: 951-41-0591-5.

The reprint of a work published in 1969 [*NTA* 14, p. 247], this volume contains chapters on the mother of Jesus in Paul's letters, as well as in the Gospels of Mark, Matthew, Luke, and John, and in the book of Revelation, respectively. Review articles on the book were summarized in §§ 15-440r and 17-455r.

T. Schneider and L. Ullrich (eds.), *Vorsehung und Handeln Gottes. Vorträge der Tagung der Arbeitsgemeinschaft katholischer Dogmatiker und Fundamentaltheologen in Erfurt 1987,* Erfurter Theologische Schriften 16 (Leipzig: St. Benno-Verlag, 1988, paper) 207 pp. ISBN: 3-7462-0283-3.

Of the seven articles contained in this volume of papers prepared for a conference of Catholic theologians held at Erfurt in 1987, those most pertinent to biblical studies are by F.-L. Hossfeld on what the Scriptures (especially the OT) say about God's providence and B. Studer on the early Christian teaching about God's providence and activity in the world. The other contributors are L. Weimer, H. Jorissen, R. Schulte, H. Häring, and G. Bachl. Also included are an introduction by the editors and a sermon by J. Wanke on the gospel as a "critical" message.

D. M. Scholer, *The Caring God. Biblical Models of Discipleship* (Valley Forge, PA: Judson Press, 1989, paper) 64 pp. LCN: 88-32872. ISBN: 0-8170-1152-8.

The slightly revised form of lectures given in 1986 at Green Lake, WI, the three chapters in this volume concern the caring God (reflections on God's care in the OT), the caring Christ (Jesus' care for marginalized people in Lk), and the caring community (the church in Paul, later NT writers, and early Christianity). Scholer is distinguished professor of NT and early church history at North Park College and Theological Seminary in Chicago.

M. Smith and R. J. Hoffmann (eds.), *What the Bible Really Says* (Buffalo, NY: Prometheus, 1989, $21.95) 256 pp. Bibliographies. Indexed. LCN: 89-60239. ISBN: 0-87975-468-0.

In addition to a four-page foreword by Smith and a five-page afterword by Hoffmann, this volume presents essays by B. Levine on capital punishment, J. Tabor on the future, J. Priest on government, G. A. Larue on marriage and divorce, S. Davies on miracles, B. Lang on segregation and intolerance, Smith on slavery, R. P. Carroll on war, Hoffmann on wealth, J. Townsend on wisdom, M. Callaway on women in the OT, J. L. Kovacs on women in the NT, and T. Podella and P. Xella on the world.

A. J. Tambasco (ed.), *Blessed Are the Peacemakers. Biblical Perspectives on Peace and Its Social Foundations* (New York–Mahwah, NJ: Paulist, 1988, paper $8.95) viii and 184 pp. LCN: 88-29977. ISBN: 0-8091-3027-0.

After an introduction by the editor on the method and content of peace studies, this volume presents papers by J. A. Fischer on methodology in treating war and peace in the Bible; K. M. O'Connor on wisdom literature, women's culture, and peace; H. M. Humphrey on Mt 5:9 ("Blessed are the peacemakers"); D. P. Reid on peace and praise in Luke; Tambasco on principalities, powers, and peace; R. J. Daly on the early Christian tradition on peace and conflict resolution; and D. W. Smith on inspired authors and saintly interpreters in conflict (the NT on war and peace). The papers were prepared in connection with a task force of the Catholic Biblical Association of America from 1982 to 1986.

C. P. Thiede, *Simon Peter. From Galilee to Rome* (Grand Rapids: Zondervan, 1988, paper) 272 pp. Bibliography. Indexed. LCN: 88-29196. ISBN: 0-310-51561-0.

The USA edition of a work published in 1986 by Paternoster of Exeter, UK [*NTA* 31, p. 249].

H.-R. Weber, *Power. Focus for a Biblical Theology* (Geneva: WCC Publications, 1989, paper $12.90) xi and 204 pp., 11 maps. Illustrated. ISBN: 2-8254-0925-1.

After commenting on the ecumenical importance of seeing the Bible as a whole, the volume focuses on six biblical trajectories of faith that pertain to the theme of power: God's liberating acts, God's royal rule, God's empowering wisdom, God's holy presence, God's vindication of the poor, and God's renewing judgment. For each trajectory it describes the development of the tradition, discusses the major affirmations about God's power, and considers the NT adaptation and interpretation. The epilogue deals with the convergence of these traditions on Jesus of Nazareth. Weber, formerly director of biblical studies at the World Council of Churches, now teaches at the Pacific School of Theology in Suva, Fiji.

M. R. Wilson, *Our Father Abraham. Jewish Roots of the Christian Faith* (Grand Rapids: Eerdmans, 1989, paper $15.95; Dayton, OH: Center for Judaic-Christian Studies) xxi and 374 pp. Bibliography. Indexed. LCN: 88-33512. ISBN: 0-8028-0423-3.

Wilson, professor of biblical and theological studies at Gordon College in Wenham, MA, first considers what it means for Gentiles to be spiritual Semites (see Romans 11) and deals with certain influences or problems (Hellenism, Judaizing, Paul and the Law, Hebrew or Jewish heritage). Next he traces the Jewish beginnings of the church and the various factors that led to its split from the synagogue, as well as the history of contempt between church and synagogue. Then he establishes the importance of the OT and other early Jewish sources as foundational for the NT, sets forth some important characteristics of Hebrew thought, and examines three areas where the church has deviated from its Jewish roots and thus found its theology distorted. Next he focuses on four areas where Hebrew heritage heavily influences the church: marriage and family, Passover and Last Supper, the land, and the life of learning. He concludes with practical suggestions toward restoring the Jewish roots of Christianity.

D. Zeller (ed.), *Menschwerdung Gottes—Vergöttlichung von Menschen,* Novum Testamentum et Orbis Antiquus 7 (Fribourg: Universitätsverlag, 1988, 58 SFr; Göttingen: Vandenhoeck & Ruprecht) v and 223 pp., map, 9 figs. Indexed. ISBN: 3-7278-0604-4 (U), 3-525-53906-1 (V&R).

After a twelve-page introduction by the editor, this volume presents papers by R. Grundlach on the "divinity" of the Pharaohs in ancient Egypt; B. Lang on the divinized king in polytheistic Israel; D. Michel on "you will become like God" in Genesis 3; H. Humbach on ruler, God, and son of God in Iran and adjacent lands; P. Herz on the Roman emperor and the emperor cult (god or *primus inter pares*?); Zeller on the incarnation of the Son of God in the NT and ancient religious history; and A. Schilson on post-Christian humanism ("God becomes increasingly human").

THE WORLD OF THE NEW TESTAMENT

L. Alonso Schökel, *A Manual of Hebrew Poetics,* Subsidia Biblica 11 (Rome: Pontificio Istituto Biblico, 1988, paper 24,500 L) xi and 228 pp. Indexed. ISBN: 88-7653-567-5.

The translation and adaptation of *Hermeneutica de la palabra.* II. *Interpretación literaria de textos bíblicos* (1987), this volume aims to initiate the reader into the stylistic analysis of Hebrew poetry. After a survey of past study of the topic, it deals with poetic genres; sounds; rhythm; parallelism; synonymy, repetition, and merismus; antithesis and polarized expression; images; figures of speech; dialogue and monologue; and development and composition. Illustrations of these principles are taken from the Hebrew Bible. Also included is a list of books on biblical themes by Alonso Schökel, who is professor of Sacred Scripture at the Pontifical Biblical Institute in Rome.

Aufstieg und Niedergang der römischen Welt. Geschichte und Kultur Roms im Spiegel der neueren Forschung. II: *Principat.* Band 18.2: *Religion (Heidentum: Die religiösen Verhältnisse in den Provinzen [forts.]),* ed. W. Haase (Berlin–New York: de Gruyter, 1989, DM 540) xi and 780 pp., 66 plates, 19 tables, 4 folding maps. Bibliographies. ISBN: 3-11-010366-4.

The seventeen major articles in this volume are by H. Kenner on various cults in Roman Austria, L. Vidman on Egyptian cults in the Donau provinces, L. Zotović on the spread of the Mithras cult in southeastern Europe, Z. Kádár on the cult of salvation gods in Pannonia and other Donau provinces, J. Kolendo on the cult of Jupiter Depulsor and the barbarian incursions, A. Bodor on Greco-Roman cults in the province of Dacia and the effect of native traditions, S. Sanie on Syrian and Palmyrene cults in Roman Dacia, Sanie on cults and beliefs in the Roman south of Moldau (east Romania), V. Velkov and V. Gerassimova-Tomova on cults and religions in Thracia and Lower Moesia, V. Najdenova on the cult of Jupiter Dolichenus in Lower Moesia and Thrace, Najdenova on Mithraism in Lower Moesia and Thrace, P. W. van der Horst on the altar of the "unknown god" in Athens (Acts 17:23) and the cult of "unknown gods" in the Hellenistic and Roman periods, L. J. Alderink on the Eleusinian mysteries in Roman imperial times, K. Clinton on Roman initiates into and benefactors of the Eleusinian mysteries between the 2nd century B.C. and A.D. 267, C. Gallant on the Eleusinian myth and mysteries from a Jungian perspective, S. G. Cole on the mysteries of Samothrace during the Roman period, and S. Levin on the old Greek oracles in decline.

Aufstieg und Niedergang der römischen Welt. Geschichte und Kultur Roms im Spiegel der neueren Forschung. II: *Principat.* Band 25.6: *Religion (Vorkonstantinisches Christentum: Leben und Umwelt Jesu; Neues Testament [Kanonische Schriften und Apokryphen], Schluss),* ed. W. Haase (Berlin–New York: de Gruyter, 1988, DM 375) xiv and 600 pp. Bibliographies. ISBN: 3-11-011894-7.

The thirteen research reports in this volume continue the coverage of the NT Apocrypha begun in the volume described in *NTA* 33, p. 396. The contributions are by F. T. Fallon and R. Cameron on *Gospel of Thomas,* É. Cothenet on *Protevangelium of James,* S. Levin on *Secret Gospel of Mark,* E. Junod and J.-D. Kaestli on *Acts of John,* G. Poupon on *Acts of Peter,* J.-M. Prieur on apocryphal *Acts of Andrew,* Y. Tissot on encratism in *Acts of Thomas,* F. Bovon on *Acts of Philip,* B. Dehandschutter on *Apocryphon of James,* G. Sfameni Gasparro on the apocryphal letter of Titus *De dispositione sanctimonii* and the encratite tradition, A. Yarbro Collins on early Christian apocalyptic literature, R. J. Bauckham on *Apocalypse of Peter,* and A. J. Welburn on Iranian prophetology and the birth of the Messiah in *Apocalypse of Adam.*

A. J. AVERY-PECK (ED.), *New Perspectives on Ancient Judaism.* Vol. 4, *The Literature of Early Rabbinic Judaism: Issues in Talmudic Redaction and Interpretation,* Studies in Judaism (Lanham, MD–New York–London: University Press of America, 1989, $18.50) xv and 151 pp. Indexed. LCN: 88-22501. ISBN: 0-8191-7179-4.

The first five papers in this volume examine how the canonical texts of talmudic Judaism reached their present formulation: M. S. Jaffee on the Babylonian appropriation of the Jerusalem Talmud; R. Kalmin on the stam and the final generations of Amoraim; D. Kraemer on the beginning of the preservation of argumentation in Amoraic Babylonia; A. I. Reisner on the character and construction of a contrived sugya (*b. Šebu.* 3a-4a); and M. L. Chernick on the continuing agenda in contemporary talmudic studies. The next three papers deal with appropriate approaches in reading and analyzing rabbinic texts: J. Neusner on the political economy of a religion; P. V. McC. Flesher on slaves, Israelites, and the system of the Mishnah; and I. J. Mandelbaum on the purpose of the laws of diverse kinds. The last two papers concern early Judaism in its Greco-Roman context: S. R. Shimoff on shepherds in Hellenism, sectarianism, and Judaism; and D. Slingerland on why Chrestus is not Christus.

B. Bar-Kochva, *Judas Maccabaeus. The Jewish Struggle Against the Seleucids* (Cambridge, UK–New York: Cambridge University Press, 1989) xvi and 672 pp., 14 plates, 4 figs., 22 maps, 7 tables. Bibliography. Indexed. LCN: 86-23212. ISBN: 0-521-32352-5.

The revised and expanded version of a work published in Modern Hebrew in 1980, this volume first discusses the essential historical problems arising from the sources about the battles fought by Judas Maccabeus between 166 and 160 B.C.: deployment and tactics in field battles during the Hellenistic period; the number of combatants on each side; the armament and tactical composition of the Jewish army; the ethnic origin and fighting capability of the Seleucid phalanx; the Seleucid army and mountain warfare; the military achievements of the Jewish forces; and the battlefields, tactics, and leadership of Judas. Then after considering the sources, it analyzes the accounts of the individual battles: the beginning of the revolt and the battle against Apollonius, the ambush for Seron, the campaign at Ammaus, the clash at Beth-Zur, the encounter with Lysias at Beth-Zacharia, the battles against Nicanor at Kafar Salama and Adasa, and the final battle near Elasa. Twelve appendixes and six excursuses are included. Bar-Kochva, professor of ancient Jewish history at Tel Aviv University, is the author of *The Seleucid Army* (1976).

J. A. Blakely et al., *Caesarea Maritima. The Pottery and Dating of Vault 1:* Horreum, *Mithraeum, and Later Uses,* The Joint Expedition to Caesarea Maritima, Excavation Reports 4 (Lewiston, NY–Queenston, Ont.: Mellen, 1987, $149.95) xv and 268 pp., frontispiece, 52 figs., folding chart. Bibliography. LCN: 86-23906. ISBN: 0-88946-377-8.

The first in a proposed multi-volume series of excavation reports on the archaeological work undertaken at Caesarea Maritima considers materials from Vault 1, a 1st-century structure used in various ways throughout much of the city's life. After a brief introduction, the volume deals with the stratigraphy of Vault 1, the *horreum* ("harbor magazine or warehouse") phase, the Mithraeum phase, the floor phase, and later usage phases. Four appendixes are included. Blakely was the principal writer. The other contributors were R. J. Bull, G. Hartelius (on ceramic oil lamps), and P. Lampinen (on numismatic evidence). M. E. Bennett, R. J. Bennett, and R. Brinkmann collaborated with Blakely on the appendix about the petrological and heavy mineral analysis of selected amphora fragments. F. L. Horton served as editor.

P. Brown, *The Body and Society. Men, Women and Sexual Renunciation in Early Christianity* (New York: Columbia University Press, 1988, $45) xx and 504 pp., map, chart. LCN: 87-30941. ISBN: 0-231-06100-5.

Brown, professor in the department of history at Princeton University and author of *The Cult of the Saints* (1981), studies the practice of permanent sexual renunciation that developed among Christian men and women from Paul to Augustine. He seeks to make clear the notions of the human person and of society implied in such renunciations, and to follow in detail the related controversies on the nature of sexuality, the relation of men and women, and the structure and meaning of society. The nineteen chapters in the book appear under three major headings: from Paul to Anthony, asceticism and society in the eastern empire, and Ambrose to Augustine—the making of the Latin tradition. Review articles on this book by H. Chadwick, W. H. C. Frend, E. P. Sanders, and W. A. Meeks were abstracted in §§ 33-981r–983r, 1479r.

H. Burgmann, *Die essenischen Gemeinden von Qumrân und Damaskus in der Zeit der Hasmonäer und Herodier (130 ante–68 post),* Arbeiten zum Neuen Testament und Judentum 8 (Frankfurt/M.–Berlin–New York–Paris: Lang, 1988, paper) 541 pp., photograph. Indexed. ISBN: 3-8204-9905-9.

Burgmann, author of *Vorgeschichte und Frühgeschichte der essenischen Gemeinden von Qumrân und Damaskus* (1987), continues his history of the Essenes in fifteen chapters: theory and reality in the Qumran community; the heritage of Simon Maccabeus; the reign of John Hyrcanus I and the beginning of the inner-political turn; the Messiah (as king, high priest, archangel, etc.); God's coming from the north and the break-up of the Essenes, the visionary in Jerusalem, the tower and the dead in Qumran; the high priest-king Alexander Jannaeus (103-76 B.C.) and the Pharisees; 11QTemple as the Sadducean Torah; the Pharisaic infiltration into Qumran; the reign of Queen Alexandra and the wickedness of Simon ben Shetah; Hyrcanus II and Aristobulus II; Herod's time, and the departure and return of the Essenes to Qumran; the Essene pioneers, John the Baptist, and Jesus; the Zealot danger; the arrival of Christians at Qumran and their reworking of Qumran texts; and the end of Qumran in A.D. 68 and Essenes at Masada in 73/74.

V. BURRUS, *Chastity As Autonomy. Women in the Stories of Apocryphal Acts* (Lewiston, NY–Queenston, Ont.: Mellen, 1987, $39.95) v and 136 pp., 2 tables. Bibliography. Indexed. LCN: 87-7949. ISBN: 0-88946-526-6.

Originally written as a master's thesis at the Graduate Theological Union in Berkeley, CA, this volume analyzes stories in the late 2nd- and early 3rd-century A.D. apocryphal Acts that present women's chastity as freedom from the oppressive authority of husband and political ruler. It deals with the narratives of Agrippina, Nicaria, Euphemia, Doris, and Xanthippe in *Acts of Peter;* Maximilla in *Acts of Andrew;* Drusiana in *Acts of John;* Thecla in *Acts of Paul;* Artemilla and Eubula in *Acts of Paul;* the "princess bride" in *Acts of Thomas;* and Mygdonia and Tertia in *Acts of Thomas.* Burrus first argues that these stories are most appropriately viewed as folk-tales told by women and reflecting social and psychological factors of these women's experience and outlook. Then she attempts to sketch the historical background of the women's lives and struggles, and thus to complement and correct androcentric portrayals of early Christian women's chastity. The appendix provides summaries of the chastity stories.

N. M. COHEN, *Jewish Bible Personages in the New Testament* (Lanham, MD–New York–London: University Press of America, 1989, $19.75) xii and 163 pp., 5 tables. Bibliography. LCN: 88-31249. ISBN: 0-8191-7252-9.

After a general overview of the relation of the NT to the Hebrew Bible, this volume provides lists of references to OT figures in the NT and examines the exegetical and theological functions of various biblical characters in the NT: Moses, Abraham, Sarah, David, Elijah (and Elisha), Naaman, etc. It concludes with reflections on the implications of these figures with regard to the relation of the NT and the Hebrew Bible as well as the broader connection of Christianity and Judaism. Cohen is the founding rabbi and spiritual leader of Bet Shalom Congregation in Minneapolis, MN.

D. COHN-SHERBOK, *The Jewish Heritage* (Oxford–New York: Blackwell, 1988, cloth $45, paper $14.95) xiii and 204 pp., 4 maps. Bibliography. Indexed. ISBN: 0-631-15413-2 (cloth), -15414-0 (paper).

Cohn-Sherbok, who teaches theology at the University of Kent (UK), provides a history of the Jewish religion and tradition in fifteen chapters: the ancient Near Eastern background, patriarchy to monarchy, kings and prophets, captivity and return, rebellion and dispersion, rabbinic Judaism, the emergence of medieval Jewry, medieval Jewish philosophy and theology, medieval Jewish mysticism, Judaism in the early modern period, from Hasidism to the Enlightenment, the rise of Reform Judaism, Jewish life in the 19th and early 20th centuries, Holocaust and aftermath, and modern Jewish thought.

M. G. CREPALDI, *La concezione del tempo tra pensiero biblico e filosofia greca. Saggio su Filone di Alessandria,* Saggi 3 (Padova: Edizioni 1+1, 1985, paper) 125 pp., 3 plates. Bibliography. Indexed.

Using Philo as a guide, this volume explores the concept of time that emerged from the encounter between biblical thought and Greek philosophy. After an introduction to the topic and a brief discussion of Philo as a thinker, Crepaldi considers Philo's approaches to cosmic-physical time, historical time, and ethical time, respectively. She also provides a study of reason and faith according to Acts 17:16-34 and a bibliographic appendix on the concept of time in OT thought.

A. D. CROWN (ED.), *The Samaritans* (Tübingen: Mohr-Siebeck, 1989, DM 398) xxi and 865 pp., frontispiece. Bibliographies. Indexed. ISBN: 3-16-145237-2.

After an eleven-page introduction by Crown, this handbook of research on the Samaritans deals with various periods in Samaritan history (M. Mor, B. Hall, Crown, B. Z. Kedar, R. T. Anderson, N. Schur), material remains (R. Pummer, G. D. Sixdenier), the Diaspora (Crown), chronicles (P. Stenhouse), eschatology (F. Dexinger), sects and movements (J. Fossum), literature (Anderson, E. Tov, S. Noja, A. Tal, G. Wedel, H. Shehadeh), languages (Z. Ben-Hayyim, R. Macuch, Stenhouse), halakah (I. R. M. Bóid), rituals and customs (Pummer), calendar and roots of chronology (S. Powels), music (R. Katz), manuscripts (J.-P. Rothschild), bibliography (J. Margain), and the last decade of research (Noja). Also included are a preface by A. Caquot and a prologue by Sixdenier.

B. CUNLIFFE, *Greeks, Romans and Barbarians. Spheres of Interaction* (New York: Methuen, 1988, $25) xii and 243 pp., 76 figs. Bibliography. Indexed. LCN: 87-34167. ISBN: 0-416-01991-9.

Cunliffe, professor of European archaeology at Oxford University, uses archaeological evidence to examine the social and economic systems of barbarian Europe in relation to Greco-Roman civilization between 600 B.C. and A.D. 400. After discussing themes and approaches, he treats the Greek adventure (600-400 B.C.), the southern shores of Gaul, Roman estates and entrepreneurs, continuity and change in Gaul (125-59 B.C.), the battle for Gaul (58-50 B.C.), the creation of the three Gauls, progress through Britain, and beyond the Rhine. He concludes that barbarian Europe and the Mediterranean world must be studied together, since for much of the time their development was interdependent.

P. B. DIRKSEN, *An Annotated Bibliography of the Peshiṭta of the Old Testament,* Monographs of the Peshiṭta Institute, Leiden 5 (Leiden—New York: Brill, 1989, 64 gld. or $32) xiv and 119 pp. Indexed. LCN: 88-31530. ISBN: 90-04-09017-7.

The 532 books and articles covered in this bibliography of OT Peshitta studies deal with the OT writings included in the Leiden Peshitta Edition (including 2 *Baruch* and *Psalms of Solomon*) and *Odes of Solomon.* Many items are listed under more than one heading but they are assigned only one number. There are nine general headings: general, surveys and catalogues of manuscripts, individual manuscripts, text editions, publications concerning printed editions, collections of variant readings, concordances and word lists, studies concerning separate (groups of) books, and specific subjects. An index of authors concludes the volume.

P. E. EASTERLING AND B. M. W. KNOX (EDS.), *The Hellenistic Period and the Empire.* Vol. 1, Part 4 of *The Cambridge History of Classical Literature* (Cambridge, UK—New York: Cambridge University Press, 1989, paper) xi and 278 pp., 3 plates. Bibliographies. Indexed. LCN: 88-6123. ISBN: 0-521-35984-8.

The paperback edition of a work first published in 1985, this volume deals with Greek literature produced in the period between the foundation of Alexandria late in the 4th century B.C. and the end of the "high empire" in the 3rd century A.D. First A. W. Bulloch deals with Hellenistic poetry: Philetas, Callimachus, Theocritus, Apollonius Rhodius, etc. Then there are contributions by G. W. Bowersock, D. C. Innes, E. L. Bowie, and Easterling on the literature of the empire: the early empire, poetry, Philostratus and the Second Sophistic, science and superstition, between philosophy and rhetoric, the Greek novel, the fable, and historical writing. Books and readers in the Greek world are treated by Knox (from the beginnings to Alexandria) and Easterling (the Hellenistic and imperial periods). M. Drury has provided a 61-page appendix on authors and works as well as a seven-page discussion of Greek metrics.

B. Ego, *Im Himmel wie auf Erden. Studien zum Verhältnis von himmlischer und irdischer Welt im rabbinischen Judentum,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 34 (Tübingen: Mohr-Siebeck, 1989, DM 58) ix and 220 pp. Bibliography. Indexed. ISBN: 3-16-145403-0.

The slightly revised version of a doctoral dissertation directed by H. P. Rüger and accepted by the Evangelical theological faculty at Tübingen in 1987, this investigation of rabbinic perspectives on the relation between heaven and earth treats the following topics: the Jewish view of the world, the heavenly world as substitute, heavenly models and the pre-mundane creation of the heavenly temple, the cultic community of angels and humans, the correspondence in place of the heavenly and earthly temples, the correspondence of heavenly and earthly elements as the expression of wisdom thinking, the rivalry between angels and humans, and God's suffering with the fate of his people. For each topic Ego provides German translations (with notes) of the pertinent rabbinic texts and an interpretation.

D. Flusser, *Judaism and the Origins of Christianity* (Jerusalem: Magnes Press, Hebrew University, 1988, $68) xxviii and 725 pp. and 8 plates. Bibliography. Indexed. ISBN: 965-223-627-6.

The forty-one articles in this collection appear under three headings: the Dead Sea scrolls and the NT (sixteen), Jewish and Christian apocalyptic (eleven), and ancient Judaism and Christianity (fourteen). Thirteen articles are published here for the first time. The topics include healing through the laying-on of hands in a Dead Sea scroll, the Dead Sea sect and pre-Pauline Christianity, Jesus' opinion about the Essenes, Melchizedek and the Son of Man, the Last Supper and the Essenes, messianology and Christology in the epistle to the Hebrews, Hystaspes and John of Patmos, Hillel's self-awareness and Jesus, Jesus and the sign of the Son of Man, two anti-Jewish montages in Mt, the crucified one and the Jews, and the Jewish-Christian schism. Flusser has provided an eighteen-page general introduction.

P. H. Fraser and E. Matthews (eds.), *A Lexicon of Greek Personal Names.* Vol. 1, *The Aegean Islands, Cyprus, Cyrenaica* (Oxford—New York: Oxford University Press, Clarendon Press, 1987, $125) xxxv and 489 pp. LCN: 87-12344. ISBN: 0-19-864222-9.

This first in a six-volume project that will provide lists of personal names known from literature (including the NT), inscriptions, papyri, vases, coins, and other objects covers the following areas: Cyprus, Cyrenaica, Delos, Eretria, Kalymnos, Rhodes, Samos, Thasos, and Thera. The chronological range is from the earliest period (though excluding Mycenaean names) to about the 7th century A.D. The material in each entry is arranged in five categories or "fields": name, location, date, reference, and further information. The lexicon is being produced under the auspices of the British Academy. Fraser is a fellow of All Souls College, Oxford, and Matthews is a member of the research staff of the British Academy.

V. Fritz, *Kleines Lexikon der Biblischen Archäologie,* Bibel · Kirche · Gemeinde 26 (Konstanz: Christliche Verlagsanstalt, 1987, paper DM 24.50) 202 pp. Bibliographies. ISBN: 3-7673-7626-1.

After explaining what is meant by biblical archaeology and the various archaeological periods (from Neolithic to Roman), this volume presents brief articles summarizing information about archaeological research in Israel and Jordan. The topics include places (e.g. Capernaum, Jaffa, Jerusalem, Lachish, Masada, Shechem, Tyre), buildings and other objects (e.g. altar, tomb, vessels, coins, palace, synagogue), and people (e.g. Ammonites, Edomites, Moabites, Philistines). Fritz is professor of OT and biblical archaeology at the University of Mainz.

E. R. Goodenough, *Jewish Symbols in the Greco-Roman Period,* ed. J. Neusner, Bollingen Series (abridged ed.; Princeton, NJ: Princeton University Press, 1988, $35) xlvi and 330 pp. Illustrated. Indexed. LCN: 88-5857. ISBN: 0-691-09967-7.

Goodenough (1893-1965) was professor of religion at Yale University. This abridgement presents some of the more important parts of his thirteen-volume *Jewish Symbols in the Greco-Roman Period* (1953-68), in which he argued for a mystical Judaism that found expression in Jewish synagogues and grave decorations. After treating the problem (1.3-32) and the method in evaluating symbols (4.25-62), it discusses the shofar (4.167-194, 208-212) and pagan astronomical symbols in Judaism (8.167-218). Then it focuses on the synagogue at Dura-Europos: interpreting the art of the synagogue (9.3-24), the temple of Aaron and cosmic Judaism (10.2-26), the Judaism of immaterial reality—the ark versus paganism (10.74-97), and Judaism at Dura (10.197-210; 12.197-198). Also included is a 29-page foreword by Neusner, who describes Goodenough as the greatest historian of religion America has ever produced and *Jewish Symbols* as his major work.

R. A. GREER, *The Fear of Freedom. A Study of Miracles in the Roman Imperial Church* (University Park, PA—London: Pennsylvania State University Press, 1989, $24.95) xi and 211 pp. Bibliography. Indexed. LCN: 88-17947. ISBN: 0-271-00648-X.

Greer, professor of Anglican studies and fellow of Jonathan Edwards College, Yale University Divinity School, examines how miracle stories shaped the way in which people understood Christianity in the 4th and 5th centuries A.D. He first considers how the predominant theology of late antiquity interpreted Christ's miracles: the wonderworker in the Gospels, the wonderworker proclaimed from the pulpit, and Christ the wonderworker in context. Then he argues that the Constantinian revolution altered the character of Christianity by seeking to establish a sacral commonwealth that would bring heaven to earth: wonderworkers in the church, hope in the community, and divine and human freedom. Greer concludes that freedom was subordinated to notions of God's grace and church authority.

B. W. HALL, *Samaritan Religion from John Hyrcanus to Baba Rabba. A critical examination of the relevant material in contemporary Christian literature, the writings of Josephus, and the Mishnah,* Studies in Judaica 3 (Sydney: Mandelbaum Trust, University of Sydney, 1987, paper $37.50 A) vi and 352 pp. Bibliography. Indexed. ISBN: 0-949269-06-9.

The slightly revised and abbreviated version of a doctoral dissertation directed by A. D. Crown and accepted by the University of Sydney in 1986, this investigation of Samaritan religion between John Hyrcanus' destruction of the Samaritan temple on Mount Gerizim (late 2nd century B.C.) and Baba Rabba (first half of the 3rd century A.D.) examines various sources (contemporary Christian literature, Josephus, the Mishnah) to discover what is relevant for a consideration of Samaritan religion in the period, and analyzes this material critically. It then provides further discussion about various topics: the Samaritans and the Fourth Gospel, Samaritan messianic belief in the 1st century A.D., Epiphanius and Philaster, etc.

R. KUNTZMANN, *Le livre de Thomas (NH II,7). Texte établi et présenté,* Bibliothèque Copte de Nag Hammadi, Section "Textes" 16 (Laval, Que.: Les Presses de l'Université Laval, 1986, paper) xvi and 201 pp. Bibliography. Indexed. ISBN: 2-7637-7076-2.

In his 24-page introduction to *Book of Thomas the Contender,* Kuntzmann deals with the state of the text's preservation, its language, literary genre, literary parentage, structure and teaching, and nature. Then he presents on facing pages the Coptic text (with textual notes below) and a French translation, a 130-page commentary on the text, and various indexes (proper names, Greek words, Coptic words). Kuntzmann is the author of *Le symbolisme des jumeaux aux Proche-Orient ancien* (1983). The volume is available from Peeters of Leuven for 1,400 BFr.

H. MACCOBY, *Judaism in the First Century,* Issues in Religious Studies (London: Sheldon Press, 1989, paper £4.95) viii and 136 pp. Bibliography. Indexed. ISBN: 0-85969-550-6.

This introduction to 1st-century Judaism contains eleven chapters: Pharisees and Sadducees, the religious scene, Pharisaic Judaism, religious reforms, the synagogue, religion and education, the religious year, ritual purity, the world-view of Judaism, love of neighbor, and after the destruction. Maccoby is also the author of *Revolution in Judaea* (1980) and *Early Rabbinic Writings* (1988).

Mémorial Jean Carmignac. Études Qumrâniennes, ed. F. García Martínez and É. Puech, Revue de Qumran 49-52 (Paris: Gabalda, 1988, paper 950 F) ix and 692 pp. Bibliographies. Indexed. ISSN: 0035-1725.

This memorial volume in honor of the late Professor Carmignac (1914-86) presents forty-eight papers under six headings: publications of texts (four), studies of texts (twenty-one), thematic studies (nine), linguistic studies (three), Qumran and the OT text (five), and Qumran and the NT (six). The contributors include J. Strugnell and D. Dimant on *4Q Second Ezekiel* (4Q385), J. Duhaime on *War Scroll* and Greco-Roman tactical treatises, J. C. VanderKam on *Jubilees* and the priestly messiah of Qumran, M. Weinfeld on the morning prayers at Qumran and the conventional Jewish liturgy, J. Margain on the particle *bdyl* in 11QtgJob and the targums, J. Lübbe on describing the translation process of 11QtgJob, J. A. Fitzmyer on the Qumran scrolls and the NT after forty years, P. Grelot on Jn 8:56 and *Jubilees* 16:16-29, and M. Wilcox on Exod 25:40 in the NT and early Jewish thought. Also included are a foreword by Puech and García Martínez, a personal appreciation by Puech, and a bibliography by García Martínez. The volume is published as nos. 49-52 of *Revue de Qumran.*

A. MENDELSON, *Philo's Jewish Identity,* Brown Judaic Studies 161 (Atlanta: Scholars Press, 1988, $28.95) xiii and 158 pp. Indexed. LCN: 88-33719. ISBN: 1-55540-307-7.

Mendelson, author of *Secular Education in Philo of Alexandria* (1982), attempts to come to terms with the foundation of Philo's faith by exploring how Philo conceived his Jewish identity vis-à-vis other peoples and other Jews. The five chapters in his investigation concern perspectives on Jewish identity, orthodoxy, orthopraxy, Philo's apologetic, and drawing the line. Mendelson concludes that Philo perceived himself to be in an alien environment and retreated from it into his own community—an act that further confirmed the pagan view that Jews were misanthropic. B. F. Meyer has provided a four-page epilogue.

M. J. MULDER (ED.), *Mikra. Text, Translation, Reading and Interpretation of the Hebrew Bible in Ancient Judaism and Early Christianity,* Compendia Rerum Iudaicarum ad Novum Testamentum, Section Two: The Literature of the Jewish People in the Period of the Second Temple and the Talmud 1 (Assen—Maastricht: Van Gorcum, 1988, $69.95; Philadelphia: Fortress) xxvi and 929 pp., frontispiece. Bibliography. Indexed. LCN: 88-7163. ISBN: 90-232-2363-5 (VG), 0-8006-0604-3 (F).

The twenty chapters in this volume trace how the biblical (OT) books developed into Holy Scripture (Mikra) and how this unique text gave rise to such a wealth of interpretation: A. Demsky and M. Bar-Ilan on writing in ancient Israel and early Judaism, R. T. Beckwith on the formation of the Hebrew Bible, Mulder on the transmission of the biblical text, C. Perrot on the reading of the Bible in the ancient synagogue, E. Tov on the Septuagint, A. Tal on the Samaritan Targum of the Pentateuch, P. S. Alexander on Jewish Aramaic translations of Hebrew Scriptures, P. B. Dirksen on the OT Peshitta, B. Kedar on the Latin translations, M. Fishbane on Scripture in the Qumran texts, D. Dimant on Scripture in the Apocrypha and Pseudepigrapha, Y. Amir on Scripture in Philo, L. H. Feldman on Scripture in Josephus, P. W. van der Horst on Scripture in the minor Hellenistic Jewish writings, R. Kasher on Scripture in rabbinic literature, R. Bóid (M. N. Saraf) on Scripture in the Samaritan tradition, B. A. Pearson on Scripture in gnostic literature, E. E. Ellis on the OT canon in the early church, Ellis on biblical interpretation in the NT church, and W. Horbury on OT interpretation in patristic writings. H. Sysling served as executive editor for the volume. Previous volumes in the project were described in *NTA* 19, p. 125; 21, p. 218; 29, p. 235; 32, p. 274.

C. MUNIER, *Mariage et virginité dans l'Eglise ancienne (I^{er}-III^{e} siècles),* Traditio Christiana 6 (Bern—Frankfurt/M.—New York—Paris: Lang, 1987) lxxi and 333 pp. Bibliography. Indexed. ISBN: 3-261-03512-9.

After a 48-page introduction to marriage and divorce in early Christianity and a ten-page general bibliography, this anthology provides on facing pages 210 Greek and Latin texts and their French translations, along with brief notes below. The texts range from the NT (Mt 5:27-28; 5:31-32; 19:1-12; Mk 10:1-12; Lk 16:18; etc.) to the Council of Nicea, and include selections from patristic writings, the NT Apocrypha, and gnostic works. Munier is professor of early church history at the Université des Sciences humaines de Strasbourg.

A. NEGEV, *The Architecture of Mampsis. Final Report.* Vol. 2, *The Late Roman and Byzantine Periods,* Qedem. Monographs of the Institute of Archaeology 27 (Jerusalem: Hebrew University, 1988, $25) xviii and 116 pp. Illustrated. Bibliography. ISSN: 0333-5844.

The first volume in this final report on the excavations at Mampsis was described in *NTA* 33, p. 277. After an eight-page introduction to the history of Mampsis from the late 1st to the 6th century A.D., this volume discusses the fortifications of the town in the Late Roman period and the architecture of the East Church and the West Church in the Byzantine period. It also includes the numismatic report as well as a description of the architectural decoration of all periods, stone utensils, graffiti, dipinti, and inscriptions.

M. D. NELSON, *The Syriac Version of the Wisdom of Ben Sira Compared to the Greek and Hebrew Materials,* SBL Dissertation Series 107 (Atlanta: Scholars Press, 1988, cloth $17.95, paper $11.95) viii and 142 pp. Bibliography. LCN: 87-28674. ISBN: 1-55540-193-7 (cloth), -194-5 (paper).

Prepared as a doctoral dissertation under the direction of S. Segert and accepted in 1981 by the University of California at Los Angeles, this volume first sketches the history of discoveries and studies on the text of Sirach and focuses on the Syriac versions, manuscripts, and editions of the OT and the place of Sirach in them. Then it compares the Greek, Hebrew, and Syriac texts of Sir 39:27–44:17 for absence and presence of verses, and gives a comparative English translation of these texts. Finally it discusses the Syriac version and its relation to the other texts and versions. Nelson concludes that the Syriac version was translated from a Hebrew original but influenced by the Greek version, and that the first Syriac version was produced by Jewish scholars for Syriac-speaking Jews in the 3rd or 4th century A.D. and revised by Christians before the mid-5th century.

J. NEUSNER, *Foundations of Judaism* (Philadelphia: Fortress, 1989, paper $12.95) xvii and 126 pp. Indexed. LCN: 88-45246. ISBN: 0-8006-2315-0.

This book provides an abridgment of three books: *Midrash in Context* [*NTA* 28, p. 221]; *Messiah in Context* [*NTA* 29, p. 113]; and *Torah* [*NTA* 29, p. 350]. The first part deals with the meaning of "Torah" in Judaism, from scroll to symbol, the Mishnah and the Torah, the theory of Torah in *m. ʾAbot,* and the meanings of "Torah" in the Jerusalem Talmud. The second part concerns whether Judaism is a messianic religion, the Mishnah's doctrine of the Messiah and of history, and the Messiah and the doctrine of history in the Jerusalem Talmud. The third part treats revelation and canon, Scripture and the Mishnah, and revelation in relation to canon and scriptural authority in the historical and apologetic context and in the theological context.

J. NEUSNER, *Invitation to Midrash. The Workings of Rabbinic Bible Interpretation. A Teaching Book* (San Francisco: Harper & Row, 1989, $25.95) xv and 336 pp. Indexed. LCN: 88-45695. ISBN: 0-06-066107-0.

This companion to *Invitation to the Talmud* [*NTA* 29, p. 232] explains how midrash works in Judaism by focusing on the three major trends in rabbinic Bible interpretation: exegetical, propositional, and narrative. After considering the problematic of midrash ("from Scripture to Torah") and the Mishnah and Scripture ("from system to selection"), it treats interpretation as exegesis yielding proposition (in *Sifra* and *Sifre to Numbers*) and as proposition yielding exegesis (in *Genesis Rabbah, Leviticus Rabbah,* and *Pesiqta deRab Kahana*). Then it discusses interpretation as story (in *Fathers according to Rabbi Nathan*), and concludes with a treatment of the "workings of midrash": the world of rabbinic Bible interpretation, and midrash and us (four contemporary issues). A 49-page appendix provides selected Hebrew texts (with vocalization).

J. Neusner, *Judaism and Its Social Metaphors. Israel in the History of Jewish Thought* (Cambridge, UK–New York: Cambridge University Press, 1989, $34.50) xiv and 258 pp. Indexed. LCN: 88-17057. ISBN: 0-521-35471-4.

Using the corpus of rabbinic writings, this volume inquires into how the word "Israel" functioned, the type of entities deemed to constitute an "Israel," and the circumstances in which a given mode of thinking about "Israel" served or did not serve. After an introduction to imagining society and re-visioning "Israel," it discusses "Israel" in the first statement of Judaism (A.D. 70-300) in relation to heaven, in relation to "non-Israel," in various writings (Mishnah, Tosefta, *m. 'Abot*), and in relation to other social metaphors. Then it treats "Israel" in the second statement of Judaism (A.D. 300-600) on its own terms, as family, as nation, as *sui generis,* and as a social metaphor. Finally under "same metaphors, other systems" it deals with other Judaisms and their social metaphors and with society and system.

J. Neusner, *Method and Meaning in Ancient Judaism. Fourth Series,* Brown Judaic Studies 168 (Atlanta: Scholars Press, 1989, $49.95) xiii and 287 pp. Indexed. ISBN: 1-55540-323-9.

The first five essays in this collection concern issues of philosophical method: the relation between revelation and reason, Scripture and Mishnah at the beginning of the Judaism of the dual Torah; philosophy in the mishnaic mode–mixtures, doubts, and establishing a grid for interstitial cases; the Mishnah's philosophy and Stoic philosophy of mixtures; the question of mixtures, classification, and issues of taxonomy; and the philosophical study of Judaism and the demise of philological method. The next two articles deal with issues of religious meaning in the formative age: the birth of history in Christianity and Judaism; and the relationship between Judaism and Christianity in the 1st century. The final two papers treat issues of contemporary culture and theology: the religious world of the Diaspora; and the power of imagination.

J. Neusner, *The Philosophical Mishnah.* Vol. 2, *The Tractates' Agenda. From Abodah Zarah Through Moed Qatan,* Brown Judaic Studies 164 (Atlanta: Scholars Press, 1989, $62.95) xv and 303 pp. Indexed. LCN: 88-33716. ISBN: 1-55540-326-3.

This volume analyzes thirty mishnaic tractates in alphabetical order from *'Aboda Zara* to *Mo'ed Qaṭan* as to their philosophical programs and the extent to which those programs occupy a primary position in the tractates' treatment of their topics. After a prologue on what it means to claim that a Mishnah tractate depends on Scripture, it examines each pericope of each chapter of each tractate and identifies those passages that fall into the classification of philosophy. Then it assesses the extent to which each tractate concerns itself with philosophical matters.

J. Neusner, *The Social Study of Judaism. Essays and Reflections,* vol. 1, Brown Judaic Studies 160 (Atlanta: Scholars Press, 1988, $44.95) xv and 252 pp. Indexed. LCN: 88-33664. ISBN: 1-55540-306-9.

The eight essays in this volume address the social-scientific setting for the academic study of religion, with special reference to the economics, politics, and philosophy of the Judaic systems in their successive unfolding in late antiquity. They concern the political economy of religion, defining a Judaism, the Judaism of the Mishnah, why Judaism has an economics, the Mishnah's distributive economics (householder, market, wealth), defining a politics and the politics of a religion, the political myth of Judaism, and sources of the politics of Judaism. The appendix explores why there was no science in Judaism.

J. Neusner, *The Social Study of Judaism. Essays and Reflections*, vol. 2, Brown Judaic Studies 162 (Atlanta: Scholars Press, 1988, $44.95) xvi and 162 pp. Indexed. LCN: 88-33664. ISBN: 1-55540-306-9.

The seven papers in this volume deal with the political economy of the Judaism of the Mishnah, the politics and the theological anthropology of Judaism, the philosophical grid of the Mishnah, the topical program of the Mishnah and its principles, the movement from theological history to philosophy, the Jews in the global social order, and Judaism in the Christian world. The appendix contains a review of L. I. Levine (ed.), *The Synagogue in Late Antiquity* (1987).

T. Onuki, *Gnosis und Stoa. Eine Untersuchung zum Apokryphon des Johannes*, Novum Testamentum et Orbis Antiquus 9 (Fribourg: Universitätsverlag, 1989, 56 SFr; Göttingen: Vandenhoeck & Ruprecht) x and 197 pp. Bibliography. Indexed. ISBN: 3-7278-0606-0 (U), 3-525-53909-6 (V&R).

Onuki, who teaches at the Tokyo Joshi Daigaku University, argues that *Apocryphon of John* was originally composed in the context of gnostic polemics against Stoicism and that this tendency grew stronger in the history of the work's tradition. He first explores the polemics in the "great interpolation" of Codex II (15:29–19:12) against the Stoic doctrines of knowledge (17:32–18:2), the qualities (18:2-14), and the affections (18:14–19:2). Then he deals with polemics outside the great interpolation regarding Stoic cosmology (10:19–11:10), psychology (15:13-29), anthropology (19:25-33; 20:33–21:14), and the doctrines of providence and eschatology. An appendix discusses the popularization of Stoicism through handbooks and excerpts.

R. Penna, *L'ambiente storico-culturale delle origini cristiane. Una documentazione ragionata*, La Bibbia nella Storia 7 (2nd ed.; Bologna: Dehoniane, 1986, paper 25,000 L) 344 pp., map. Bibliography. Indexed. ISBN: 88-10-40251-0.

The first edition of this anthology of texts from the beginning of the Hellenistic age to the end of the 2nd century A.D. was described in *NTA* 30, p. 254. This revised and expanded edition features the correction of printing errors, the addition of five new texts, the substitution of Greek type for transliteration, the revision and expansion of the notes, and the inclusion of a Hasmonean genealogy. Penna is professor of NT exegesis at the Lateran University in Rome.

G. G. Porton, *GOYIM. Gentiles and Israelites in Mishnah-Tosefta*, Brown Judaic Studies 155 (Atlanta: Scholars Press, 1988, $59.95) xii and 356 pp. Bibliography. Indexed. LCN: 88-30827. ISBN: 1-55540-278-X.

Porton, author of *The Traditions of Rabbi Ishmael* (1976-82), first examines the literary features of the pericopes in the Mishnah and Tosefta that treat Gentiles: essays on the Gentiles, contexts of singular passages, literary styles and forms, and rabbinic masters. Then he focuses on the meaning of the passages: the land of Israel and the Gentiles, Israelite sacred time and the Gentiles, Israelite society and the Gentiles, Gentiles as idolaters, the Jerusalem Temple and the Gentiles, Israelite purity and the Gentiles, and the Gentiles as non-Israelites. Porton contends that the men behind Mishnah-Tosefta were in the process of constructing an Israelite ethnic identity in order to differentiate the Israelites from the Gentiles who also populated the land of Israel.

F. Rehkopf, *Septuaginta-Vokabular* (Göttingen: Vandenhoeck & Ruprecht, 1989, DM 38) ix and 318 pp. ISBN: 3-525-50172-2.

Based on A. Rahlfs's edition of the Septuagint, this volume presents in Greek alphabetical order each word in the Septuagint (e.g. ἀγαθός), a German translation ("gut"), frequency statistics (seven columns in the Hatch-Redpath concordance), at least one OT reference, NT occurrences, and a note to W. Bauer's lexicon for occurrences in other early Christian writings. An appendix deals with the special vocabulary in *Psalms of Solomon.* Rehkopf is the author of *Griechisches Lernvokabular zum Neuen Testament* (1987).

J. SCHWARTZ, *Jewish Settlement in Judaea. After the Bar-Kochba War Until the Arab Conquest 135 C.E. – 640 C.E.* [Modern Hebrew] (Jerusalem: Magnes Press, Hebrew University, 1986, $20) 319 pp., 4 plates, 2 maps. Bibliography. Indexed. ISBN: 965-223-638-1.

This investigation of Jewish settlement in Judea between the 2nd and 7th centuries A.D. first considers the sources, the various circumstances (political, religious, geographical, historical, etc.), and the interpretation of the evidence (with attention to E. R. Goodenough's approach). Then it examines Jewish settlements in various parts of Judea such as Lydda, Beth-Guvrin, Emmaus, Yavneh, Jaffa, Jerusalem, etc. Finally it discusses the activity of the Jewish sages in Judea between the Bar-Kokhba revolt and the Arab conquest. Also included are eight appendixes and a map of the Judean settlements.

P. SIGAL, *Judaism. The Evolution of a Faith,* rev. and ed. L. Sigal (Grand Rapids: Eerdmans, 1988, cloth $21.95, paper $14.95) xxii and 326 pp. Bibliography. Indexed. LCN: 88-21736. ISBN: 0-8028-3661-5 (cloth), -0345-8 (paper).

This volume was written by the late Rabbi Sigal as the distillation of a projected five-volume series entitled *The Emergence of Contemporary Judaism* [*NTA* 25, p. 322]. The distillation was translated into German and published as *Judentum* (1986). The present volume is L. Sigal's revision of her late husband's original English manuscript to which she has added a 28-page appendix on images of women in Judaism. After an introduction to the nature of Judaism, it traces the development of Judaism through various phases: proto-Judaism (ca. 2000-400 B.C.), Judaism after the Babylonian exile (ca. 400 B.C.-A.D. 70), rabbinism, from Diaspora goes forth Torah in the Middle Ages, philosophy and mysticism in the medieval period, proto-modernity (Renaissance and Reformation), the modern and contemporary periods, and Judaism distilled. Sigal was rabbi of Congregation Ahavas Israel in Grand Rapids until his death in 1985.

B. B. THURSTON, *The Widows. A Women's Ministry in the Early Church* (Minneapolis, MN: Fortress, 1989, paper $8.95) 141 pp. LCN: 88-45249. ISBN: 0-8006-2317-7.

This examination of the position of Christian widows from Jesus' time to A.D. 325 first gives a sense of the socioeconomic place of widows in the biblical world. It investigates the primary NT texts about widows, paying special attention to 1 Tim 5:3-16. Then it discusses the references to the order of widows in the Apostolic Fathers, Tertullian, and *Didascalia Apostolorum,* in each case beginning by setting the stage against the larger backdrop of church history. It concludes with a chapter on the widow as "altar" (metaphor and ministry). Thurston, associate professor of Scripture at Wheeling College in West Virginia, observes that the widows were a case in point of the general decline in the status of women as the church developed and became more institutional.

J. VERHEYDEN, *De vlucht van de christenen naar Pella. Onderzoek van het getuigenis van Eusebius en Epiphanius,* Verhandelingen van de Koninklijke Academie voor Wetenschappen, Letteren en Schone Kunsten van België, Klasse der Letteren, Jaargang 50, no. 127 (Brussels: AWLSK, 1988, paper) 285 pp. Bibliography. Indexed. ISBN: 90-6569-398-X.

Prepared under the direction of F. Neirynck, this examination of the traditions about the flight of Jerusalem Christians to Pella at the time of the Jewish War against Rome first presents the explicit and implicit textual witnesses along with a survey of their use in historiography today. Then it deals with various sources proposed for Eusebius' description and argues that Epiphanius was indebted to Eusebius. Finally it provides a detailed analysis of Eusebius' testimony in *Hist. eccl.* 3.5.3, with particular attention to its place in Eusebius' account of the siege of Jerusalem by the Romans. Verheyden concludes that the flight to Pella was Eusebius' own adaptation of a Christian motif about the deliverance of the faithful as a way of solving the problem of the fate of the Jerusalem Christians in A.D. 66-70. The book is available from Brepols, Turnhout.

J. R. WEGNER, *Chattel or Person? The Status of Women in the Mishnah* (New York–Oxford: Oxford University Press, 1988, $24.95) xii and 267 pp. Bibliography. Indexed. LCN: 87-28305. ISBN: 0-19-505169-6.

Originally prepared as a doctoral dissertation under the direction of J. Neusner and accepted by Brown University in Providence, RI, this investigation of mishnaic law concerning the status of women argues that the Mishnah treats woman basically as a person and as chattel only when her biological function belongs to a specified man and the case poses a threat to his control of that function. After analyzing the concepts of chattel and person, Wegner discusses the status of the minor daughter, the wife, the levirate widow, and the autonomous woman (emancipated daughter, divorcée, widow), respectively. Then she considers woman and the public domain, the anomaly of woman in the Mishnah [see § 32-1404], and the mishnaic woman and feminist theory. Eleven appendixes are included. Wegner, now assistant professor of religion at Williams College in Massachusetts, is a former assistant attorney general for the state of Rhode Island.

ADDITIONAL BOOKS RECEIVED

A. J. BLASI, *Moral Conflict and Christian Religion*, American University Studies, Series 7: Theology and Religion 35 (New York–Bern–Frankfurt/M.–Paris: Lang, 1988) x and 180 pp. Bibliography. Indexed. LCN: 87-32523. ISBN: 0-8204-0497-7.

J. C. EXUM (ED.), *Signs and Wonders. Biblical Texts in Literary Focus*, SBL Semeia Studies (Atlanta: Scholars Press, 1989, cloth $32.95, paper $21.95) vii and 247 pp. Bibliographies. LCN: 88-19169. ISBN: 1-555-40249-6 (cloth), -40250-X (paper).

C. F. JEGEN, *Restoring Our Friendship with God. The Mystery of Redemption from Suffering and Sin*, Zacchaeus Studies: Theology (Wilmington, DE: Glazier, 1989, paper $6.95) 99 pp. Bibliography. LCN: 88-82455. ISBN: 0-89453-757-1.

Y. C. LAK AND J. C. ENGLAND (EDS.), *Doing Theology with People's Symbols & Images*, ATESEA Occasional Papers 8 (Singapore: ATESEA, 1989, paper $10) iv and 198 pp. Illustrated. ISBN: 981-00-0932-1.

P. PAVAN, *L'Enciclica "Pacem in Terris." A venticinque anni dalla Pubblicazione*, Quaestiones Morales 4 (Rome: Academiae Alphonsianae, 1988, paper 18,000 L or $15) 165 pp., plate.

S. ROMEROWSKI, *Les livres de Joël et d'Abdias*, Commentaire Évangélique de la Bible 9 (Vaux-sur-Seine: ÉDIFAC, 1989, paper 120 F) 302 pp. ISBN: 2-904407-08-1.

T. F. SCHINDLER, *Ethics: The Social Dimension. Individualism and the Catholic Tradition*, Theology and Life Series 27 (Wilmington, DE: Glazier, 1989, paper $19.95) 304 pp. Indexed. LCN: 88-82463. ISBN: 0-89453-741-5.

W. H. SCHMIDT, W. THIEL, AND R. HANHART, *Altes Testament*, Grundkurs Theologie 1 (Stuttgart–Berlin–Cologne–Mainz: Kohlhammer, 1989, paper DM 22) 216 pp. Illustrated. Bibliographies. ISBN: 3-17-010267-2.

A. SHORTER, *Toward a Theology of Inculturation* (Maryknoll, NY: Orbis, 1989, paper $16.95) xii and 291 pp. Bibliography. Indexed. ISBN: 0-88344-536-0.

R. SMEND, *Deutsche Alttestamentler in drei Jahrhunderten* (Göttingen: Vandenhoeck & Ruprecht, 1989) 336 pp., 18 plates. Indexed. ISBN: 3-525-53584-8.

W. H. STIEBING, *Out of the Desert? Archaeology and the Exodus/Conquest Narratives* (Buffalo, NY: Prometheus Books, 1989, $21.95) 265 pp., 9 figs., 10 tables. Bibliography. Indexed. LCN: 88-36768. ISBN: 0-87975-505-9.

K. SURIN, *The Turnings of Darkness and Light. Essays in Philosophical and Systematic Theology* (Cambridge, UK–New York: Cambridge University Press, 1989, $49.50) xv and 316 pp. Indexed. ISBN: 0-521-34159-0.

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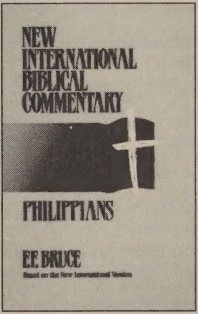

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